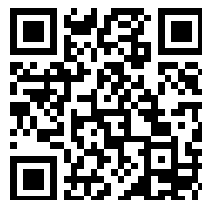


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THE |CATHOLIC  
||  
READING CIRCLE REVIEW| 1898

A MONTHLY MAGAZINE.

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ORGAN OF

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AND

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YOUNGSTOWN, O.

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# THE CATHOLIC READING CIRCLE REVIEW.

Organ of the Catholic Summer School of America and Reading Circle Union.

VOL. XII.

YOUNGSTOWN, O., APRIL, 1898.

No. 1.

## THE UNIVERSITY IDEA IN ANCIENT GREECE.\*

BY WILLIAM DILLON,

Editor *The New World*.

I have selected as the subject of my paper this afternoon "The University Idea in Ancient Greece," thinking that, perhaps, this might be an appropriate subject to discuss before the educational department of the Catholic Woman's National League. In the time at my disposal, I shall try to tell you in what respects I claim that the University Idea was exemplified in the conversational teaching of Socrates at Athens, and later on, in those schools of Athens in which the method of Socrates was applied and developed. But I cannot very well do this without first attempting to give some answer to the question—what is the University Idea?

What then are the chief characteristics which mark off, or which ought to mark off, a University from a High School or an Academy, on the one hand, and from a technical school or business college on the other hand?

The characteristics by which a University is distinguished from a High

School or an Academy I take to be mainly these three:—

(1.) A University aims more at training and disciplining the mental faculties of its students and teaching them to use those faculties correctly in thinking for themselves. This it places very decidedly above the mere imparting of knowledge to the memory.

(2.) A University aims or should aim, above everything else, at training and disciplining the character of its students, so as to help them to use rightly, and in accordance with the moral law, the great faculty of free choice, by which, more than by anything else, they are marked off from the lower animals.

(3.) For the reason that it does aim primarily at the two objects just specified, a University, in its teaching, relies relatively more upon the spoken word, and less upon the written word, than a school or an Academy.

A few words as to each of these characteristics in turn:—(1.) One main aim of a University is to train its students to use correctly the mental

\* A paper read before the Educational Department of the Catholic Woman's National League of Chicago, in February, 1898.



faculties which they possess in the line of original thought. We often hear it said of teachers in schools that their aim ought to be to induce the children, as much as possible, to think for themselves. This is true in a certain sense. The child ought to be stimulated in every possible way to use its mental faculties so far as needed to enable it to assimilate understandingly the knowledge imparted to it by the teacher, as distinguished from merely committing that knowledge to memory in parrot fashion. But no child is capable of original thinking, in the proper sense of that term, unless, it may be, now and then, an infant prodigy, like Paschal. The main object of instruction in the school and the academy is, and must be, to impart knowledge to the memory, rather than to stimulate original thinking.

It is impossible to lay down any general rule as to the time of life at which adults begin to exercise, in the higher sense, their faculty of thinking. It is considerably later in young men than in young women, and the change from the intellectual condition of childhood to the intellectual condition of maturity is greater in men than in women. When I say this, I do not forget that I am addressing an audience of ladies, and I am aware that in making such a statement before an audience of ladies, I am treading on dangerous ground. However, I shall not pause here to explain what I have said or to utter "the soft word which turneth away wrath." I shall content myself with saying that in this paper I shall treat only of the University Idea in its bearing on the education of young men both because my own experience in the working of Universities

is confined to their work upon young men, and because the particular development of the University Idea, of which I am specially to treat in this paper, confined its operations entirely to the male sex.

On the second point of difference above stated, I may observe that the discipline of the school or the academy is mainly coercive. True, it is most desirable that the boy should be taught and coaxed and persuaded by every possible means to love what is right and to hate what is wrong; but, in the last resort, if, in spite of your persuasion, he prefers what is wrong, you coerce him.

This is the principle acted upon in the home; and this, in the main, is the principle also acted upon in the school, and in a lesser degree in the academy or college. In the University, it is different. There comes a time in the life of the youth, when the principle of coercion must be abandoned. There comes a time when the only coercion you can apply is the coercion of the criminal law. And I need hardly tell you, ladies, that the criminal law does not profess to make men moral. It only professes to prevent them from forcibly or fraudulently trespassing on the rights of others. There comes a time when, if the young man is to make his acts conform to the moral law at all, he must do so of his own free choice. It is just at the beginning of this time that the University should take charge of him. The University, as distinguished from the school or the college, gives the young man a large measure of liberty. It subjects him to a coercive restraint a little more rigid—but only a little more rigid—than that to which he

will in after life be subjected by the criminal law. It gives him, I repeat, a large measure of liberty to choose between good and evil, but, at the same time, it surrounds him with influences which will strongly prompt him, without coercing him, to choose what is good and reject what is evil. This education of the will, this formation of character, is the most important work a University does or ought to do for young men. And here I may digress for a moment to observe that it is much more important, and much more necessary that this particular kind of educational work should be done for young men than for young women. The reason for this is simply that woman's moral standard is naturally, and apart from any special training or discipline, higher than man's. In woman's nature the spiritual and unselfish motives are stronger, relatively to the animal and selfish motives, than in man's, and a woman will often choose the good and reject the evil as the result of her undisciplined natural impulses, where a man, if left to his undisciplined impulses, would almost certainly choose the evil and reject the good.

The two characteristic differences between a University and a school, which I have been briefly considering, have reference to the objects to be aimed at. The third difference has reference to the means by which those objects are attained. I have expressed this characteristic by saying that a University, in its teaching, relies relatively more upon the spoken word and less upon the written word, as compared with a school or a college.

This, also, will need some explanation. It may be, ladies, that some of

you are engaged in that noblest of all avocations, outside of the sacred ministry—the avocation of teaching the young. You will tell me, perhaps, that the need of supplementing the written by the spoken word is as great in the school as in the University. You will tell me that the teacher who teaches merely from the book, and fails to supplement the book by oral explanation, will never make a success in her profession; that the personal influence, which is an indispensable condition of success is only acquired when the teacher puts her own personality into her teaching and causes her pupils to feel instinctively that they are getting something from her which they could never get by the mere study of their class books. All this I freely admit. I have not thought of denying that the spoken word, and the personal influence of the teacher, are important elements in the teaching of the school. I have only affirmed that they are relatively more important and more essential in the teaching of the University. And indeed this necessarily follows from what I have said as to the function of the University in stimulating original thought and forming moral character. A very little experience will enable us to see clearly that, in the case of the vast majority of young men, these ends cannot be attained nearly so well by the reading of books as by the spoken word and the personal influence of a great teacher. Hence it follows that the lectures of a great University professor, who understands his work, will differ widely, in their scope and aim from a formal treatise on the subject with which he deals. They will not purport to give to the listener,

cut and dried, the sum total of the knowledge as yet accumulated by previous thinkers and writers upon that particular subject. They will not follow the thought in each case to its conclusions. They will be suggestive rather than didactic. They will aim rather to stimulate the student to investigate for himself than to commit to his memory the ready-made conclusions of others.

Indeed, in my opinion, the most perfect form of University teaching is not the lecture, but the talk; not the formal teaching of a class of passive listeners, but the active exchange of the spoken word between the teacher and his disciples in conversation. And this is one reason why I have elected to speak to you about the University idea as exemplified in ancient Greece; because it has always seemed to me that the University idea, in some of its most essential elements, was seldom, if ever, more perfectly exemplified in practice than when Socrates assembled around him the keenest intellects among the young Athenians of his day, whether in the Agora, or the Palæstra or the Lyceum, or in the house of Agathon, or under the plane tree by the banks of the Ilissus, or, finally, in the prison during the closing hours that elapsed before the fatal draught of hemlock—and there, with all the skill of the accomplished dialectician, by the question quickly put and the answer quickly parried, led them on, step by step, to investigate with him such questions as what is Temperance; What is Friendship; What is Love; What is Justice, and what grounds have we believing that the soul is immortal?

There is another characteristic of a

University which is more or less implied in the one I have just been speaking of, and of which it may be well to say a few words. A University is a place where a number of young men are brought together; and the social intercourse of these young men with one another ought to form an influence in their mental and moral development second only to the influence of their common teachers. In the great Universities of the Middle Ages, this was thoroughly understood; residence at the University for a certain number of years was considered an essential part of a University training. Hence we read of the vast numbers of young men who flocked to the Universities of Paris, of Bologna and of Oxford. In these our days, a system has grown up of giving what are called University degrees to young men who merely pass a certain number of examinations. They have a great institution in London called the University of London. It holds three examinations, about a year apart, before it confers the degree of Bachelor of Arts. They are very difficult examinations, and the young man or woman who passes them must do a good deal of hard study. Now, I do not deny that this system has its advantages. It stimulates to study, and study is always better than idleness. The young man or woman who gets the degree gets a certificate from a number of eminent gentlemen to the fact that he or she is a good student, and has accumulated a very considerable amount of book learning. But I object strongly to these gentlemen calling their certificate a University degree, and certifying that the person upon whom it is conferred has had a

University training. The simple fact is that this person, however extensive may be his or her book-learning, has not had a University training, in the true sense of that term. Upon this point of the necessity of social intercourse and the clash of mind with mind amongst the students, Dr. Newman has written a remarkable passage which I shall take the liberty of quoting for you. In one of the discourses which are collected in his book entitled "*The Idea of a University*," Dr. Newman says:—"I protest to you, gentlemen, that, if I had to choose between a so-called University, which dispensed with residence and tutorial superintendence, and gave its degrees to every person who passed an examination in a wide range of subjects, and a University which had no Professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away, as the University of Oxford is said to have done some sixty years since, if I were asked which of these two methods was the better discipline of the intellect, . . . if I must determine which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I would have no hesitation in giving the preference to that University which did nothing over that which exacted of its members an acquaintance with every science under the sun."

So much for the essential characteristics of the University as distinguished from the School or Academy. As dis-

tinguished from the business college, or the place, by whatever name it may call itself, which professes to teach those branches which may be directly made available for the making of money, and because they may be so made available—the University is a place in which the student is led on to pursue knowledge, for its own sake, and for the general mental discipline which it affords, regardless of the fact whether it be or be not practically useful, in the very narrow and sordid sense in which that phrase has come to be used in these our days. And let me remark here, ladies, that neither the Greek philosophers, who taught in the schools of Athens, nor the Professors, who taught in the Universities of the Middle Ages, would have thought of sneering at or making little of technical knowledge or of those branches which you would now call a business education. But they would have been very much surprised indeed if someone had told them, as the average Chicago business man would tell you with very great confidence to-day, that these were the only kind of studies that were useful or worth studying at all. They would have readily admitted that a sufficiency of bread is quite essential to man's comfortable existence, but they would have laid much more stress than your average Chicago business man does to-day upon the great truth that "not by bread alone doth man live." They would have admitted that it is eminently right, expedient, and even necessary that our material wants should be satisfied in moderation, but they would have rebuked with indignant scorn that insolence of materialism run mad which affirms that the things of the body are .

not only equal to, but superior to, the things of the spirit, and that the knowledge which directly helps us to satisfy our material needs is the only knowledge that is worth pursuing.

I shall next proceed to inquire how those elements in the idea of the University, which I have been considering, were exemplified in the schools of Athens. They did not have the name University in those days or any Greek equivalent of that name; but it matters not by what name these assemblages of young students were known, provided they had the essential characteristics of what we now call a University. In the classical age of Athens there were a number of these schools. The four most famous were, the Academy, the Peripatetics, the Epicureans, and the Stoics. The Academy was the school of Plato, and was so called because the great teacher was accustomed to meet his disciples in the olive groves attached to the gymnasium of Academies in the outskirts of Athens, and there to stimulate them to the search for truth by his teaching and his conversation. The Peripatetic School was the school of Aristotle. It met at the Lyceum, an enclosure with a temple and grounds sacred to Apollo. The School took its name from a Greek word denoting the covered walks in which the disciples used to walk up and down while conversing with or listening to the teaching of their master. The Epicureans were named after their founder, Epicurus; and the Stoics were named from the Stoa or porch at Athens, in which Zeno, the founder of this school, used to assemble his disciples.

If I were asked to frame a definition of the Schools presided over by Plato

and Aristotle at the Academy and at the Lyceum, I would say that they were assemblages of men, mostly young, who were brought together mainly by the desire to hear and talk with a great teacher; who, by the personal influence of that teacher were stimulated to seek truth for its own sake; and who, in this search for truth, were helped by the teachings of their master, by the conversations they held with him, and by the discussions held amongst themselves of the thoughts which the master suggested. You will easily see, ladies, that this definition of the Schools of Plato and Aristotle includes almost all of the elements which I have emphasized as being essential to the idea of a University.

Plato was the disciple of Socrates, and Aristotle was the disciple of Plato. Hence the Schools of Plato and Aristotle have always been classed as Socratic Schools. Not that Aristotle took his ideas from Plato, or that Plato took his ideas from Socrates. Both Plato and Aristotle were in the fullest and highest sense original thinkers. But for his method of investigation and his method of teaching, each of them was largely indebted to Socrates. And, indeed, Socrates may be said to have been the father of the University idea in ancient Greece. Among all the great teachers the world has known—I speak now of teachers merely human—no one ever exercised as great an influence by conversation alone as did Socrates. Dr. Johnson is commonly regarded as the greatest converser of modern times. Yet even Boswell himself, if he were now alive, would hardly maintain that the conversation of Johnson has exercised as great an influence on human thought

as the conversation of Socrates. Socrates gave a practical proof of his belief in the superiority of the spoken to the written word by committing nothing to writing. As in the case of another teacher, immeasurably greater than Socrates, all that we know of His teaching has come to us through the record kept and, after His death, committed to writing by His disciples. Socrates' greatest disciple, Plato, has seen fit to put all of his own written teaching in the form of dialogues between Socrates and those who came to hear him. It is very difficult for us now to tell which of these dialogues are really Socratic, and which of them consist merely of Plato's own thought put into the mouth of his master. However, as regards some few of them, we can feel tolerably certain, from internal evidence, that they are more or less accurate reports of what Socrates actually said. From these, as well as from what another disciple, Xenophon, has reported, and from what we know from other sources regarding the influence which Socrates exercised over those who listened to him, we can form a very fair idea both of his method and of the general scope of his teaching. In one of the dialogues of Plato, Socrates is made to tell a story which at once emphasizes and to some extent justifies his preference for the spoken word. There was once, he tells Phædrus, in Egypt a famous old God whose name was Theuth. He was the inventor of many arts and sciences, but his great discovery was the use of letters. In those days, Thamus was the King of the whole of Upper Egypt. To whom came Theuth, and showed his inventions, desiring only that the Egyptians might have the benefit of

them. Some Thamus praised and others he censured. At last they came to the invention of letters. "This," said Theuth, "will make the Egyptians wiser, and will give them better memories, for this is the cure of forgetfulness and of folly." But Thamus said:—

"Oh most ingenious Theuth, he who has the gift of invention is not always the best judge of the utility of his own inventions to the users of them. And in this instance a paternal love of your own child has led you to say what is not the fact. For, in truth, this invention of yours will cause forgetfulness in the souls of the learners, because they will no longer use their memories. They will trust to the external written characters and not to their own memories. You have found not a specific for memory, but a substitute for memory. You will give your disciples only the pretense of wisdom. They will be hearers of many things and learners of none. They will appear to be omniscient and will really know nothing. They will have the reputation of knowledge without the reality."

Of the various dialogues or dissertations in which Plato has purported to report the teaching of Socrates, the three most commonly read now-a-days are the *Apology*, the *Crito*, and the *Phædo*. The *Apology* is the utterance in which Socrates saw fit to defend himself on his trial. For convenience, I call it a dialogue with the rest, although it is really a speech, in colloquial form, with, here and there, some cross-questioning of the accusers. The *Crito* is the dialogue in which Socrates justifies to his friend Crito his refusal to avail himself of the arrangements made by his friends for



effecting his escape from prison after he had been condemned to die. The *Phædo*, perhaps the best known and most widely read of all the dialogues, gives us an account of what transpired in the prison during the closing hours when the favorite disciples came to have their last talk with their master before he drank the hemlock. These closing hours were fittingly devoted by Socrates to the task of trying to inspire his disciples with the strong confidence, which he himself felt, that death would be for him only a passing from a lower to a higher life.

Of these three dialogues, the *Apology* is the only one that can be pronounced with any degree of confidence to be a substantially accurate report of what Socrates really said. Even of this we cannot be quite certain, but I believe it is the general opinion of those most competent to judge that Socrates defended himself substantially as Plato has reported. The *Phædo* contains many marvellous flashes of spiritual insight which are certainly Platonic. Take for example the account given near the end of the dialogue of the judgment of the soul which takes place after death. Here we are told that after death the genius of each soul conveys it to a certain place where it is judged. Those who have committed great and unpardonable crimes are hurled down into Tartarus, whence they never come out.

Those who have lived neither well nor ill and those who have committed crimes which, though great, are not unpardonable, are subjected to different degrees of punishment, until they are purified of their evil deeds; and, when they have suffered the penalty

of the wrongs which they have done to others, they are absolved, and receive the reward of their good deeds according to their deserts. While those who are remarkable for having led holy lives are simply released from this earthly prison, and go to their true home which is above.

In the *Apology*, Socrates gives an account of his motives and of his method of teaching. In reading this account, we see in what sense it may be said that Socrates was the father of the University idea, as it was subsequently developed in the Socratic schools of Athens. He tells us how some friend of his asked the oracle at Delphi if any man was wiser than Socrates, and the oracle replied that no man was wiser. On hearing this answer Socrates was much puzzled, for as he tells us, he knew that in truth he had no wisdom. So he started out to question all whom he met, selecting especially those who had a great reputation for wisdom, with a view to testing what their wisdom was worth. After he had carried on this process for a considerable time, he came to see what the oracle meant, but not until he had exposed a good many pretenders to wisdom, and thereby made a good many dangerous enemies. Here is his own account of the result, as given in the *Apology*:—"I am called wise because my hearers always imagine that I myself possess the wisdom which I find wanting in others. But the truth is, O men of Athens, that God alone is wise; and by this oracle he means to say that the wisdom of men is worth little or nothing. He is not speaking of Socrates; he is only using my name as an illustration, as if he would say—he, O men, is the wisest, who, like Socrates,

knows that his wisdom is in truth worth nothing. And so I go my way, obedient to the God and make inquiry into the wisdom of anyone, whether citizen or stranger, who claims to be wise; and if he is not wise, then in vindication of the oracle, I show him that he is not wise, and this occupation quite absorbs me, and I am in utter poverty by reason of my devotion to the God."

In the account of his life and work which Socrates gives us in the *Apology*, two things stand out in strong relief. These are, firstly, his absolute devotion to truth for its own sake; and secondly, the aggressive campaign which he constantly waged, in season and out of season, by means of his peculiar style of cross-examining conversation, to expose and smite error and the false pretense of wisdom wherever he found it, and to help all sincere seekers after truth to find that for which they sought. It was my intention, ladies, when I began to write

this paper to have exemplified in some detail the method and the aims of Socrates by quotations from and references to the Socratic dialogues of Plato; and to have shown how that method influenced the schools of Athens, and through them the Universities of the middle ages. But when, in following out the line of thought which suggested itself to me, I reached the point at which this detailed examination of the method of Socrates would properly begin, I found that I had also reached the point at which this paper ought to end. Perhaps, it is as well that it should be so. Socrates himself aimed, as a rule, rather to suggest lines of thought than to follow them out to their conclusions. If what I have said this afternoon shall be the cause of even a few of you doing, on your own account, a little more reading of Plato than you otherwise would do, I shall be more than compensated for any little trouble I may have had in the preparation of this paper.

## A WORD FOR DRYDEN.

BY REV. A. M. O'NEILL.

It is not the purpose of this article to treat of the literary merits of Dryden, who is conceded the first place in the second class of English poets, and who, as a prose writer, has but few equals in our language, but to note the venomous motives that prompted contemporary opponents to assail his character, and the avidity with which such historians as Macaulay and Greene have accepted these accusations as gospel truth. Dryden was the acknowledged leading literary man in England of his day. Naturally, he had a host of admirers, and his enemies were le-

gion. We generally picture an author to our minds in some secluded spot, holding communion with nature and his soul, but the intelligent reader of Dryden will identify him with the political contentions, the religious controversies, and the other exciting events of his day. Disappointed literary rivals, political opponents, religious adversaries—all considered it a labor of love to blacken his name.

"The evil that men do lives after them;  
The good is oft interred with their bones."

In Dryden's case the evil has been magnified, and even the good has been

made the object of sinister interpretation.

None of the poet's apologists will attempt to justify all his acts, neither will they try to minimize the censure which he deserves for the obscenity pervading many of his productions. Adopting the low standard,

"He who lives to please, must please to live,"

he produced for a licentious age tragedies, and especially comedies that have added nothing to his literary fame, and much to his discredit. In his preface to "The Fables," Dryden confesses his guilt, and admits that he is deserving of the animadversions heaped upon him on account of his immoral productions. "I shall say the less of Mr. Collier," he writes, "because, in many places, he taxes me justly; and I have pleaded guilty to all thoughts and expressions of mine, which can be truly argued of obscenity, profaneness, or immorality, and retract them."

His flattery of those in power grates upon our ears, but the same defect mars the writings of nearly all his literary contemporaries.

It cannot be denied that the person, who judges men merely from the surface, will conclude that the poet changed his political and religious convictions almost as easily and as quickly as he did his garments; but are such conclusions always logical? It is true that Dryden had been identified with the Puritans, that he had published heroic stanzas on Cromwell after the Protector's death, and that at the Restoration, he declared himself an ardent royalist, and published the "Astræa Redux," and a panegyric on the King's coronation. This was a

sudden change, many have maintained, that was prompted by mercenary motives,—a veering of his political sails for favorable winds. A glance beneath the surface, however, will show that this change was neither as surprising nor as inconsistent, as his revilers would have us believe. The fact is that Dryden's religious and political convictions were then far from maturity—they were merely in a formative state. Literature was the principal subject that engrossed his attention. A careful perusal even of the "Heroic Stanzas" will convince us that he was not an unqualified admirer of the cause of the roundheads. He was carried along, like thousands of others of his countrymen, by the waves of popular enthusiasm. Sentiment, not conviction, was then moulding his actions. Maturer reflection was sure to convert the republican into the royalist; for the latter cause was more adapted to his principles and temperament. Dryden was a literary man, but under the Commonwealth, literature had received little encouragement; Dryden believed in granting the people plenty of pleasure, but under the Commonwealth their pleasures had been restricted; Dryden was of a humane disposition, and the wanton shedding of human blood, indulged in by Cromwell and his followers, was sure to beget in his heart a dislike for the perpetrators of those horrors. His early Puritanical training and popular enthusiasm made him espouse the side of the Commonwealth, but his temperament, his principles were antagonistic to its causes, and the law of development explains his political change, which to many argues insincerity on his part. Prejudiced critics have sin-

gled him out for censure on this account. They would have us infer that he was alone in this change, whereas he merely followed in the footsteps of the majority of the English people. This change would have been accepted by Protestant historians and critics as natural and even consistent, were it not for a subsequent one,—his conversion from Protestantism to Catholicity. This brought upon his head their severest maledictions. Inconsistent, mercenary, venal, servile, hypocritical, are the favorite adjectives by which his character is designated. They point to the fact that within three years after writing the "*Religio Laici*" (a poem in defence of the Church of England), he embraced Catholicity, and this, they argue, shows that he was not sincere in his conversion. James II, who was a Catholic, succeeded his brother, Charles II, on the throne; hence they maintain that his conversion was merely the sequel of a mercenary desire to please his sovereign. Their method of arguing convinces one that they are far from being sincere, in accusing Dryden of insincerity.

The "*Religio Laici*," if read between the lines, gives signs of a doubting mind, and even when arguing against the existence of an infallible church, Dryden confesses that such a church would be an ideal one:

"Such an omniscient Church, we wish indeed;  
'Twere worth both Testaments, cast in the Creed."

This couplet foreshadows what subsequently happened; for when Dryden seriously turned his attention to the consideration of religion, his logical mind was convinced that if Christ in-

stituted a Church, she must be an infallible one, for otherwise the gates of hell would have prevailed against her; and not to multiply Scriptural proofs, reason herself suggested that the Church must be an infallible one, if she were to be a safe guide to her children, for otherwise there would be danger of her misdirecting them. Hence in "*The Hind and the Panther*," he says:

"But, gracious God, how well dost Thou provide  
For erring judgments an unerring guide!"

In this poem, Dryden manifests no signs of being tossed about on the billows of scepticism; his religious beliefs are safely anchored. He says:

"Good life be now my task: my doubts are done."

This is the conclusion which we would expect a logical mind, like Dryden's, to form, but when we remember that conversion is the work of grace, and that this supernatural virtue does not require years or months to prove efficacious, how foolish it is to accuse Dryden of insincerity, because he became a Catholic within three years after writing the "*Religio Laici*!" If sincerity be dependent upon duration, how many years, we may ask, should have elapsed to entitle him to be considered sincere? and if brevity be a mark of insincerity, then St. Paul must be condemned as a hypocrite, for right up to the hour of his conversion, Saul of Tarsus was an uncompromising persecutor of the Christians.

Dryden's previous writings are appealed to as proofs of his insincerity, wherein he argues against the Church's teachings. The conclusion is not deducible from the premises. Such appeals can prove nothing more than

that he wrote, as he then believed. Contrasted with his subsequent actions, they do not prove him insincere; they merely indicate that he underwent a change in his religious beliefs. Cardinal Newman, whose sincerity is admitted by Protestants, wrote acrimoniously against the Church before his conversion. This, in fact, is true of most of our noted converts. We have parallel examples in the political world. How many men are there to-day, who are honored as faithful statesmen, whose political views are diametrically opposed to those of their earlier years! We need not multiply references to them; we may say with Virgil: "*Ex uno disce omnes.*" Gladstone commenced his public life an avowed Tory, and afterwards became an ardent Liberal. How many public questions did he defend, which he had previously opposed, and *vice versa*! Some, it is true, question his sincerity, but the majority of people regard him as the grand old man, who has not hesitated to champion what he thought was right, even though it implied a condemnation of his previous utterances. Do we not maintain that we admire the man who is open to conviction, and who is willing to acknowledge his mistake, when he discovers that he was wrong?

But Dryden's critics keep harping on the fact that it was during the reign of James II he became a Catholic, and that, if he were sincere, he was most unfortunate in the time of his conversion. The criticism reflects more upon his revilers than the poet. It indicates that they consider the rule of expediency also that of honor. It is equivalent to saying that Dryden should have consulted public opinion,

and not his conscience in the matter; whereas the only honorable course for him to follow, was that of conscience, whether the public would favorably or adversely criticise his action. Something more tangible than inferential deductions should be produced to justify the odious epithets with which his name has been vilified. Mr. Saintsbury assures us that the mercenary plea is without foundation,—that it can be proven that Dryden gained not one penny by his conversion. The poet's subsequent life is almost a positive proof of his sincerity.

If Dryden were the venal, unprincipled parasite that his defamers would have us believe, the time when we would expect to see those debasing characteristics revealed was during the reign of William and Mary. They had succeeded in expelling James II from the throne, and Dryden knew that to abjure Catholicity, and to take the proffered oath presaged for him governmental favor and financial aid, whereas, to refuse, foreboded poverty and royal displeasure. The poet was then in his declining years, and his worldly possessions were few. He realized that if he refused to take the oath, he would be deprived of the positions of poet laureate and royal historiographer, and, what must have been painful to contemplate, that the honors would be conferred upon his inveterate enemy, Shadwell, whom he has immortalized in an unenviable manner in the satire, entitled *Mac Flecknoe*. Did Dryden kneel before the golden calf? Did he renounce his faith? Did he, by word or act, seek royal favor by the sacrifice of his convictions? Even hostile critics will answer these questions negatively. His Jaco-

bitism was not denied, his Catholicity never wavered. This was the most trying period of the poet's life, and sincerity was as much its striking characteristic, as lucidity is of his writings. Dryden was repeatedly importuned to dedicate his translation of Virgil to William, but he persistently refused. In a letter to his son, he emphatically asserts that he would not yield to such requests, that he would not sacrifice principle for favor or gain. His acts harmonized with his words. Though he was then advanced in years, and threatened with poverty, he would not barter conviction for wealth, and instead of seeking favors from the powerful, he took up his old weapon, the pen, and fought his way to success. Such acts could be expected only from a man who esteemed principle more than worldly gain. They clearly prove the sincerity of the poet, and his firm belief in the teachings of the Church. If we wish stronger evidence of his sincerity, we have it in his abiding faith during the sickness which closed his mortal career. When suffering from bodily infirmities, when he knew that his days were few, his greatest consolation was his conviction that he was within the true fold.

A study of Dryden's life, from an impartial standpoint, will show that prejudiced critics have condemned him by false assumptions and fictitious charges, notwithstanding that there are positive facts that militate in his favor. Mr. Saintsbury, (see *English Men of Letters* edited by John Morley), briefly presents the case thus: "Given a man to the general rectitude of whose private conduct all qualified witnesses testify, whilst it is only questioned by unscrupulous libellers, —who gained, as can be proved, not one penny by his conversion, and though he subsequently lost heavily by it, maintained it unswervingly,—who can be shown, from the most unbiased of his previous writings, to have been in exactly the state of mind which was likely to result in such a proceeding, and of whose insincerity there is no proof of the smallest value,—what reason is there for suspecting him? The literary greatness of the man has nothing to do with the question. The fact is that he has been convicted, or rather sentenced, on evidence which would not suffice to convict Elkanah Settle or Samuel Pordage."



## HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCHÆOLOGICAL DOCUMENTS.

BY PAUL ALLARD.

Translated for the REVIEW from the French by Jean Mack.

### CHAPTER XIX.

It is rather difficult to determine with exactitude the date at which the first apology was formulated. It was written by a Christian known as Quadratus, whom St. Jerome mistakes for the Bishop of Athens of that name.\* It is more probable that he was one of the disciples of the apostles, a renowned missionary, who lived to an advanced old age, and of whom Eusebius makes mention.† A single sentence of his work has been preserved; he speaks in the following terms of the miracles of Jesus Christ: "The works of our Lord have never ceased to be visible, because they were true. We could convince ourselves of the reality of the miracle long after He healed the sick or awakened the dead to life, for they remained with us as living proofs even after our Savior's death, the lives of some amongst them being prolonged to our own day."‡ This is evidently the statement of an eye-witness, and Quadratus, in his youth, must have known some on whom miracles had been wrought. When was this first plea in justification of Christianity presented to the emperor? Quadratus is said to have been buried in Magnesia, either the Magnesia of Sipylus, or as is more

probable, in the Magnesia of Mæander, near Ephesus, both of which are situated in the province of Asia. Hadrian left Rome in 121, and seems to have lived in Asia Minor toward the end of 123. If Quadratus was in Magnesia at that time, he could have presented his writing to the emperor in that city,\* or at Ephesus where Hadrian certainly stopped. In this case the apology of Quadratus antedates the rescript of Minicius Fundanus, and some may, perhaps, hold with St. Jerome,† and Tillemont that "The wonderful genius of the man, as shown in this work, aroused such admiration that the persecution, then raging against the Church, was effectually quenched."‡ This astute critic seems, on this occasion, to have forgotten his wonted caution. Hadrian by no means quenched the persecution of the faithful; he merely confined it once more within certain definite legal bounds. It is, moreover, difficult to prove that the apology of Quadratus belonged to a period anterior to the rescript. Eusebius, in his "Chronicle," says that the latter was presented to the emperor in 126. The letter to Minicius Fundanus had probably been written by that time. Hadrian visited Greece in 125; he sojourned in Ath-

\* St. Jerome, *De viris*.

† Eusebius, *Hist. Eccl.* For Hadrian's persecution see Tillemont, *Mem.* M. Renan thinks that the apologist was a third Quadratus, and quite a different person from the bishop and missionary; but this hypothesis seems untenable.

‡ Eusebius, *Hist. Eccl.*

\* Hadrian visited Magnesia; an inscription tells of the magnificent presents he gave the inhabitants of that city. *Corpus inscr. gran. Frochner; les inscr. grec. du Louvre.*

† St. Jerome, *loc. cit.*

‡ Tillemont, *Mem. II, Pers. d'Hadrien.*

ens during the winter of 125-126.\* Everything would indicate that Quadratus preached in that city,† and presented his apology to his imperial master at that time. It is, therefore, safe to state that it had no influence in the formulation and publication of the rescript,‡ and that Quadratus, on the contrary, profited by the favorable reaction that resulted from this imperial act, to appear before his sovereign as a pleader in behalf of Christianity.

This may be also asserted, with even more reason, in regard to Aristides, the second apologist. He was an Athenian philosopher, and certainly did not see Hadrian until 126. His work, in which he made clever use of the writings of the Greek philosophers when demonstrating Christian truths, and which St. Justin is supposed to have imitated,§ attained immense vogue at once. It was read even in the days of Eusebius|| and St. Jerome.° The unknown author of the "Little Roman Martyrology" must have had it at hand, since he quotes that Aristides mentioned the martyrdom of St. Denis, the Areopagite," in his book. It was lost sight of until lately,¶ but recent

\* During this voyage he was initiated into the mysteries of Eleusis. In an inscription in the Louvre, the hierophant boast of having initiated "the master of a vast world and of the sterile sea, the sovereign of an infinite number of mortals, he who showers immense riches on all the cities, and chiefly on that of the famous castle of Cecrops. Hadrian, "Corpus insc. græc; Froehner.

† Tillemont.

‡ M. Bayet remarks that Minicius Fundanus might have been proconsul of Asia in 126; but it is evident that Hadrian did not delay until that time the answer to the letter written in 128 or 124 by this consul's predecessor.

§ St. Jerome, Ep. 70.

|| Eusebius, Hist. Eccl., IV.

° St. Jerome, De viris illust.

¶ The martyrology probably erred in placing a martyr who belonged rather to the reign of Domitian under that of Hadrian; see Tillemont, Mem. It may be, however, as Otto in *Corpus apol. christ.* states that the words *sub Hadriano*, found in the text of the martyrology, refer to the apologist, and were inserted by some mistake in the clause relating to the martyr.

¶ A traveller in the 17th century drew attention to a MS. in a monastery of Attica, De la Guilletiere, Athens anc. et nouv., but Otto searched for it in vain, as did also M. Bayet.

discoveries have enabled us to reconstruct it.\*

The apology presented by Aristides to the emperor is in three parts.† In the first, which is purely dogmatic, the Christian philosopher proves to the atheists the existence of God. He then sketches very briefly the work of Jesus Christ and His apostles, and finally refutes the errors of polytheism and condemns the superstitions to which the Jews of the second century

\* The Mekhitarist Fathers of Venice were fortunate enough to find a fragment of an Armenian MS. in 1878. Sancti Arist. phil. serm. duo; the first only is authentic. In 1889, the Syriac text of the entire apology was discovered in the convent of St. Catharine, on Sinai, by M. Rendel Harris—the Apol. of Arist., edited and translated by G. Rendel Harris, in the collection of Texts and Studies. Finally, while comparing certain passages in the Life of Barlaam and Josaphat, M. Armitage Robinson noticed that a Greek text of the Apol. of Arist. had been inserted into this legendary writing. These three texts are not all developed in the same manner, and probably only represent three adaptations or different versions of common origin. See also Herbert Luers, In The Month, vol. LXXII; Harnack, Theol. Lit.; Jaquier, l'Univ. cath.

† The Armenian fragment has as its title and sub-head: To the emperor Cæsar Hadrian Aristides, Athenian philosopher. To the emperor Cæsar Hadrian from Aristides, Athenian philosopher. These double headings agree with the statement made by Eusebius and St. Jerome, that Aristides presented his Apology to the Emperor Hadrian. But the Syriac version reads differently: Apology made by Aristides the philosopher to Klug Hadrian, for the fear of the all-powerful God. To Cæsar Titus Hadrian Antoninus, august and merciful, from Marclanus Aristides, Athenian philosopher. According to this sub-head, the Apology was not addressed to Hadrian, but to Titus Hadrian Antoninus, that is to say Antoninus the Pious, whose surname even is mentioned, for *merciful* must have been used in Syriac for Pious. Was Antoninus the veritable recipient of the Apology, and must it be placed in the year 138, at which time Antoninus ascended to the throne, instead of the year 126? Messrs Harris and Harnack have so decided, and M. de Rossi is also of that opinion as we see in his forcible note in Bull. d'arch. crist. He calls attention to the facts that this superscription in the Syriac version could not have been interpolated by chance, that Antoninus the Pious is evidently the person addressed, and lastly that the apologist is here for the first time given his second *cognomen*, Marclanus Aristides, which would indicate that the translator had a complete original version at hand. He adds that in the Greek copies Eusebius and St. Jerome consulted, the name of Antoninus had been inadvertently omitted, and that this omission had led them into error. He recalls to mind the fact that the condition of the Christians in Athens under Antoninus the Pious might have induced the apologist to intervene in their behalf, since this emperor was obliged to send a rescript to the cities of Greece, and especially to Athens, to moderate the violence shown towards the faithful. In spite of the strength of these arguments, I do not think them of sufficient weight to efface the date given by Eusebius and St. Jerome, and to withdraw the Apol. of Arist. from Hadrian's reign; but I would add that if new discoveries place it definitely under the reign of Antoninus the Pious, the remark I shall make in reference to the impression the first Apologies made on Hadrian will still be true, since we know that the apology of Quadratus was presented to him.

gave credence, speaking the while in kindly terms of this people who had kept nearest to the truth, and then portrays vividly the lives and virtues of the Christians. He boasts of their pure morals, of their horror of impurity, their love of justice,\* their charity to one another, and the compassion they showed strangers. Certain characteristic passages merit special comment, for they seem to lift an overhanging veil, and allow us to penetrate into the interior of those humble yet gracious Christian communities that existed even then in all the great cities of the empire. "If a poor man is found in distress among the faithful, have they not ample means with which to assist him? They fast for a day or two, and thereby procure the food necessary to his wants." The kindest relations existed between Christian masters and their slaves: "The servants, both men and women, as well as their children, if they have any, are persuaded to adopt Christianity, because of the love their masters bear them, and when this is accomplished they are called brethren without any other distinction." The care observed by the faithful in the burial of the humblest of their community did not escape unnoticed: "When one of their poor departs from this life, whoever is cognizant of his death provides for the funeral, in accordance with his means." Finally the apologist recalls to mind the solicitude shown toward the confessors of the faith, as was so often exemplified in the history of the persecutions. "If they learn that one of their number has been imprisoned, or

suffers for the name of their Messiah, all contribute to his needs, and, if possible, they liberate him." Aristides then directs the emperor's attention to the books containing complete explanations of the Christian faith; he refutes the false accusations of the Greeks, who attribute their own crimes to the faithful, and concludes by saying that his brethren in Christ ought to be allowed to teach the truth freely, since they, and they alone, possess it.

Another document should be joined to this apology: the celebrated and very beautiful Epistle to Diognetus; its exact date is unknown, but the majority of modern critics place it in the second century. An ingenious conjecture\* attributes it to Aristides, and would have us believe that it was addressed to a member of Hadrian's court, who later on became one of the teachers of Marcus Aurelius. It at least antedates St. Justin, to whom it has also been incorrectly attributed. Without fear of anachronism, we may say that certain passages of this epistle seem to re-echo the roar of the persecution that raged during the first years of Hadrian's reign; still its well-poised style, the systematic mode of procedure discernible in it, its form—an amicable discussion between a Christian and a pagan—mark it as belonging to an epoch of peace, such as that immediately following the rescript of Minicius Fundanus. Surely these lines refer to the faithful of the first half of the second century: "Men, who while living in the cities of the Greeks and Barbarians, while conforming to the habits of the country in matters of clothing, food and mode of living, still seemed to be indiscrib-

\* In reference to this we read in the Syriac version this remarkable sentence: "When they are magistrates, they judge with impartiality," which shows that the Christians did not shirk the duties of civic and political life.

\* Cf. Bull. crit.

ably noticeable and extraordinary: they enjoyed the rights of citizens, but were ever treated as strangers; they married and had large families, but did not abandon new-born infants; they ate in common, and still did not yield to debauchery; being in the world, and yet not sensual; living on earth, but with hearts raised heavenward; they obeyed established laws, and went even beyond them in matters of morality; they loved all mankind, and were persecuted on all sides; those who did not know them, condemned them to death, and thereby afforded them an opportunity of winning immortality; they were abused and vilified . . . punished as malefactors . . . hated by the Jews . . . persecuted by the Greeks . . . detested by the world at large . . . yet in spite of such abuse they pushed forward daily. . . . They were thrown to the wild beasts, to force from them a renunciation of their Master, but they remained steadfast in their faith: the more they were persecuted, the more their numbers increased . . . For justice sake they suffered the fire of the earth . . .”\*

The tortures mentioned in this quotation—fire and wild beasts—are the same spoken of in the Acts of most of the martyrs, whom we have felt justified in placing at the beginning of Hadrian’s reign.

Whether the Epistle of Diognetus was, as has been surmised, a complement of or post-scriptum to the Apology of Aristides, or whether it was quite another document, it still enables us to form some idea of Christian apologies previous to St. Justin’s time: its wording is frank, its form correct though changing quickly from

argument to eloquence, its language and spirit are Attic, at once gentle and dignified. If anything could make an impression on the fickle mind of Hadrian, it was such an epistle: its originality and piquancy would surely tickle this satiated and fastidious emperor. The first apologies were presented to him during one of his pleasure trips to Athens, a most auspicious moment. The balmy air and clear skies, the sun-lit landscapes marked in calm, harmonious outlines, the monuments deemed the most perfect master-pieces of human handiwork, made the monarch feel he truly lived. He would have liked to reside permanently in Athens; it was the city of his choice. As a keen critic has observed, Hadrian had but too great a love for Athens. If he took nothing from it, he built and restored much in it. Construction often involves destruction; in restoring we often alter.\* Hadrian’s architects could not in truth compete with those of Pericles, but they erected many new monuments, and when the emperor completed such as had been left unfinished, he strove to follow the original plans and never to overload with the heavy richness of Roman decoration the lightness and simplicity of Grecian art. He made himself as much of a Greek as possible, and of all Romans he was the one most capable of this metamorphosis. How he must have rejoiced when freed from official pomp, surrounded by his friends, the rhetoricians, and followed by the grateful admiration and delicate flattery of the Athenians, on whom he fairly showered favors, he passed under the two-storied arch erected by his order at the foot of the

\* Epistle to Diognetus.

\* Vitet, Etudes sue l’Hist. de l’art.

Acropolis, at the entrance to the new quarter, and read the inscription: "This is the city of Hadrian, no longer that of the Thesares."\*

It may have been at some such moment of freedom and expansion, when he was ready to welcome every man and every idea with a smile, that Quadratus and Aristides, in their philosophers' robes presented their memorial in behalf of the Christians. It may have touched him, for Hadrian the Eclectic, seems to have had at one period of his life a certain vague re-

spect, for Christianity.\* Perhaps it was under the influence of this sentiment that he constructed those strange temples without inscriptions or statues which have been termed *Hadriani*, and which, if we may believe Lampride, the emperor thought of consecrating to Christ†—a thought realized in some instances during the fourth century.‡

\* Meliton in Eusebius, Hist. Eccl.

† Lampride, Alex. Sev. In Notitia urbis Romae, a *Hadrianeum* is mentioned among the edifices in the 9th Roman district. Borsari, in Bull. della comm. arch. comun, compares this and the passage quoted by Lampride, and thinks it very likely that Hadrian erected a temple *sine simulacris* in the vicinity of the Field of Mars, where many buildings were constructed by his order. The *Hadrianeum*, mentioned in Notitia, must, according to M. Borsari, have occupied the site of the present palace Chigi.

‡ St. Epiphanius, Haeres. XXX.

\* Phocion Roques, Topog. d'Ath.

[TO BE CONTINUED.]

“Ἁγίος Ἀθάνατος ἐλεῖσον ἡμᾶς.”

“SANCTUS IMMORTALIS MISERERE NOBIS.”\*

BY EDITH R. WILSON.

In the first faint dawn,  
Ere day was born,  
Through the silent pauses of purpling gloom,  
Magdalen came to the Master's tomb:  
Freighted her hands with spices weight  
To wrap His Body, Who hung so late  
On the bitter Cross.—  
Her whole soul desolate with loss,  
When seeking, she found an *empty* tomb.—  
Ah, me! The wide world scarce holds room  
To sepulchre its dead:  
The field of battle red  
Is strewn with corpses deep:  
On hill and vale they sleep:  
The ceaseless sobbing of the restless waves  
Closes o'er viewless graves.  
While Kingly crypt and monumental rust  
Are underlaid with long, forgotten dust.  
Yet mark, my brothers, how one *empty* tomb  
Can cast a light athwart this shuddering gloom,  
And bid earth change its death wail to the cry,  
Where is Death's sting? Where grave thy victory?

\* Good Friday sermon.

## MOODS.

BY PASCAL DE BURY.

### 1. THE SNOW.

At dawn the wintry sun all feebly gleams,  
The snow newfallen shrouds both hill and plain,  
Sepulchral silence holds her dismal reign  
Unchallenged: hope and joy have hid their beams.

At eve the western light in treetop seems  
To play—half shy, as though to stay 'twere fain,  
And robins on the snow, now firm, rejoice again—  
Their merry hopeful chirp the gloom redeems.

At morn bereavement crushes, raw and dumb—  
I scarce can weep; at noon awakes my sense  
Of loss; my tortured breast must throb with woe.  
At vesper calm has found me; in the numb  
Deep sorrow of the heart my feelings tense  
Can almost hear the spirit footfall low.

### 2. IMMACULATE.

Chagrined, the monk lay down to rest that night,  
And dreamed of woe-presst forms that Eden fled,  
And Seraph's flaming sword, and curses dread  
Infecting rebel souls with horrid blight.

Anon appeared the wondrous sign—the fight  
In Heav'n—, and loud he thought to hear: "Thy head,  
Fell dragon, She hath crushed!" "No, no," he said,  
"She is immaculate, begot in light."

Majestic rose the pontiff King today,  
And viewed the joylit faces through the wide  
Basilica close thronged in anxious wait;  
And stillness hushed the song and organ-play,  
To catch th' unerring voice. "'Tis true," he cried,  
"That Mary was conceived immaculate."

### 3. MY BIRTHDAY.

Long years have sped; yet brief and void they seem,  
As halting I look down the rising way,  
Where just within the gates of being lay  
The newcome guest, as dazed in weird, vague dream.

What, stranger, of thy past? Along the stream  
Of unbeginning life hast sported gay  
With angel brothers? Wert thou bright as they?  
Why quit thy spirit home for earth's pale gleam?

Ah no! wise Plato errs. The pure, white soul  
Hath not rejoiced before; but from the hand  
Of God it springeth to existence, free;  
And His rich gifts illuminate the scroll  
Of virgin mind. With reason's magic wand  
The child is mighty—world-epitome.

## SCIENCE NOTES.

BY BROTHER POTAMIAN, D. SC.

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*Why There are Six Eclipses in 1898.*—The general condition for the occurrence of an eclipse obviously is that the moon shall be in or very near the plane of the earth's orbit, commonly spoken of as the plane of the ecliptic. Now, the orbit of the moon is inclined to this plane at an angle which varies between  $4^{\circ} 57'$  and  $5^{\circ} 19'$ . The two points in which the lunar orbit meets the plane of the ecliptic are called *nodes*. It can readily be shown that if, at the time of opposition, *i. e.*, at full moon, the node is  $9^{\circ} 30'$  or less from the central line joining the earth and the sun, the moon will be within the earth's shadow and an eclipse must occur. If, on the other hand, the node should be as far away from the central line as  $12^{\circ} 4'$ , the lunar disc will be just beyond the earth's shadow, and no eclipse can take place.

To ascertain whether an eclipse will take place for any position of the node lying between the two limiting values given above, we have to take into account not only the exact position of the node, but also the moon's apparent semi-diameter at the time, and the breadth of the earth's shadow at the actual distance of our satellite. It must be borne in mind that these are variable quantities, and that they depend upon our distance from the sun and moon respectively.

In 1898 the moon will fulfil all the necessary conditions three times, and there will be, therefore, three lunar

eclipses occurring January 7, partial; July 3, partial; and December 27, total.

Analogous calculations show that when the node at the time of conjunction, *i. e.*, new moon, does not depart more than  $15^{\circ} 25'$  from the central line, the moon's shadow will reach some part of the earth, and a solar eclipse is inevitable; but if the angular distance rise to  $18^{\circ} 20'$ , the moon's shadow will not fall upon any part of our globe and an eclipse is impossible.

To determine whether one will occur for intermediate positions of the node, we must use in our calculations not the mean but the actual values of the apparent semi-diameters of the earth and sun as well as their horizontal parallaxes.

Three times during the present year the necessary conditions will be fulfilled and we shall consequently have three solar eclipses, occurring January 21, total; July 18, annular; December 12-13, partial.

Thus the year 1898 will be favored with six out of a possible seven eclipses.

*The Recent Total Eclipse of the Sun.*—By far the most important of the six eclipses is that which occurred on Saturday, January 21. It was partial in some places, such as Southern Russia and the Holy Land, and total in India. The line of totality ran from the Himalayas, through Jeur and Nagpur, down to Vizliadrag on the west coast. Scattered along this thin track, were numerous parties of trained and well-

equipped observers not only from India and Japan, but also from England and the United States. Professor W. Campbell with a band from the Lick observatory was stationed at Jeur; Dr. Copeland was near Nagpur; Mr. W. H. Christie, the Astronomer Royal, was at Sadhol; and Sir Norman Lockyer, with his 150 Bluejackets from the *Melpomene*, was at Viziadrag.

Fortunately the weather was perfect: the sky was cloudless and the air so pure that the approaching shadow of the moon was unnoticed at most stations. It was an ideal eclipse-day; and, as every man was carefully prepared for his special work, no one was surprised when the telegraph announced "Victory all along the line."

During the brief period of total obscuration, every effort is always made to study the outlying portions of the solar atmosphere, as it is only during such precious moments that the pearly light of the corona and its streamers can be seen. Numerous photographs and spectra are taken, and accurate drawings made of every detail. The light itself is carefully analyzed for polarization, as important deductions may be drawn therefrom concerning the state of aggregation of these remote parts of the sun's envelope.

The prominences, those masses of glowing, scarlet-colored gases that rush upwards from the surface of the sun, are also minutely studied for height of projection, velocity of motion and general appearance.

Spectra in great number must be obtained of the various layers of the corona. For this purpose, work is begun a few seconds before totality and continued for a few seconds after it has ended. Great importance is at-

tached to the spectra obtained just as the solar disc disappears and just before it reappears. Such a spectrum is called a "flash" spectrum, because the dark (Fraunhofer) lines of the ordinary spectrum are suddenly "reversed," corresponding bright ones flashing vividly into view and persisting for a few seconds. Observers tell us that this reversal is always a startling and impressive sight.

The instruments commonly used in eclipse-work comprise prismatic camera, equatorials fitted with prismatic or with grating spectroscopes, hand spectroscopes and polariscopes.

For the first time in the history of ecliptical astronomy, the kinematograph was pressed into service, and by its means a continuous record of the eclipse was secured by Lord Graham at Viziadrag, and by Rev. J. M. Bacon at Buxar on the Ganges.

Though the period of totality was only two minutes,\* the results obtained will require many months, if not several years, for their full discussion by astronomers, physicists and chemists. Everyone of the thousand lines on each of the hundreds of plates exposed must be measured and compared with the lines obtainable in laboratory spectra; every prominence of the chromosphere and every streamer in the corona must be compared with the records of former eclipses before final conclusions can be reached and reliable additions made to our knowledge of solar physics.

In the meantime some general in-

\* In the most favorable positions, the apparent diameter of the moon exceeds but little that of the sun, so that in a few minutes some part of our luminary will again be uncovered. Totality rarely lasts more than 5 or 6 minutes, and is usually limited to 2 or 3. The whole time of a solar eclipse, that is the interval between the first contact and the last, ranges between 2 and 3 hours.



formation is to hand. We are told that the darkness was much less than anticipated, so that lamps were nowhere needed to make notes or to read chronometers or micrometers. The planets Mars and Venus were visible, but only very few stars were seen. The temperature fell  $3^{\circ}\text{C}$  in some places and  $5^{\circ}\text{C}$  in others. The prominences were notably small in hydrogen and calcium radiations. The corona, as usual, offered a majestic spectacle; it was large, bright, quite separate from the subjacent chromosphere and bearing a close resemblance to that of 1896. The polarscope again gave evidence of marked polarization, thus showing that the corona consists not only of glowing vapors, but also that it contains minute condensed particles capable of reflecting light.

At Pulgaon, Captain Hills commenced his exposures a few seconds before the beginning of the total phase. He thus obtained in rapid succession the ordinary dark-line spectrum, the bright "flash" line spectrum, and finally that of the prominences of the chromosphere. He has thus secured a complete history of the spectroscopic changes that may be observed in the various parts of the outlying regions of the sun.

Two other English astronomers, Messrs. Newall and Maunder, confined their attention to the characteristic line in the green part of the coronal spectrum. This particular radiation is usually referred to as "1474" of Kirchhoff's scale. It is attributed to the element *coronium*, an element as yet unknown to terrestrial science. We say "as yet;" for, just as *helium* was first noticed and christened in the eclipse of 1868, and found, in 1894, in

several of our minerals and mineral waters, so it is not unlikely that some future Ramsay may find traces of the missing element on our planet.

The observers were successful in their search for the "1474 line," but found it rather faint and hence difficult of detection. This was one of the few direct, visual observations made during the eclipse, the others being records on sensitive films.

Sir Norman Lockyer obtained during totality sixty spectrographs. Those that have been developed give spectra of "extreme beauty." From these and from other observations he hopes to extract information as to the precise region in which the dark lines of the ordinary spectrum originate, whether at different depths of the solar orb, as he inclines to think, or whether, as is generally held, they are caused by the absorptive action of a layer of vapor—the reversing layer—which in great measure overlies the photosphere, or visible surface of the sun.\*

It is interesting to hear from Jerusalem that every stage of the eclipse—partial as it was in the Holy City—was well followed and successfully photographed.

*Mock Suns and Mock Moons:* New York city was again favored with celestial phenomena that belong to the arctic regions. On April 3d, a little before sunset, the departing orb surrounded itself with a system of rings, which, by their intersection, gave rise to three feebly-marked parhelia, or mock-suns. The display was of brief

\*It is usual when describing the sun, to speak of the great central mass which is surrounded by a layer of incandescent clouds forming the *photosphere*. Above this is the *chromosphere* with its red flames, while beyond, the *corona* extends far out into space. As the solar nucleus is always screened from observation, there is yet some doubt as to its real nature, though there are weighty reasons for believing it to be gaseous. This view is the one generally adopted.

duration and not very generally noticed.

At eight o'clock the nearly full-moon when almost half way up the zenith, and while peering through the same frosty atmosphere, developed two complete rings, retaining for herself a place on the circumference of one of them. At the intersections there appeared two disc-like patches of light, forming somewhat blurred imitations of our nightly attendant. They were the usual paraselenæ, or mock-moons. This

unexpected lunar display lasted over an hour and was extensively observed.

As said in our last number, such phenomena are due to the refraction of light by myriads of minute crystals suspended in the upper strata of the atmosphere. Only those suitably situated bend the light so as to send more rays to the eye from certain parts of the sky than it receives from the surrounding space. Hence the symmetrical intensification of the light forming the halo.

## ART AS AN ELEMENT IN HOME TRAINING.

BY EDWARD D. FARRELL,

Associate Superintendent of Schools, New York.

Each of us has an inner life. It represents the development of our social nature. We have an outer life whose development began in the school and is continued in business affairs. It represents the development of our intellect. The inner life has to do with the heart, with our feelings, sympathies, and aspirations. The outer life is controlled by the head. It looks toward self-preservation, material welfare, selfishness. The inner life is enriched by the exercise of kindness, and generosity. The outer life is restrained by the maxim, Do unto others as you would have them do unto you. The ideal life is that in which the outer harmonizes with the nobler impulses of the inner life.

As with men so is it with children. The school magnifies the importance of head education. The child's energy is concentrated upon the problem of making a living rather than upon learning how to live. The education of the heart meanwhile is left to the family circle, especially to the mother.

We have found that this double system of training has not been effective, either for want of co-operation or from the belief that one institution was doing the work of the other.

The organization of the public schools prevents the introduction of religious instruction, and the spirit of competition has led the church schools to shorten the time allotted to moral training. Without the active co-operation of the family the rising generation is thus in danger of losing that heart training which is so essential to one's own happiness and the happiness of others.

This home education begins with the mother's songs, stories, and lullabies. She peoples the child world with fairies, she brings down the angels to comfort her little ones, she builds out of her imagination the stable at Bethlehem, and places the Divine Infant in the midst of her children that they may adore and worship him. From her lips they learn "that name which we should engrave on our

hearts, and pronounce with our most harmonious accents, and rest our faith on, and place our hopes in, and love with the overflowing of charity, joy and adoration."

All day long she directs their inner life towards the good, the beautiful, and the true, that they like the Christ Child may increase in wisdom and in favor with God and man.

Goodness is best taught by example. Children imitate those nearest them. The living example is the most powerful. When the parents are exemplars of virtue we have the ideal home. From the ideal home we expect children who manifest the virtues of their parents. We ask no stronger proof of the holiness of the Church than the eminent holiness of so many thousands of her children. The same test may be applied to the family.

The beautiful finds expression in art. It illustrates the desires and aspirations, the thoughts and deeds of mankind. Its lowest form, according to Commissioner Harris, is found in ancient nations that reached freedom from foreign interference, but held every individual subject to laws, customs, and usages which he had no hand in making and yet could not refuse to obey. The nation was free, but the citizen was a slave. The laws of Egypt decreed that there should be no deviation, from the standard types, so the decorations of the temple and the tomb repeated the same symbols and rude forms for thousands of years. Owing to this subjection to established rules, the artists expressed the purpose of their work without reference to ideal beauty, perspective, or artistic composition.

The highest form of art was reached

by Greece and Rome. Here we find individual freedom as well as national independence. After the Greeks lost their faith in the old mythology, the love of beauty was magnified into a religion. The artist became the priest and supplied the material for worship. The manners and customs of the nation tended to bring the human form to a high degree of perfection, so the people demanded that their deities should be models of physical excellence. In striving to clothe gods and heroes with the attributes of majesty, loveliness, and grace, Greek art seized some moment in the life of the individual when the limbs helped to express the purpose of the soul, but the soul itself was controlled by bodily desires and passions.

Christian art began in the catacombs and used symbols and mystical emblems in order to inculcate religious principles. When the human form supplanted the symbol, care was taken to avoid the beauty of feature and body lavished by pagan artists upon the representation of their deities. Christ was represented "not like the gods of the Pantheon catching the eye by outward attractions, but conquering the heart by the power of his word." In the beginning grandeur of arrangement and a solemn dignity of style were preferred to gracefulness. After the renaissance other elements of beauty were added. Michael Angelo aimed at the expression of life and power through action and movement. His prophets and sibyls look "like beings to whom God had spoken and who never since ceased to meditate on the awful voice." But even when gracefulness and repose began to be exhibited, Christian art still por-

trayed the longing and aspirations of the soul for something beyond the pleasures and freedom of this world. It never lost sight of the power of the inner life over the physical.

At present there is a tendency to over-value Greek art. As a nation grows in wealth and power, its citizens are apt to look with favor upon the personification of energies that bend the forces of nature to man's will. But material progress carries with it a compensation in the form of color work and photography. The extraordinary development of these arts has brought within the reach of all copies of the masterpieces of Christian painting. At least one of these should be found in every home.

They represent the highest conceptions of human genius. Their lesson enlivens the faith of the humble and their beauty lifts the heart of the thoughtful up to our Heavenly Father. Children should be led to understand the motives of their composition, and the artistic means and devices employed in the expression of the thoughts and aspirations portrayed.

It is told of Leonardo da Vinci that when he was painting the Last Supper he had little difficulty with any face but that of Christ. He felt that he had a perfect ideal of the ineffable grace and beauty that should play upon our Saviour's face, but he could not discover the coloring and shading that would put into it more than ever appeared in a human countenance. The story of the artist's trial and triumph will centre attention upon the event that brought Christ and His apostles together for the last time, and the motive of the picture itself will help the child to appreciate the divine love

that prompted the central figure to institute the sacrament of the altar.

When children leave home to enter upon their life work, they are apt to concentrate their energies upon intellectual education. They discover that the battle of life is sharp, so they seek that knowledge which to them seems most worth. Those whose moral sensibilities have been enriched by communion with works of art will cherish their memories of home, and come to realize that the cheerfulness of the fire-side does not depend upon wealth or social position.

A few weeks ago Mr. Jacob W. Mack, member of the Board of Education of New York City, informed me that he had copies of the famous pictures forming the Imperial Belvedere Gallery of Vienna which he desired framed and placed in the parochial schools. These photographs are the first ever made of the pictures in this gallery. The photographer was not permitted to remove them from their positions, but was obliged to arrange his camera and the lights for each separate picture. This makes these photographs doubly valuable. The photographic surface of each measures 16 x 20 inches. When framed appropriately the picture will measure 24 x 30 inches.

Here is an example of a busy manufacturer turning from the practical to the æsthetic. He does not claim motives beyond the desire to educate the artistic nature of the child, but his generous gift leads us to believe that he appreciates the value of the double lesson which these pictures will teach in their new home. It indicates the drift of thought among educated men. They recognize the fact that

heart training has much to do with turning knowledge into wisdom. The following are the subjects chosen for distribution :

TITIAN,—Gypsy Madonna and Child.

PERUGINO,—Madonna and Child and two Saints.

ANTON RAPHAEL MENGES,—Madonna and Child.

GUIDO RENI,—Madonna and Sleeping Child.

VERONESE (Paolo Caliari),—Madonna and Child and Saints.

TITIAN,—The Madonna with the Cherries.

VAN DYCK,—The Holy Family.

GAZZOLI BENOZZO,—Madonna and Child.

RUBENS,—Christ Child and St. John.

PALMA (il Vecchio),—Madonna and Child.

ALBERT DURER,—Madonna and Child.

FRA BARTOLOMMEO,—The Presentation of Christ in the Temple.

BRONZINO (Agnolo di Cosimo),—The Holy Family.

VAN DYCK,—St. Rosalia receiving a wreath from the Holy Child.

PERUGINO,—Madonna and Child and four Saints.

TITIAN,—Madonna and Child with Jerome, Stephen and George.

GEERTGEN VON ST. JANS,—Descent from the Cross.

ANTONELLO DA MESSINA,—The Entombment of Christ.

JASPER DE CRAYER,—Lamentation of Christ.

RUBENS,—Lamentation of Christ.

VERONESE (Paolo Caliari),—Christ at the house of Jairus.

LUCAS CRANACH,—Christ appearing to the Holy Women.

GUIDO RENI,—Ecce Homo.

GUIDO RENI,—The Baptism of Christ.

VAN DYCK,—Christ on the Cross.

DEL SARTO,—Young Tobias led by the Archangel Raphael.

GIACOMO PALMA,—The Visitation.

LUCA GIORDANO,—St. Michael and the Fallen Angels.

BERNAERT VAN ORLEY,—A picture in two parts.

MURILLO,—St. John the Baptist.

AGOSTINO CARRACCI,—St. Francis of Assisi.

ALBERT DURER,—The Martyrdom of the Ten Thousand.

GEERTGEN VON ST. JANS,—Burning of the relics of St. John.

BERNARDINO LUINI,—The Holy Hieronymus.

CESARE DA SESTO,—The Daughter of Herod.

BERNARDINO LUINI,—The Daughter of Herod.

TITIAN,—Christ and the Adulteress.

VAN DYCK,—Samson and Delila.

RUBENS,—Magdalene Repentant.

PHILIP WOUWERMAN,—Riding School and Swimming place for horses.

DAVID TENIERS,—The Village Feast.

DAVID TENIERS,—The Village Fair.

A glance at the titles will show the preponderance of pictures of the Madonna and Child. In the schools fortunate enough to secure them they may be made the basis of instruction in the direction of the good and the beautiful. Mrs. Jameson remarks that when the glorified type of what is purest, loftiest and holiest in womanhood stands before us, arrayed in all the majesty and glory that art can lend her, and bearing her divine Son enthroned on her maternal bosom, it is difficult, very difficult, to refrain from an *ora pro nobis*.

It is customary to identify Madon-

nas by some detail of composition, as the chair, the cherries, or the goldfinch; but they may be studied according to the stages of development in Christian art. The best classification is based upon the fact that the Madonna is the universal type of motherhood. The most beautiful and precious productions that Christian artists have bequeathed to us are their impersonations of Mary as the mother of our Lord. In the *Mater Amabilis* the emphasis is upon the mother's natural affection for the child. The Virgin is here the young and lovely, and most pure mother of our Redeemer. In the *Madre Pia* the mother's attitude is one of humble adoration. Here is idealized that sacred mystery that set her apart forever as the type of true womanhood in all generations. In the Madonna in *Gloria* the mother wears the honor of her exalted position as the Witness

to her Son's proud destiny. Her beautiful humility is here overshadowed by the knowledge of her predestined glory as the mother of our Redeemer.

The Sistine Madonna is the greatest of all illustrations of the Madonna as a Witness. A recent writer says that art can pay no higher tribute to Mary than to show her in this phase of motherhood. In the *Mater Amabilis* we sympathize with her maternal tenderness, lavishing fond caresses upon her child. In the *Madre Pia* we go still deeper into her experience when we see her bowed in sweet humility before the cares and duties she is called upon to assume. But in the Madonna in *Gloria* the immaculate mother stands before us conscious that she bears on her bosom the Saviour of the world. It is thus that she becomes one of his Witnesses unto the people; it is thus that all ages shall call her blessed.

## STUDY CLASS DEPARTMENT, 1897-'98.

### CHRISTIAN ART: FROM THE FIRST AGE TO THE PRESENT TIME.

BY ELIZA ALLEN STARR.

SYNOPSIS:—Catacomb Mural Art period—Catacomb Plastic Art period—Early Mosaic period—Byzantine period—Sieneese School—Florentine School—Revival of Sculpture under Niccolo Pisano—Cathedral period—Efflorescent Mosaic period—Efflorescent Plastic period—Efflorescent period in painting—The Academic School.

### ENGLISH LITERATURE: EPOCHAL POETS.

BY THOMAS O'HAGAN, M. A., PH. D.

SYNOPSIS:—Chaucer—Spenser—Shakspeare—Milton—Pope—Wordsworth—Tennyson—Browning—Mrs. Browning.

These studies will be published in serial form in the REVIEW, accompanied by copious notes and questions helpful to the student, and which will tend to make the reading of the subjects more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course.

These examination questions should be answered and the papers returned to the office of the REVIEW within thirty days.

The papers will be personally examined and critically marked and rated by the instructor, and returned to the student.

For pass certificate a faithful study of the serial papers published in the REVIEW, will be quite sufficient. Those desiring honors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work. Honors are for any one who has leisure for investigation.

Sixty per cent. of the examination questions correctly answered will be required for the January and April examinations, and seventy five per cent. for final examination. Ninety per cent. in final examination will be required for those desiring honors.

Students will be expected to answer the examination questions in their own language, and, as far as possible, from memory, after special study and investigation.



Fig. 1.—SIENA. ITALY.

## CHRISTIAN ART: VII.—THE CATHEDRAL PERIOD.

### SIENA AND ORVIETO.

BY ELIZA ALLEN STARR.

The most flourishing period of any city or nation is that in which patriotism and devotion go hand in hand, while a general prosperity impels toward a generous patronage. This happy conjunction of circumstances came to Siena when she gained at Monte Aperto, in 1260, her famous victory over the Florentines. The result of this was an exhilaration which left the stamp of greatness forever on Siena. The first thought of this brave people was to make, not only an act of public thanksgiving for their victory, but to embody this act in a memorial which should be visible to the eye, and even act as an inspiration for the future; which, according to the mind

of those days, could be done only by a monument to religion. We can judge for ourselves, after more than six hundred years, of the wisdom of this decision, and we can also judge, better than the Sienese of the thirteenth century, of the perpetuity of monuments thus designed and erected, and also of their influence upon succeeding ages.

Siena, it was determined by her nobles and her people, was to have a cathedral, a *Duomo*, as these grand structures, always crowned by a dome, were called, as a witness for all time of the protection given to Siena by the Providence of God; the site chosen being the loftiest summit of the mountain, surrounded by a horizon of

mountains, on which the city is built, thus dominating by its altitude, as well as by its grandeur, an entire region; a perfect horizon. (See Fig. 1.)

The first object seen from a distance is the Duomo (see Fig. 2), and it is, invariably, the first visited. The architect chosen to carry out the intention of the Sienese people was Lorenzo di Maitano, a native of Siena,

as careful a discrimination as to light and shade as in a painting. Especially is this true of the facade, which is a veritable incrustation of sculptures from the most famous artists for two hundred years.

The three round arches over the three doors have Gothic roofs and Gothic terminals carry the towers into the air, to vanish, as it were, into airy

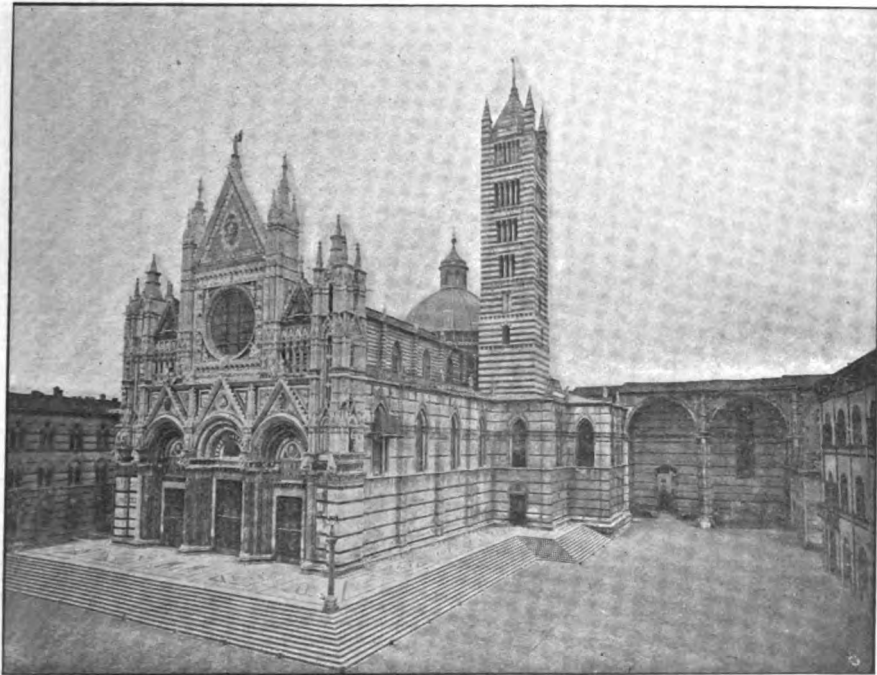


Fig. 2.—CATHEDRAL OF SIENA. ITALY.

and fully imbued with the spirit in which the work had been projected. Under his hands, the noble gothic of Northern Europe blossomed forth as if under the influence of southern skies and southern imaginations. Black, white and even reddish marbles are used throughout the walls, not in zebra-like monotony, excepting on the Campanile, where this monotony is effective by way of contrast, but with

figures of angels and arch-angels. The symbols of Siena are found on the horizontal line at the base of the three round arches above the doors, and on the horizontal line against which stand the points of the Gothic gables are the symbols of the Four Evangelists. Within the gables, three half length figures in high relief give three patrons of Siena: Blessed Peter Tecelano, artisan and Franciscan; Saint Ambrose



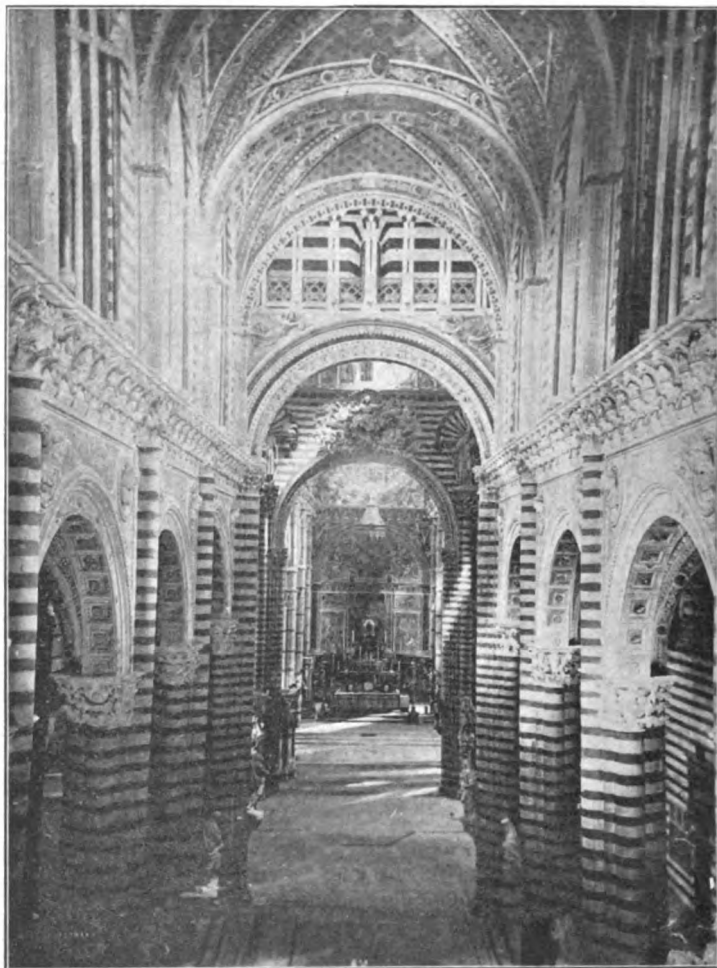


Fig. 3. INTERIOR OF THE CATHEDRAL OF SIENA.

of the order of Friars Preachers or Dominicans, and Saint John Colombini of the order of Jesus.\* On the round window above the middle door, Jacopo della Quercia lavished his skill for his native city, framing it in squarely with half length figures of saints sitting, each one under his own pointed Gothic gable, like monks in their stalls, the four corners filled in

\* These are differently named in the chapter on Siena in *Pilgrims and Shrines*; my later investigations have resulted in the personages named above, showing the value of large photographs.—E. A. S.

with full length figures seated like prophets. On one side of this round window in its wonderful frame, under the pointed gable, stands a full length figure of Saint Bernardine of Siena, the great preacher; on the other side, under its pointed gable, Saint Catherine of Siena in a transport; and in the triangle of the apex of the facade in an oval glory, is the Assumption of the Blessed Virgin, which gives the name to the Cathedral. (See Fig. 3.)

To enter these portals, is to pass into a splendor so dazzling that we are fain to close our eyes for a moment. The marbles of the exterior have been introduced into the interior, and the clustered columns with their beautiful capitals, over which extend, on a line, the heads of the Popes from Saint Peter to Alexander III, in terracotta, only lead the eye forward with an ever increasing wonder. The pulpit, like that at Pisa, we reserve for another division of our subject, and pass on to the sanctuary and the altar.

## SECOND WEEK.

The front of the altar is made of three slabs of richly veined marble, enclosed in exquisitely chiseled borders of white marble. On its face is cut deep:

*Hic Est Panis Vivus,*

"This is the Living Bread." On the bed of this high altar stand two angels in bronze, one at each end; life size, and each of these mighty ones in his strength bears, in one hand, a cornucopia from which springs an immense waxen taper; the other hand of each raised with a deprecating gesture but unlike; reminding us of those "valiant ones of the most valiant of Israel, who stood around the bed of King Solomon, all holding swords and every man's sword upon his thigh, because of fears in the night;" acting as guards of that invisible Presence of the altar, as beautiful as they are majestic.\*

High above the heads of these life-size figures stands the Tabernacle of the altar, in the form of a Ciborium or a cup; a colossal vase with its stem

formed from a group of vested angels, attuning their voices in praise of the adorable Sacrament which the Ciborium encloses, their faces turned upward as they touch the strings of their instruments. Above these angels, is seen the capital of a Corinthian column, and balanced on this capital are cherubs that support the ciborium. The entire surface of this ciborium is wrought in diverse patterns, the dome



Fig. 4.—CIBORIUM. CATHEDRAL OF SIENA.

like top imbricated like shell work; the sides are divided by pilasters, and the niches in which stand symbolical groups arch over them like shells, while tilting, like vines on the very edge of the cover, are winged cherubs. Still higher, standing at the height of the dome, are two other angels, vested like deacons without dalmatics, bearing between them an immense chalice,

\* Canticles III, 7-8.

the whole crowned by an angel in full armor. In 1472, after nine years of conscientious labor, the Sienese saw this magnificent and thoroughly unique design in its place; the result of the genius and piety of Lorenzo di Pietro, who knew how to express the solemn gladness of a genuine belief in the dogma of the Holy Eucharist. (See Fig. 4.)

But if the altar is unique, it was preceded by a work equally so, which seems to have been begun under Duccio, as early as 1282. This was the floor of the cathedral, made up of sculptured, sometimes inlaid, slabs of marble, representing some of the most striking narrations of the Old Testament and, also, analogous subjects. We have given in a preceding number two illustrations from this floor, which will be further alluded to in the course of these papers, as they occupy a distinguished place in art. We must mention one, however, placed in the ecclesiastical choir; a circle, bordered with acanthus leaves; in the centre, King David as the psalmist, with four choristers, all singing to their different instruments; thus symbolizing the musical recitation of the Divine Office as it is practised daily in all these great cathedrals.

The Baptistery of Siena, although not detached from the cathedral, is, in fact, below the choir, taking advantage of the rocky summit on which the cathedral is built—has an imposing personality of its own; the alternations of light and dark marbles in its facade, bring out the architectural forms with marvellous beauty when studied; this facade making the actual rear of the cathedral.\* But the

interior is one of the glories of Siena. The front is imposing on the first entrance, by reason of the receptacle for holy oils rising from its centre, somewhat like the ciborium from the altar in the choir above, and surmounted by a statue of Saint John Baptist. In two of the niches of this receptacle we recognize the statues of Saint Elizabeth and of Zacharias, the parents of Saint John Baptist; but the five reliefs in bronze on the sides of the font make it one of the world's treasures. The first, by Donatello, represents the Annunciation of the coming of the Baptist to his father Zacharias; Jacopo della Quercia contributed the birth and preaching of the Baptist on his two panels; and Lorenzo Ghiberti, the Baptism of our Lord by Saint John, and Saint John Baptist himself before Herod; the panels divided by statues in bronze of personages connected with these events; the whole, one of the many proofs given in these cathedrals of the honor due to the font from which we date our regeneration as Christians, in the Sacrament of Baptism.

#### THIRD WEEK.

While we set Pisa, with its Campo Santo, in a minor key, we are equally impelled to place Orvieto in the joyous major key, not only because of the altitude of its commanding location, but even more from the circumstances which inspired the conception of the cathedral. The battle waged and the victory won was in the spiritual order, and yet the result is one of those legacies of beauty to the world which keep, always, the marvellousness of the vision. The story of the "Bleeding Host of Bolsena," is in every guide-book concerning Italy, and our limited space allows us only to men-

\* With a little painstaking, the round window and gable roof of the Baptistery can be recognized at the rear end of the cathedral in illustration No 1. See *Pilgrims and Shrines*, vol. II, p. 207.

tion that this miracle was one, at least, of the incidents which determined Urban IV not only to give another feast to honor the Holy Sacrament of the altar, but to lay the foundation of a cathedral which would be a living testimony to the Presence of Jesus Christ in the Blessed Sacrament.

not to see the similarity of these two magnificent specimens of the Italian Gothic, designed by the same architect, going on together with an assiduity on the part of architect and people which is born only of love. But similar as they are in a general outline, they strike the imagination

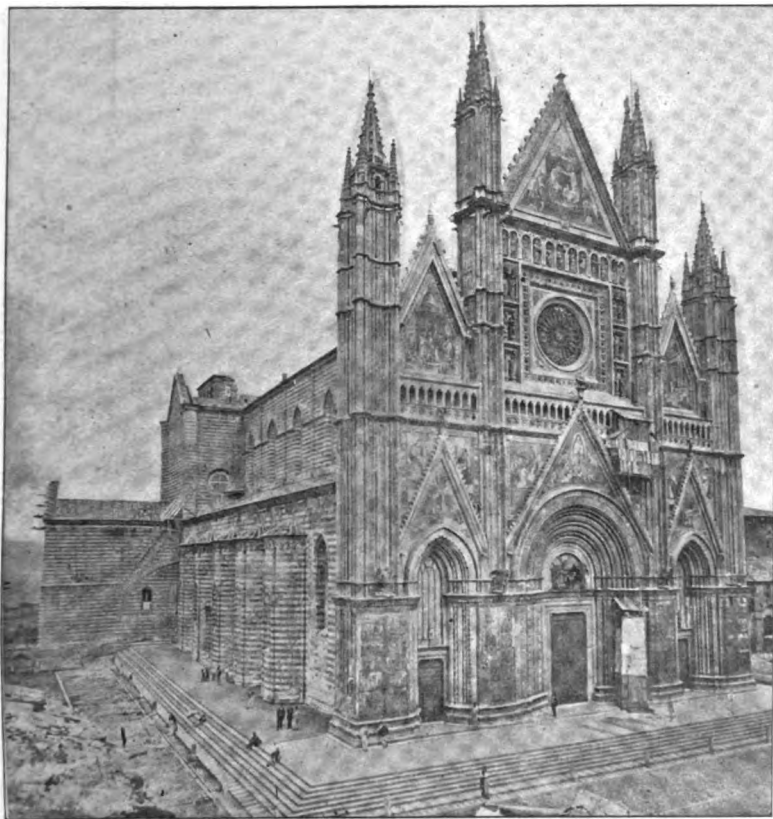


Fig. 5.—THE CATHEDRAL AT ORVIETO.

The miracle occurred in 1263; the first stone of the cathedral was laid by Nicholas IV, in 1290, and forthwith the conception of Maitano, the architect of the cathedral of Siena, was urged onward to its realization by every motive, human and divine.

It is impossible, as M. Rio observes,

through entirely different mediums, and evidence the fertility of the inventive genius of Maitano. While the facade of Siena is an incrustation of precious sculptures, the facade of Orvieto combines sculpture and mosaic in a way to heighten the effect of both. (See Fig. 5.) We have the

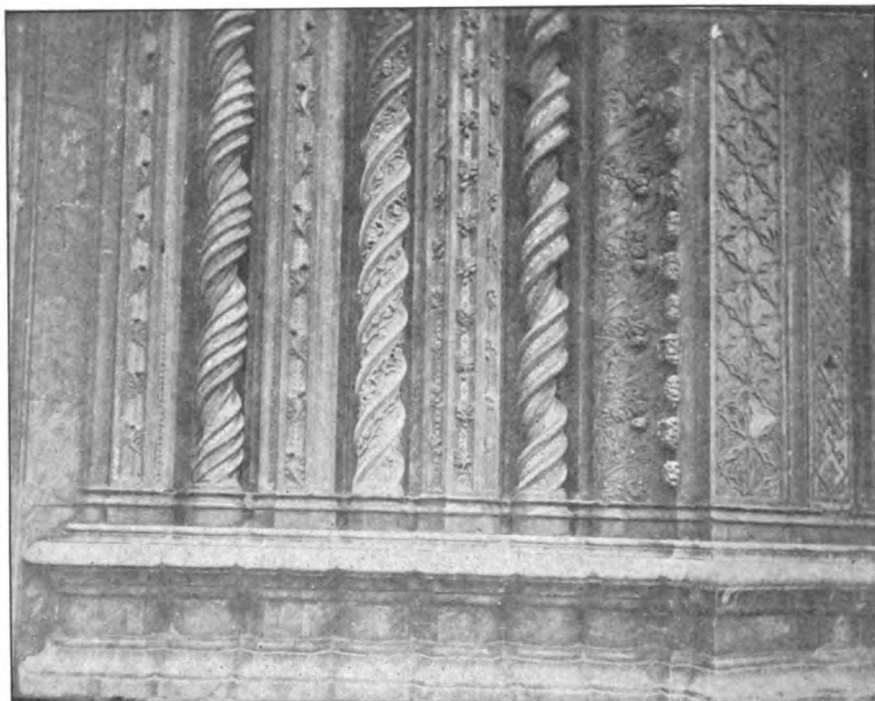


Fig. 6.—COLUMNS FROM THE FACADE OF THE CATHEDRAL OF ORVIETO.

three portals, with their round arches, set under the pointed Gothic gables; the round window framed in squarely, but with full length figures of saints; the apex and the towers vanishing into slender forms of saint or angel. But with these grand forms to a certain degree common to both, the decorations have a distinctive character of their own. The three portals are flanked by broad marble pilasters on which are sculptured the history of man in relation to God from the creation to the last judgment; panelled by grape vines, which at first are heavy with foliage, at last with clusters of fruit, the significance of which is plain at first sight. These sculptures have attracted artists from Giotto and Signorelli and Michael Angelo, to the student of to-day. The wonderful

knowledge of the Scriptures, Old and New, contained in them, is something for artists of to-day to ponder upon; and we who pride ourselves on the knowledge acquired in our educational establishments, of every history and that in the most attractive form, excepting Bible history, may well ponder also. For all grand illustrations of the Bible, we must go back ages.

Above this line of sculptures, beginning with the spaces enclosed in the Gothic gables over the door and at their sides, including the spaces in the pointed arches at the sides of the round window and in the apex of the facade, we have scenes in the life of our Lord and of the Blessed Virgin in mosaic on a gold ground; presenting, it is declared, the largest polychromatic in the world, so brilliant that it

is impossible to study it excepting at certain hours of the day. (See Fig. 6.)

*Pietra dura*, also, runs up to the very top of these towers, winds, spirally, through the grooves of the exquisitely chiseled columns that form the rounded arches of the doors, deep set in whole ranks of columns that challenge the world for their ornate elegance. *Pietra dura*, with bunches of acanthus leaves in sculpture, make the borders of the pilasters; everything on this facade witnesses to a lavish expenditure of taste, a taste quickened by love for the object, the primal object, in the erection of so magnificent a work, which was no less than the glory of God in the adorable Sacrament of the altar. To hide this under technical praise would be to strip Orvieto\* of its chief claim on the gratitude of Christendom.

#### FOURTH WEEK.

A more perfect contrast to this gorgeous exterior could not be given than by the interior. The pavement is of reddish Apennine marble; also the walls. The twelve columns are of creamy white and black marble; also the round arches; and at the base of the twelve pillars stand, of heroic size, statues of the twelve apostles on square dark marble pedestals. On each side of the lowest window of the sanctuary, the wall is covered with frescoes representing, in

\* Or-vi-e-to.

twenty-eight compartments, the life of our Lord and the Blessed Virgin, by Ugolino de Prete Ilario, who put his name to them, with the date, 1364. Besides these are twelve prophets, twelve apostles, fathers of the church, popes, bishops, giving a back-ground to the altar and sanctuary.

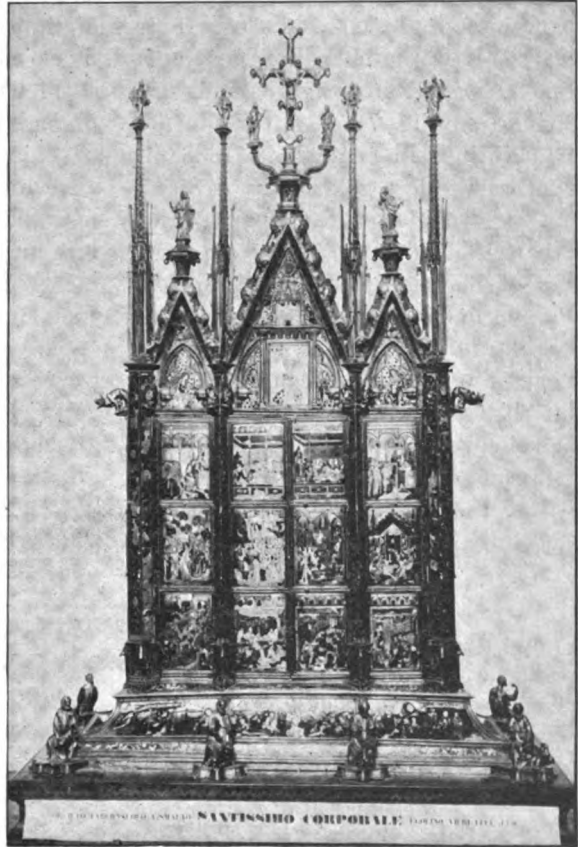


Fig. 7.—SHRINE. CHAPEL OF THE SANTISSIMO CORPOREALE.

To the right, as we enter, we turn to the chapel of San Brizio, with the Last Judgment delineated by Signorelli on the walls in all its awful sublimity, on the ceiling in all its consoling aspects at the hand of Fra Angelico—inasmuch as what was not painted actually by his hand, was designed by

him—here, too, we find a Pieta by Ippolito Scalza, 1579, and the chapel is one of those to which a Michael Angelo could repair as to a school of sublimity.

But to the left hand, as we enter the church, to the right hand of the altar, is the chapel which gives the reason for being of all these wonders of architectural skill and sense of fitness; this is the chapel of the *Santissimo Corporale*, in which stands the shrine (see Fig. 7) of silver adorned by paintings in enamel, in 1338, by Ugolino Vieri, a goldsmith of Siena, and which contains the Corporal which Urban IV had brought, by a procession of his highest ecclesiastics, from Bolsena to Orvieto, where he was then residing in exile. As if the devotion inspired by this relic could not contain itself, we find the walls of the chapel covered with representations of the scenes connected with the Corporal—from the mass in a side chapel in the church at Bolsena, until it is re-

ceived by the Pope himself, on foot, at the gates of Orvieto, and the miracles wrought by it upon the faithful. Here it is that the sons and daughters of Orvieto find the chief attraction of which their beautiful church has so many, and here the piety of the people is seen in perfection during the early hours of the morning, regardless of the strangers who come, as early as five o'clock of a summer morning, to stroll back and forth on the wide esplanade which surrounds the church, to enjoy the charming views to be seen on every hand from this pinnacle of the rock-girt city. The absolute unity of mind, of heart, of sentiment as well as belief, which secured such sites for cathedrals, is more than apparent, makes itself felt at every turn and we feel, with a sort of anguish, how even art suffers from the divisions of Christendom.

NOTE.—For details concerning Orvieto, the character of city, as well as of the sculptures, we refer the Study Class to Hare's "Days Near Rome," vol. II and to Miss Starr's Pilgrims and Shrines, vol. II, under the title of Orvieto.

#### QUESTIONS.

1. What may be stated as the general conditions for a flourishing art period?
2. When did this come to Siena, and by what event was it marked?
3. What was the immediate fruit of this victory?
4. Describe the situation of Siena and of the Cathedral.
5. Who was the architect, and to what city did he belong?
6. Describe in brief, and from looking at the illustrations, the general character of the cathedral.
7. Describe the decorations of the facade.
8. Name the Patron Saints of Siena as seen upon this facade.
9. What is the impression given by the interior?
10. Describe the chief features.

#### SECOND WEEK.

11. Describe the altar, and especially the Tabernacle.
12. By whom was this designed, and how many years were devoted to it? Give the date of its erection.
13. Give the characteristics of the floor. Describe the circular slab in the choir, and give its significance.
14. Where is the Baptistry of Siena situated, and how was this rendered possible consistently with its importance?
15. Describe the interior and give some idea of the sculptures on the font, and name the artists who executed them.

#### THIRD WEEK.

16. In what musical key may we set Orvieto? How is this pronounced?
17. What event, in what year, inspired

the idea of this cathedral, and to whom did this inspiration come?

18. When and by whom was the cornerstone laid?

19. Who was the architect?

20. How is it similar and how dissimilar to the cathedral of Siena?

21. Give a general idea of the subjects represented on the pilasters of the facade.

22. What other form of art enters conspicuously into the decoration of this facade?

23. What is declared of this?

FOURTH WEEK.

24. Contrast the interior with the exterior of this cathedral.

25. Describe this interior.

26. What is the name of the chapel to the right as we turn from the sanctuary?

27. What artists painted here, and what was the subject of their compositions?

28. What sculptor has left a work in this chapel?

29. What is the subject and the date of execution?

30. What chapel is at the right hand of the high altar and to our left as we stand before the altar?

31. What celebrated work of art does it contain? By whom executed, and in what year?

32. What relic is enclosed in this shrine?

33. What is the subject of the frescoes on the walls?

34. How may we sum up the motive of this cathedral on the part of those who designed, embellished and completed it?

ENGLISH LITERATURE: WORDSWORTH.

VII.

BY THOMAS O'HAGAN, M. A., PH. D.

**Some Poetic  
Precursors of  
Wordsworth.**

Thomson and Cowper and Burns and Crabbe were poetic precursors of Wordsworth, and did not a little to lead the heart of man in pilgrimage back to the shrine of nature, whose altar lamp had burned unheeded during the reign of the "Correct School" of poets. Thomson in his *Seasons*, Cowper in *The Task*, Burns in his immortal lyrics and rugged idylls, and Crabbe in his almost painfully realistic poems of *The Village*, and *The Parish Register*, helped to emancipate verse from the "ten-linked chain"—from the mannerisms of Pope—from conventional phrases, from skilful periods and perpetual antithesis—in a word, from mere rhetoric and eloquence in which feeling had neither an abiding place nor a name.

Wordsworth's early work shows the influence of Pope and Shenstone. Indeed, except in the quality of thought,

the first poetic essays of Wordsworth do not go beyond eighteenth century style. We do not discern in his verse for some time the influence of Burns and Cowper. In 1798, appeared *Lyrical Ballads*, to which, it will be remembered, Coleridge contributed *The Rime of the Ancient Mariner*. In the preface to this volume, Wordsworth proclaimed himself in open rebellion against the Artificial School of Poetry.

**Early Education and Sympathies.** William Wordsworth was born in 1770 amid the lakes of Cumberland where nature nursed his poetic genius and ministered to his spirit. In his ninth year he was sent to a school in Hawkshead, the most picturesque district in Lancashire. After graduating from Cambridge, in 1791, he went to France where he warmly embraced the political ideas of the French Revolution. His sympathies with the self-constituted champions of liberty in France



soon, however, underwent a change, and he settled down to a wise and steady conservatism.

His enthusiasm for the French Revolution is set forth in the following lines:

"Bliss was it in that dawn to be alive,  
But to be young was very heaven! O times  
In which the meagre state forbidding ways  
Of custom, law, and statute, took at once  
The attraction of a country in romance!  
When reason seemed the most to assert her  
rights,  
When most intent on making of herself  
A prime enchantress."

Referring to Wordsworth's devotion to true liberty, as shown by the large number of his best sonnets devoted to the illustration of events which record her history or vindicate her claims, Aubrey de Vere says: "In them alone there are a breadth and variety of thought seldom to be found in the whole compass of a poet's works; and yet they are but a few of those in which the genius of Wordsworth offered in mature life its tribute to Liberty. To have mastered but a small part of the lessons they affirm or imply, is to be raised forever above two converse forms of error—the error which assumes that where the social advantages secured by order exist, there political Liberty may be dispensed with; and the worse error which imagines that Liberty can dispense with judgment and virtue or with the Spiritual Faith on which these are based and itself continue to exist. The liberty Wordsworth sings in a strain at once impassioned and profound is a liberty which cannot forget its responsibilities and cannot but exult, yet more in its duties than in its privileges."

**Wordsworth's Gospel of Poetry.** The office of the poet was, to Wordsworth, a noble and sacred calling. He seemed to ever feel upon his brow its chrism of consecration. When the sacred fire touched his lips, the tents of spiritual thought encompassed him, and he heeded but little the phenomena and accidents of life.

Wordsworth's theory of poetry, as to its technical side, was that the language of poetry should be sincere and truly expressive of its meaning—of course, this does not mean that the language of poetry should be always simple. During his "militant era," when Wordsworth and Coleridge were proclaiming and defending the new gospel of poetry, the chief of the "Lake Poets" pushed his theory to an extreme, as is evidenced in some of his lighter and more trivial effusions, in which there is a marked lack of grace and movement. In such lyrics as *Ruth*; *To a Highland Girl*; *To a Skylark*; *Three Years She Grew*; and *Daffodils*, his genius has left Wordsworth's theory far behind. In many of his lyrics nature seems to speak through his lines, and we are presented with a perfect image. What Wordsworth sought to teach the world was: That language is not an abstract of fact, but a garment of thought; that the first business of a poet is to gain a new insight into some phase of existence; that this insight gives birth to new language, and that this language—poetical language—is thus not the result of a clever manipulation of phrases by an effort of thought, but it is the result of vital contact with things. This is what was working in Wordsworth's mind when he pleaded for simplicity of poetic diction. He

meant that language should be sincere and should express reality.

**His Mission and Message.** Every true poet bears, through apostolic succession, a message to the world.

Wordsworth was consecrated at his birth as the High-Priest of nature, but not nature isolated or insulated, but nature in relation to man. It was his mission to interpret the permanent and absolute relations of nature to the spiritual man. For visible nature or the trappings of man he cared little, save as they were manifestations of the spirit within. His chief interest is in man spiritual, not social, moulded by the great influences of nature, the foster-mother of his spirit.

Richard Holt Hutton, in his admirable study of Wordsworth and his genius, thus indicates Wordsworth's chief poetic gift and power as well as office of his genius: "His special poetic faculty lies, I think, in contemplatively seizing the characteristic individual *influences* which all living things, from the very smallest of earth or air up to man and the Spirit of God, radiate around them, to every mind that will surrender itself to their expressive power. It is not true that Wordsworth's genius lay mainly in the region of mere nature; rather say it lay in detecting nature's influences just at the point where they were stealing unobserved into the very essence of the human soul. Nor is this all. His characteristic power lay no less in discovering divine influences as they fall like dew upon the spirit. One may say that Wordsworth's poetry is fed on sympathy *less* and on influences from *natures differing in kind* from his own *more* than any other poetry in the world; and that he delineates these influences just

as they are entering into the very substance of humanity. Strike out the human element from his nature poems and they lose all their meaning: he did not paint nature like Tennyson; he arrested and interpreted its *spiritual expressions*. He regarded other men chiefly as natural influences acting on himself; but he never was inclined to identify nature with either man or God; for freedom, immortality and a spiritual God were of the very essence of his own meditative world. He is not specifically the poet of Nature, nor the poet of Man, nor the poet of Truth, nor the poet of Religion; he is the poet of all separate living emanations from Nature or from Man or God."

**The Prelude:** He who would interpret "Growth of a rightly and understand Poet's Mind," fully the genius of Wordsworth should make a close study of his poem The Prelude, which the author well designates The Growth of a Poet's Mind. From Book First in the Prelude, where the poet deals with his childhood and school days, to Book Fourteenth, wherein he introduces us to the very heart of his spiritual philosophy, we trace the growth of Wordsworth's mind as we might follow a rivulet through the vales and hills, now deepening, now widening, now basking in the full glory of eternal noontide. We cannot do more than indicate this growth here, calling to memory lines that witness to this poetic development.

Books First and Second are devoted to his school days. In these you read that the absolute within him and the absolute in Nature were at the very outset mutually responsive, and that the master light of all his seeing preserved the independence of his personality:

"But let this  
Be not forgotten that I still retained  
My first creative sensibility;  
*That by the regular action of the world  
My soul was unsubdued.* A plastic power  
Abode with me; a forming hand, at times  
Rebellious, acting in a devious mood;  
A local spirit of his own at war  
With general tendency, but for the most  
Subservient strictly to eternal things  
With which it communed. *An auxiliary light  
Came from my mind,* which on the setting sun  
Bestowed new splendor; the melodious birds,  
The fluttering breezes, fountains that run on  
Murmuring so sweetly, in themselves obeyed  
A like dominion, and the midnight storm  
Grew darker in the presence of my eye:  
Hence my obeisance, my devotion hence,  
And hence my transport."

Books Third and Fourth deal with  
his life at Cambridge and his round of  
vacation pleasures and pastimes. The  
Fifth deals with books, and in it we  
find some real bits of Wordsworthian  
thought as—

"And when a lengthened pause  
Of silence came, and baffled his best skill,  
Then sometimes in that silence while he hung  
Listening *a gentle shock of mild surprise  
Has carried far into his heart the voice  
Of mountain torrents.*"

Book Sixth tells of his excursion  
upon the Continent, and shows Words-  
worth to have been a hardy English  
youth. Book Seventh tells of his grad-  
uation from Cambridge:

"Returned from that excursion, soon I bade  
Farewell forever to the sheltered seats  
Of gowned students, quitted hall and bower  
And every comfort of that privileged ground,  
Well pleased to pitch a vagrant tent among  
The unfenced regions of society."

Book Eighth is retrospective, and  
indicates how that a love of Nature  
led him to a love of Man. The cir-  
cumstances under which Wordsworth  
first knew man prepared him for the  
absolute in man. He read his first  
lesson on man in the book of nature,

and saw him in her setting of beauty  
and simplicity:

"Yet deem not Friend! that human kind  
with me

Thus early took a place pre-eminent;  
Nature herself was at this unripe time  
But secondary to my own pursuits,  
And animal activities and all  
Their trivial pleasures; and when these had  
drooped

And gradually expired, and Nature prized  
For her own sake became my joy even then—  
And upward through late youth until not  
less

Than two and twenty summers had been  
told—

Was Man in my affections and regards  
Subordinate to her, her visible forms  
And viewless agencies: a passion, she  
A rapture often and immediate love  
Ever at hand; he only a delight  
Occasional, an accidental grace,  
His hour being not yet come."

Books Ninth, Tenth and Eleventh  
tell of Wordsworth's sojourn in France  
—of his sympathy with the Revolu-  
tionary Party, and the gradual wane  
of his enthusiasm for these self-consti-  
tuted apostles of liberty, "when French-  
men had changed a war of self-defence  
for one of conquest, losing sight of all  
which they had struggled for."

Books Twelfth and Thirteenth dis-  
cuss imagination and taste—how im-  
paired and how restored—while the  
concluding book gives a remarkable  
exposition of Wordsworth's gospel of  
poetry. Here is a gathering up of that  
gospel:

"When into air had partially dissolved  
That vision given to spirits of the night  
And three chance human wanderers in calm  
thought

Reflected, it appeared to me, the type  
of a majestic intellect, its acts  
And its possessions, what it has and craves,  
What in itself it is and would become.  
There I beheld the emblem of a mind  
That feeds upon infinity, that broods  
Over the dark abyss, intent to hear

Its voice issuing forth to silent light  
In one continuous stream; a mind sustained  
By recognitions of transcendent power,  
In sense conducting to ideal form,  
In soul of more than mortal privilege.  
One function above all, of such a mind  
Had Nature shadowed there by putting forth  
'Mid circumstances awful and sublime,  
That mutual domination which she loves  
To exert upon the face of outward things,  
So moulded, joined, abstracted, so endowed  
With interchangeable supremacy  
*That men, least sensitive, see, hear, perceive,  
And cannot choose but feel."*

**Genius and Passion of Wordsworth.** It is a customary criticism to charge Wordsworth's poetry with a lack of passion. An examination of his poems, however, will show that this charge is without foundation. It is true that, if by passion is meant sensuous instinct or sensational energy of phrase, then, indeed, the poems of Wordsworth may be said to be devoid of passion. But if we regard passion as it exists in its profounder form—in its concentrated form—surely the reader cannot fail to find this element in such poems as *Matthew; The Solitary Reaper; Tintern Abbey; To the Cuckoo; Simon Lee; A Poet's Epitaph; Michael; and The Old Cumberland Beggar*. It is, as Aubrey de Vere remarks, "the clowns of poetry who delight to illustrate sorrow after a fashion immoral and seditious."

**Nature in Scott, Tennyson, Byron, Shelley and Wordsworth Contrasted.** Scott's descriptions of Nature are superficial but vigorous, and give you well a picture of the movements, form and color of Nature. He is vivid, animated, picturesque, but not penetrative or profound like Wordsworth.

To Tennyson, Nature is rather an adjunct, an incident, an element of environment, than something having

independent life. For Shelley, Nature is the shadow of a wild spirit, not the expression of divine law. Thus he plays with Nature, looks not at her kinship with himself, but as representing the arbitrary will of an untamed and lawless spirit.

Byron has magnificent descriptions, but always tinged with fretful egoism and overmastering pride. He loves Nature best in her wildest and most wrathful moods. You seem to hear his own restless spirit in the fierce rhythm of "Roll on thou deep and dark blue ocean," etc. How different is this from the purity and reverential spirit of Wordsworth.

**Wordsworth as a Philosopher Poet.** It is the custom of shallow critics to charge Wordsworth with pantheism. We do not think, however, that this charge can be borne out. There may, indeed, be touches throughout his poetry which hint at a pantheistic trend of philosophy, but, as Aubrey de Vere well remarks, "His imagination was of too spiritual an order to shape to itself material divinities, and his conscience bore witness to a Personal God, the creator of all things and the judge of man. To that Personal God he paid dutiful reverence in life and song. Had he lost his hold on religion, he would have lost Nature, for to him she would have been Nature no longer. As it was in all her manifestations, whether in shape or in color, in movement or at rest from the most awe-inspiring of her forms to the most fugitive of her smiles, he recognized her divinely-appointed ministers parleying with man's spirit the quickeners of its finest impulses. How much the human mind conferred upon Nature, and how much Nature conferred upon the human

mind, he did not affect to determine; but to each its function came from God, and life below was one long mystic colloquy between the twin-born powers, whispering together of immortality."

**We are Seven**  
and  
**Lucy Gray.** In these two poems Wordsworth achieved success in the carrying out of his theory of poetry. In both the diction and style are marked by the greatest simplicity. In after years Wordsworth reared upon the first poem a great philosophic structure—Ode to Immortality—which is generally regarded as his greatest and noblest work. In *We Are Seven*, we see how the author brings out in contrast the natural health and joy of life in the living child, and the supernatural secret of death. In *Lucy Gray* the idea which the poet wishes to bring out is that of solitude. With *Lucy Gray* it was solitude in life and solitude in death.

"No mate, no comrade Lucy knew;  
She dwelt on a wide moor—  
*The sweetest thing that ever grew  
Beside a human door!*"

**Wordsworth's**  
**Greatest**  
**Poem:**  
**Ode to Immor-**  
**tality.** By general consent this poem is regarded as Wordsworth's masterpiece—as reaching the flood-tide of his work. When you compare it with Tennyson's greatest ode commemorative of the death of the Duke of Wellington, it will be seen how far the latter falls below the work of "him who uttered nothing base." In no other poem can be found so fine an exemplification of the truth—"that every spirit builds its own house."

The verse is assuredly organic, and it will be interesting for the student or reader to note the metrical changes in the poem and the change from long

lines to short lines corresponding to changes in the sentiments of the poem. We would refer the reader to an admirable analysis of this poem in Aubrey de Vere's *Study of Wordsworth*.

**Wordsworth**  
**as a**  
**Sonneteer.** It is generally conceded that Wordsworth holds the first place among English sonneteers—Spenser and Shakspeare, Milton and Cowper and Keats standing, of course, also justly high in this department of poetry. It would be as easy to select two dozen first-class sonnets from the work of Wordsworth as two from the average English poet. We will let the following two sonnets bespeak his merits unbounded:

LINES COMPOSED UPON WESTMINSTER BRIDGE,  
SEPTEMBER 3, 1803.

Earth has not anything to show more fair:  
Dull would he be of soul who could pass by  
A sight so touching in its majesty:  
This city now doth like a garment wear  
The beauty of the morning; silent, bare,  
Ships, towers, domes, theatres, and temples  
lie  
Open unto the fields, and to the sky;  
All bright and glittering in the smokeless air.  
Never did sun more beautifully steep  
In his first splendour valley, rock, or hill;  
Ne'er saw I, never felt, a calm so deep!  
The river glideth at his own sweet will:  
Dear God! the very houses seem asleep;  
And all that mighty heart is lying still!

Aubrey de Vere tells us that Wordsworth in his prose-mind was anti-Catholic, but that in his best poetic moments he was, as all true and great poets are, Catholic. This second sonnet shows him in his Catholic moments. It is entitled *The Virgin*:  
Mother! whose virgin bosom was uncroست  
With the least shade of thought to sin allied;  
Woman! above all women glorified,  
Our tainted nature's solitary boast;  
Purer than foam on central ocean tost;  
Brighter than eastern skies at daybreak  
strewn

With fancied roses, than the unblemished  
moon  
Before her wane begins on heaven's blue  
coast;  
Thy image falls to earth. Yet some, I ween,  
Not unforgiven the suppliant knee might  
bend,  
As to a visible Power, in which did blend  
All that was mixed and reconciled in Thee,  
Of Mother's love with maiden's purity,  
Of high with low, celestial with terrene!

SUGGESTED READINGS.

Wordsworth, in *Brother Azarias' Books and Reading*; Wordsworth, in *Essays Theological and Literary*, by R. H. Hutton; Shairp's *Wordsworth as an Interpreter of Nature*; Dowden's *Studies in Literature*; Myer's *Words-*

*worth* (*English Men of Letters*); Wordsworth's *Ethics*, in Leslie Stephen's *Hours in a Library*; Robertson's *Lectures on Wordsworth*; *The Age of Wordsworth*, by Prof. C. H. Herford; Hudson's *Studies in Wordsworth*; Swinburne's *Wordsworth and Byron*; Masson's *Wordsworth*, Shelley, Keats, etc.; *Catholic World*, vol. 38, page 738, vols. 39 and 49, pages 201 and 335; *Edinburgh Review*, vol. 11, page 214; and *North American Review*, vol. 18, page 356. Every line of the essays on Wordsworth by Aubrey de Vere and Hutton should be read carefully by members of the Study Class.

QUESTIONS.

1. Who were the immediate poetic precursors of Wordsworth?
2. What effect had their works on the artificial school of poetry?
3. What characterized Wordsworth's early work? What influence is shown?
4. When and where was Wordsworth born, and where was he educated?
5. What is Wordsworth's idea of true liberty, as expressed in his poetry?
6. What is Wordsworth's theory of poetry, as to its technical side?
7. Who were the "Lake Poets," and why were they so-called?
8. What was Wordsworth's mission as a poet?
9. What was the character of his message, and how was it delivered?
10. What is necessary in order to interpret aright, and understand fully, the genius of Wordsworth?
11. Give a brief synopsis of the *Prelude*.
12. Is it true that Wordsworth's poetry lacks passion?
13. Contrast the treatment of nature in Scott, Tennyson, Byron, Shelley, Wordsworth.
14. What was the philosophy of Wordsworth's poetry?
15. In what two poems did Wordsworth achieve success in the carrying out of his theory of poetry?

16. What is generally regarded as his greatest and noblest work in poetry?

17. Contrast the poems, *Ode to Immortality*; *We are Seven*; and *Lucy Gray*.

18. Describe the character of the verse in the *Ode to Immortality*.

19. How is Wordsworth regarded as a sonneteer?

20. Are Wordsworth's writings anti-Catholic?

SUGGESTED TOPICS FOR PAPERS AND PROGRAMS  
—ENGLISH LITERATURE.

Wordsworth's influence on the thought and character of his age.

What position does Wordsworth occupy in the development of English poetry?

What are the poetic merits of his work?

State the central idea and trace its development in *Intimations of Immortality*.

SUGGESTED TOPICS FOR PAPERS AND PROGRAMS  
—CHRISTIAN ART.

Give an account of St. Francis of Assisi.

Give a sketch of the mediæval Florence.

Give an account of the life and work of Dante.

Give a sketch of the history of Pisa in the Middle Ages.

Contrast the art of Germany and Flanders with that of Italy in the fifteenth century, with causes.

Give an account of the history of Venice, particularly of the sixteenth century.

## READING CIRCLE DEPARTMENT, 1897-'98.

### OUTLINE FOR WEEKLY STUDY AND REVIEW—APRIL—MAY.

#### OUTLINE OF REQUIRED READING.

*First Week.*—(1) Chapters of Bible Study.—*Heuser.* Chapter X., A Source of General Information and Culture; XI., The Creation of New Letters.

(2) Lectures on the Early Church.—*O'Connell.* Chapter I., Christ the Builder.

*Second Week.*—(1) Chapters of Bible Study.—Chapter XII., English Style; XIII., Friends of God; XIV., Prospecting; XV., Using the Kodak.

*Third Week.*—(1). Lectures on the Early Church.—Chapter II., The Apostles—the Foundation.

(2) Chapters of Bible Study.—Chapter XVI., The Interpretation of the Image; XVII., "Deus Illuminatio Mea;" XVIII., Rush Lights.

*Fourth Week.*—Chapters of Bible Study.—Chapter XIX., The Use and the Abuse of the Bible.

#### QUESTIONS.

##### *Lectures on the Early Church.*

##### CHRIST—THE BUILDER.

1. Show how purely historical argument vindicates the veracity of the Church's claim to identity with the Church founded by Christ.

2. What is meant by the internal life of the Church, and the external relations of the Church?

3. Why is Christ the central figure in all history?

4. What are the only written records and accounts of the life of Christ, of indisputable authority and veracity?

5. Relate the simple description of the first scene in the life of the King of Kings.

6. What year of the Roman era do the best chronological authorities assign to be the date of the birth of Christ?

7. What witnesses did Christ have to His humble and mysterious advent into the world?

8. Relate the story of Herod's jealousy and the flight into Egypt.

9. What is known about the youth and early manhood of Christ?

10. When did the purpose of His messianic career first manifest itself?

11. Sketch briefly the conditions of the people among whom Christ was to labor at the beginning of His public life.

12. By what two events did Christ prepare Himself for his public career?

13. Into what three phases may the public life of Christ be divided?

14. What is known of the deeds and actions of the first period?

15. When and where did He first display His marvellous power?

16. What significant fact indicates the character of His whole career?

17. Where was the second period of Christ's public life spent?

18. Relate the incident in the synagogue at Nazareth when Christ unfolded the mysterious words of prophecy.

19. What is the origin of the saying, "A prophet is not without honor, save in his own country"?

20. Relate some of His deeds in Galilee.

21. What was Christ's mission?

22. What are the form and style of Christ's utterances?

23. What are the three marked qualities of His preaching?

24. What means did Christ provide for the propagation of His doctrine?

25. What was the effect of Christ's preaching upon the common people?

26. What the effect upon the Pharisees, Sadducees, and Herodians?

27. What caused the change of feeling among the people?

28. How did the Pharisees and Sadducees press their advantage by reason of this change?

29. What acts of His roused back, for a moment, the popular adulation and allegiance towards Himself?

30. What effect upon the rulers had the great demonstration towards Christ upon his entry into Jerusalem?

31. What did His entry into Jerusalem upon an ass typify?

32. Relate briefly the details of Christ's trial and execution.

33. What immediate effect on the minds of the people had Christ's death upon His mission?

34. How was confidence restored among His disciples?

35. What are the best arguments adduced to prove the divinity of the Church's character and mission?

SECOND WEEK.—THE APOSTLES—THE FOUNDATIONS.

1. Name the twelve apostles to whom Christ entrusted the mission which He Himself had received from His Divine Father.

2. What were the words used by Christ when He entrusted to His apostles this arduous task?

3. Who were the apostles and what were their characters?

4. What was the evident design of Christ in choosing such lowly characters to be His apostles?

5. What is considered the birthday of the Church?

6. When and how was the wondrous change, which transformed the lowly, timid, weak, and ignorant apostles into fearless champions and sublime philosophers, effected?

7. What was the first fruit of the apostolic mission preached by Peter?

8. Who were the witnesses to the fact of Pentecost?

9. Show the fallacy of Renan's charge that the fact of Pentecost never took place.

10. What results followed the apostles' preaching?

11. Relate the miracle of Paul's conversion.

12. Relate the story of Paul's apostolate.

13. Show the absurdity of the question raised that Christ entrusted to St. Peter the apostolate of the Jews only, and not the Gentiles also.

14. Relate the apostolic labors of Peter before he went to Rome.

15. When did St. Peter make his first visit to Rome?

16. Why do some writers claim that the Roman Pontiffs cannot be considered the successors of St. Peter?

17. Upon what grounds do the opponents to the claim of the Papacy, as the successor of St. Peter, base their denial?

18. Indicate some arguments to prove that St. Peter was at Rome.

19. What do we know of the work of the other apostles?

*Chapters of Bible Study.*

FIRST WEEK.

1. What is St. Jerome's judgment on the Bible as a compendium of general knowledge?

2. What appreciation had the pagans of old for the Sacred Scriptures?

3. Give the account of the Septuagint translation.

4. Give some testimony showing how science confirms and illustrates the teaching of the Bible.

5. How are discrepancies in Bible chronology accounted for?

6. Name some of the advantages, from an educational point of view, we derive from a study of the Sacred Scriptures.

7. What reason does the Church give for not sanctioning, without certain caution, the indiscriminate reading of the Sacred Scriptures in the form of translations?

8. How are we indebted to the Bible for the preservation of the richest and most beautiful languages of antiquity?

9. Show the necessity and importance of having an infallible interpretation of the Divine decrees of the Bible.

SECOND WEEK.

1. How is the Bible regarded as a means of fashioning and improving a beautiful style of English writing?

2. Give Marion Crawford's estimate of the influence of the Bible as a model for the attainment of good English style.

3. Why is it that there are instances in the Bible when the grammatical rules of Brown and of Murray forbid satisfactory parsing?

4. Point out some of the details of manifold utility in the intellectual and practical, as well as in the moral order, which comes from the study of the Sacred Scriptures.

5. Why is it that there are those "Who always learning, never attain to the knowledge of truth?"

6. Is there no remedy provided against the danger of oft going wrong in order to find the truth?

7. What essential conditions are required for a proper study of the Bible?



8. Why may Catholics, more than others, gain from the study of the Bible the purest light of wisdom?

#### THIRD WEEK.

1. What must be observed in order that the true sense of the Sacred Scriptures may not escape us so as to mislead the mind?

2. Give some illustrations of the various figures of speech found in the Bible.

3. Show how different parts of the Sacred Scriptures require different treatment and different preparation on the part of the reader.

4. Since the Scriptural composition of the Bible is a religious one, from what point of view must it be judged in order to comprehend it?

5. Where is to be found the first and surest interpreter of Holy Writ?

6. Why does it follow that every truth of the written word must correspond with every truth of the spoken word?

7. What recourse have we in doubtful cases as to the meaning of a word or text in the sacred writings?

8. Is the freedom of investigation, allowed Catholic students of the Sacred Scriptures, limited?

9. Are the conditions of one age, and the modes and thought and feeling of one generation, a just standard by which to judge the conditions and views of another age and generation?

10. Why is private interpretation of the Bible, as practised by Protestants, misleading to the mind?

11. What defense is offered in favor of private interpretation of the Bible?

12. Why does it not seem according to

Divine Wisdom, to give a man a written law, and then leave him to himself for its interpretation?

13. Quote the warning of St. Peter on the interpretation of the Sacred Scriptures.

14. How does the Protestant (King James') version of this passage read?

#### FOURTH WEEK.

1. Does the Bible contain all revealed truth?

2. Why cannot the truth which it contains be clearly and completely understood without the guidance of an intelligent interpretation?

3. What is the *use* of the Bible?

4. What difficulty is in the way of convincing religiously disposed persons outside of the Catholic Church, of the Catholic doctrine, by reference to the words of Christ and the Gospels?

5. Why is appeal to the Old Testament for confirmation of Catholic doctrine urged?

6. Show that some of the doctrines and practices of the Catholic Church prevailed in the Jewish Church, according to the Old Testament.

7. Why, on general principles, do we refuse to have the Bible read to our Catholic children in a Protestant school, from a Protestant translation?

8. Point out some of the limits to the Bible's use.

9. Where have we recourse, in all important questions, as to the agreement of the Bible with the results of scientific research?

10. What is meant by the term *depolarizing* the Bible?

11. Why should the Bible not be depolarized?

## READING CIRCLE CHRONICLE.

### DR. THOMAS O'HAGAN'S ITINERARY.

We are pleased to chronicle the itinerary of Dr. Thomas O'Hagan, because it illustrates the character of the work done by Catholic Reading Circles and proves their interest, earnestness and practical exemplification of their object. Dr. Condé B. Palen and Henry Austin Adams also have been greatly in demand by the Circles and Study Clubs.

DETROIT, MICHIGAN:—The work of the Catholic Study Club during the past year has progressed very favorably indeed. Dante's *Divina Commedia*, and American History and Literature being the subjects dealt with. During the month of February our Club was favored with a lecture on the great Florentine poet by a learned Jesuit Father of this city, while Dr. O'Hagan, on his way west, stayed a few hours in the city

and gave the Club a very interesting and helpful address on the study of American Literature.

MILWAUKEE, WISCONSIN:—On March the 29th ult., Dr. O'Hagan lectured before the Cardinal Gibbons Reading Circle of this city, his subject being the poet Longfellow. The lecturer was introduced by Hon. H. J. Desmond of the *Catholic Citizen*. The lecture was of a very high order of merit, being both scholarly and finished. Dr. O'Hagan makes a specialty of vocal interpretation, and during the lecture gave very fine recitals of Longfellow's King Robert of Sicily, Excelsior, and passages from Evangeline. At the close of the lecture, Dr. O'Hagan was tendered a reception by the members of the Club.

ST. MARY'S OF THE WOODS, VIGO COUNTY, INDIANA:—The members of the graduating class of St. Mary's are following closely the work of the Study Class in the columns of the *REVIEW*. During the closing week in March, Dr. O'Hagan visited this institution and gave the young ladies a delightful talk on the Study and Interpretation of Literature. All the prospective graduates of St. Mary's to the number of twelve are registered in the Study Class of the *REVIEW*.

NOTTINGHAM, OHIO:—Dr. O'Hagan delivered a series of four lectures at Villa Angela Convent during the first week in April. His subjects were The Study of Literature; How and What to Read; Tennyson; and Longfellow. It is needless to say that Dr. O'Hagan gave great satisfaction, and we trust he will continue to give his valuable lectures on the English and American poets in our convents and academies.

NAZARETH ACADEMY, KENTUCKY:—Dr. O'Hagan visited Nazareth Academy during the last week of March and delivered a series of lectures on Literature before the community and young ladies in attendance. The lectures, chiefly on English and American poets, were highly appreciated and gave a new inspiration to the great work of literary study.

LORETTO, KENTUCKY.—Loretto Academy, one of the first Catholic institutions in the country to establish a normal school for the exclusive training of teachers, was favored some time ago by a visit from Dr. O'Hagan. It was Dr. O'Hagan's first visit to Kentucky.

While at Loretto he gave the young ladies a series of delightful lectures on literature, full of thought and inspiration.

*The Midland Review*, one of the foremost literary weeklies in the land, on the occasion of Dr. O'Hagan's visit to Louisville, Ky., says of him:

"During the last few days Louisville has seen two men rather distinguished in Catholic letters, visitors within her limits. Prof. Thomas O'Hagan, of Toronto, Canada, reached here last Thursday and left only last night for Chicago, after lecturing before the senior class at Loretto, Nazareth, and Presentation academies. Last Sunday afternoon he delivered an informal address on 'American Literature' before the Reading Circle at the Academy of Our Lady of Mercy, and was warmly applauded. As a speaker he is eloquent, original and 'terribly in earnest;' awakening marked enthusiasm. . . . . Prof. Thomas O'Hagan is brilliant as a conversationalist—brilliant as Thomas Nelson Page, and this is saying a great deal. His features are somewhat dark, hair dark, and his eyes a sunny blue. In temperament, also, he is decidedly sunny, and full of good comradeship from the moment you meet him. This, however, is distinctive of the genuine literary man of every faith and no faith—he is companionable and sympathetic."

ST. CLARA ACADEMY, SINSINAWA, WIS.—*The Young Eagle*, edited by the pupils of St. Clara Academy, of Sinsinawa, Wis., comes to this department monthly containing bright ideas, aptly illustrated, on the work and methods of Reading Circles. The last issue contains the complete program and proceedings of the open meeting of the St. Thomas Literary Society, one of the Circles of the Academy, which very clearly and cleverly shows how a Circle may be conducted. The proceedings of this Circle show a strong literary finish and acute literary criticism in the papers read. The following extracts from the report show this Circle's interest in and appreciation of the Study Class Department of the *REVIEW*:

Dr. Thomas O'Hagan, the well known Catholic writer and lecturer, is making a tour of Wisconsin, Iowa, Illinois, Ohio, and Kentucky, lecturing before Reading Circles and other Catholic societies. We would be

happy to see Dr. O'Hagan visiting St. Clara with all the answers to the examination questions he has sent us under his arm."

"Having joined the study class conducted by Dr. Thomas O'Hagan in serial form in the REVIEW, much attention has been given to the study of English Literature. The text is accompanied by copious notes, which have rendered the work interesting and profitable. Quarterly examinations are sent to members enrolled in the class. At present a series of questions are receiving due consideration. In the REVIEW the character and work of the epochal poets of England are discussed. Thus far we have made diligent study of Chaucer, Spenser and Shakespeare."

The following topic illustrates a phase of this Circle's work which should receive attention in every Circle:

"In the past we have given considerable attention to the art of conversation, a part of the Circle evening being devoted to the discussion of leading topics. One member of the Circle introduces some general item of interest, such as a new book, an artist now before the public, or an article in a magazine. As soon as the subject is introduced, another member expresses her opinion freely upon it, each in turn adding her own thoughts. This brings out diversity of opinion, as no two view it alike; it also encourages each one to be independent and thereby acquire a manner of expression, charming and intelligent, an important factor in the accomplishment of our aims."

#### DR. PALLEN'S LECTURES.

DUBUQUE, IOWA.—During the last week of March, under the auspices of the Sherman Circle, Condé B. Pallen, Ph. D., LL. D., delivered a course of three lectures on the English poets, Shakespeare, Wordsworth and Tennyson.

In his Shakespeare lecture Dr. Pallen gave an historical review of the condition of England which made the times ripe for a genius during Elizabeth's reign, when the long civil war of the Roses had ceased and England had contact with other nations and was commencing her great modern career. The age was indebted to Shakespeare and he was indebted to it. Dr. Pallen read selections from Hamlet, Othello, Macbeth,

Lear, and the Tempest, with scholarly analysis of their plot and action, and with a *littérateur's* love of poetry. He is a student and lover of Shakespeare the poet, but a critic of Shakespeare as a religious teacher. He showed where the poet failed to reveal the moral justice of the divine plan and pointed out his silence on the hopes of faith.

In the Wordsworth lecture Dr. Pallen spoke of the poet's breadth of view, which had no sectarian barriers; of his love of nature and hatred of artificiality, and of his high conception of womanly life. Tennyson, Dr. Pallen considers the intellectual and moral successor of Wordsworth. Tennyson was a conservative who believed there was a divine purpose through all life, and the family, the state and the church were the institutions to promote nature's order. Dr. Pallen read many beautiful selections from the poet's works. "In Memoriam" he characterized as the greatest poem of the century, and Tennyson as the greatest poet of his time.

Dr. Pallen delivered his lecture on Tennyson and a lecture on Newman's "Dream of Gerontius" to the sisters and pupils of St. Clara, Sinsinawa Mound, Wis., near Dubuque, Ia., and also gave his lecture on Tennyson to the faculty and students of St. Joseph's College, in Dubuque. Everywhere he met with an enthusiastic reception and was listened to with that closest attention and warmest admiration by the large and representative audiences which he commands in Dubuque and vicinity. Dr. Pallen is no stranger here, having delivered a series of five lectures under the auspices of the Sherman Circle also. That he may do so again next year is the wish of all who heard him.

MARY J. O'NEILL.

Mrs. Mary J. O'Neill, the brilliant leader of the Sherman Circle, is conducting a class in Art Study, as outlined and directed by Miss Starr in the REVIEW.

#### CATHOLIC READING CIRCLES.

Under this title the *Niagara Index*, in a recent issue, published the following thoughtful comment of approval:

During the past few years a great deal has been heard and doubtless more written about the establishment of Catholic Reading Circles. Although young in years,

these Circles have become so numerous that to-day they are to be found in almost every city of importance in the Union. And what, some may ask, is the object of these organizations? We find a very appropriate answer in an article which appeared in a recent number of the Catholic Reading Circle Review. To the query "along what lines should be the work of a Reading Circle," the writer of the paper just referred to replies: "Along the lines of information, of literary pursuits, of historical research, of general improvement, of original investigation." From this we can form a very fair idea of the manner in which the Reading Circles are conducted.

At first sight one would not be inclined to give much attention to these literary associations, but on closer observation he cannot help but be convinced of the solid and substantial advantages to be derived therefrom. We cannot blame people for disregarding and even ignoring the majority of quasi-literary societies which have become so widespread during the last decade. No, in our day too many so-called clubs have been organized whose one and only object seems to be that of affording pleasure. The principal end, the intellectual improvement of the members, is entirely lost to view, and instead of being a blessing to humanity they become rather a curse. Of course no reference is here made to associations which have been organized for motives other than the cultivation of man's higher faculties. We allude exclusively to those that bear a somewhat literary name but have proved unfaithful to the object they pretend to have in view, namely the attainment of knowledge. The only reason one would have for calling a member of such a society literary is the fact that he may have read the latest novel, not indeed for the benefits accruing therefrom, but in order to be up to date.

It is, then, encouraging to see such organizations as the Reading Circles, whose chief end is the improvement of the mind, spreading so rapidly throughout the country. We cannot have too many of these associations in which the noblest faculty, the human intellect, receives proper care and nourishment. The love alone for good healthy reading which these Circles are sure to im-

part is a sufficient guarantee of their worth. Would that the same could be said of all literary organizations. In too many instances, however, this all important factor receives no encouragement, and hence springs the craving for unwholesome, trashy literature which is the cause of so much evil at the present day.

COVINGTON, KY.—*The Catholic Telegraph*, of Cincinnati, O., in a late issue contains the following interesting contribution relative to the organization of a new Circle in Covington:

A Reading Circle is generally made up of a number of ladies, who band themselves together for mutual entertainment and mental improvement. The Circle is organized with a presiding officer, a secretary, a treasurer, and such committees as are deemed necessary. Meetings are held weekly, semi-monthly or monthly, as agreed upon. At each meeting literary exercises are performed by appointees or volunteers. Musical numbers lend variety and zest to the entertainment.

The readings and essays are generally chosen in accordance with the scheme of study outlined by the Committee on Studies of the Reading Circle Union, to which most of the Reading Circles of the country are affiliated. History, controversy, poetry, and fiction all have their appointed places in the curriculum, and place a liberal education within the reach of every conscientious student. Ease in writing and fluency in speaking are cultivated by appropriate exercises; and even those who have had little more than a rudimentary education may, by diligence, become correct readers and entertaining conversationalists.

A Catholic Reading Circle, if conducted properly, becomes a wonderful power for good, a center from which radiate the benign influences of faith, knowledge, and charity.

In these days, when we hear so much of the 'new woman' and her hazy ideas of 'advanced thought,' it is a hopeful sign to see Catholic women in many of the cities of the country organizing Reading Circles, informing themselves on the live issues of the day, strengthening themselves in their holy faith, and edifying and educating the communities in which they live by precept and example.

These Reading Circles, enjoying as they do the blessing of that great intellectual teacher of the century, Leo XIII., are brilliant satellites revolving about their proper center, the Summer Schools at Madison, Wisconsin, and Plattsburg, New York, and the Winter School at New Orleans.

CORA UPDEGRAFF NOCK.

HOLYOKE, MASS.—The Notre Dame Circle introduces itself to the Union of Circles as follows:

"EDITOR OF C. R. C. REVIEW:

"*Dear Sir*—Notre Dame Reading Circle of Holyoke, Mass., has, for the past six months, been pursuing a quiet but progressive path in Reading Circle work. Our membership is small, not exceeding twenty-one, but all are animated with praiseworthy ardor. We desire simply to introduce ourselves to-day to the great R. C. movement, but hope later to be active and zealous laborers in the field.

"Very truly yours,

"ELIZABETH DONOGHUE, Sec'y."

ROCHESTER, N. Y.—On Monday evening, March 14, in St. Brigid's Hall, Rochester, N. Y., was celebrated the ninth anniversary of the Cardinal Newman Reading Circle. The Rev. James O'Connor, of Seneca Falls, the founder of the Circle, was present and congratulated the members on their success.

This Circle is the oldest in the city. The Rev. A. Hendrick, of Rochester, spoke of the very good work done by the Circle. He said that it had come to his knowledge where public speakers had been corrected, on different occasions, by members of the Cardinal Newman Reading Circle, on popular errors regarding Catholicity.

Mrs. James Fee, who was first president of the Circle, briefly reviewed the history of the Circle.

BROOKLYN, N. Y.—On April 12, Prof. W. H. Goodyear delivered an illustrated lecture, under the auspices of the Fenelon Circle in its Assembly Hall, The Pouch Gallery.

SARATOGA, N. Y.—The McMillan Circle continues full of life and vigor.

BOSTON, MASS.—The Thayer Reading Circle was organized Tuesday, Jan. 25, '98, by Very Rev. Wm. Byrne, D. D., V. G. The society is named after the Rev. John Thayer, one of the first native-born priests in Boston.

The course of reading for the year will consist of studies in Church History (from the formation of the Church up to Constantine) and the different historical novels on this period. The two first novels for study will be "Ben Hur" and "Fabiola."

The Rev. W. P. McQuaid, spiritual director of the Cheverus Circle, Boston, continues his instruction on Bible study and psychology.

NEW ORLEANS, LA.—The Father Ryan Reading Circle is now in its fourth year. This Circle has had a very active and efficient life. Under the very able direction of Rev. Father Nugent, C. M., it took an active part in the organization of the Winter School, and now continues its successful career under Rev. Father Kennedy.

WISCONSIN.—Miss Katharine O'D Manley, state secretary of the Reading Circle Union of Wisconsin of the Columbian Catholic Summer School, reports the following organized Circles of the Union:

Wildwood, Jacksonport.

St. Ann, Kewaunee.

St. Catherine, Janesville,

Messmer, Marinette.

Columbian, La Crosse.

Marquette Club, Green Bay.

Catholic Circle, Portage.

Dante Circle, Racine.

Faber Circle, Chippewa Falls.

Cardinal Gibbons, Milwaukee.

Catholic Circle, Sun Prairie.

Cardinal Satolli, Fond du Lac.

Cardinal Newman, Watertown.

Columbian, Oconto.

Loyola, Milwaukee.

Bishop Spalding, Racine.

Messmer, Wausau.

Catholic, Ettrick.

#### AN OLD COUNTRY READING CIRCLE.

About 25 years ago there was started in Dublin a small society that you in America would call a Reading Circle. The Dublinites were so eager to set to work that they did not wait even to choose a name, and have not discovered the necessity of doing so yet. Still, each member accomplishes some definite work every day. Among themselves it is spoken of as "our Literary Society."

Its holy founder had two objects in view when starting it: one, to direct the energies of the few who would come within its scope

to contribute to the papers and magazines, and the other to make spiritual reading a daily habit. They had but one officer, a secretary. The membership was limited to thirty, but branch bands of the same number might be formed at any time. Their mode of organizing will appear to you extremely simple: One or two wishing to join, and finding no vacancy in existing bands, increased their number to six, electing one of those as secretary. The one so chosen applies to his or her parish priest for a director, then starts at once with the daily reading of the Imitation, keeping pace, that is, reading the same chapter, as the members of older bands. This is the uniting link, which is so elastic that it extends to me over here 4,000 miles away from fellow members.

Each member sends to the director, in writing, subjects or authors he or she wishes to study. The director reduces these numerous suggestions to the twelve best, allotting one for each month of the year. This list is printed and circulated among the members. Each writes a paper on the subject given for the month and sends it by post to the secretary, on or before the 28th inst. This system forms a kind of home study circle, for members get up their subjects, by conversation, reading from books in their own home libraries, or those of their friends, or by books in the public library discovered by their own efforts; in short, get their information how and where they please, according to their own individuality and opportunities.

When sending the monthly essay to the secretary each member encloses a form which makes known how many papers for publication have been accepted, and whether spiritual reading has been regular or irregular during the past month. No excuses or explanations allowed, simply a statement of facts.

The essays are secured in a spring binder and forwarded by the secretary to the director for criticism. Then they are sent to each member in turn, until finally they get back into the hands of the secretary, who counts the votes, the essay receiving the highest number being published in local weekly papers. The essays are then returned by the secretary to their authors.

The expenses are few and easily covered. A membership fee of about seventy-five cents of United States money is charged, and a small fine is imposed if a member fails to contribute an essay, or delays the book more than three days.

Each band is composed of both men and women, the numbers being nearly equal. But I believe one conference would frighten all the men out. They are not hampered by rules, and with the exception of the Imitation are not obliged to procure any particular book.

Reading Circle meetings are undoubtedly pleasant and amusing; but do they advance the motive in view, which we assume to be studying?

This unostentatious little society produces definite results, makes many valued friendships by correspondence, and by the absence of meetings maintains habits of thinking instead of talking.—M. T. Coogan, in *Donahoe's Magazine*.

ATLANTA, GA.

The Manning Circle of this city began its second year last fall, and has been doing excellent work since.

This Circle will probably send a delegate to the next session of the Catholic Summer School, at Cliff Haven, N. Y., and several members of the Circle will probably attend.

NEW CIRCLES.

Among the new Circles not heretofore chronicled in the *REVIEW* are the following:

St. Peter's Parish, New Brighton, S. I., N. Y., Rev. Jno. J. Fullam, director; Hecker Circle, Olean, N. Y.; St. Bridget's Lyceum, Jersey City, N. J., Rev. Father Dornin, director; Winsted, Conn.; Mt. St. Mary's Seminary, Cincinnati, Ohio; St. Joseph's Church, Elwood, Ind., Rev. B. Biegel, director; Rev. Father Edmonds Circle, Iowa City, Iowa; Our Lady of Lourdes Circle, Pittsburg, Kansas, Rev. E. Coolan, director; Holy Family Church, Mitchell, So. Dakota, Rev. John F. Hogan, director; St. Mary's Church, Bridgeport, Conn., Rev. Peter C. Dunigan, director; The Ursula Circle, St. Malachy's Parish, Cleveland, Ohio, Rev. John MacHale, director; The Ireland Circle, St. Paul, Minn.; Arcola, Ill.; a Circle has been organized among the Sunday school workers of Memphis, Tenn. Church History is the chief study.

## PROSPECTIVE CIRCLES.

Circles are in the course of formation in the following places, some of which may have been organized since the receipt of request for instructions:

St. Peter, Minn.; Smithport, Iowa; Streador, Ill.; Detroit, Mich.; Grafton, W. Va.; Washington C. H., Ohio; Clyde, Ohio; Washington, D. C.; Fall River, Mass.; Danvers, Mass.; Anaconda, B. C.

## THE CATHOLIC SUMMER SCHOOL OF AMERICA.

ASSEMBLY GROUNDS, CLIFF HAVEN, NEAR PLATTSBURG, N. Y., ON LAKE CHAMPLAIN.  
SEVENTH SESSION, JULY 10TH TO AUGUST 28TH, 1898.

## PROGRAM FOR SESSION OF 1898.

The following definite announcement regarding courses of lectures for the session of 1898 is given to the public through the Rev. Thomas McMillan, C. S. P., chairman of the Board of Studies. The lectures and conferences will cover a period of seven weeks, from July 10 to August 28.

The opening week, REV. CHARLES WARREN CURRIER, of Baltimore, Md., will present some thrilling epochs of American History, and the REV. THOMAS P. McLOUGHLIN, S. T. L., of New York City, will give a series of Round Table Talks, illustrating the work of some of the great masters of musical composition. The Value of Sociology and an account of Socialism in the United States will form the subject matter of a course of lectures by the REV. W. J. KERBY, S. T. L., of the Catholic University, Washington, D. C. The REV. J. F. X. O'CONOR, S. J., of New York City, will portray the Spiritual Beauty of Christian Art, together with other cognate topics relating to the art and poetry of classic Greece, the great German epic, and the lyric drama.

Dates have been assigned for courses of lectures on Literature by the REV. HUGH T. HENRY, of St. Charles Seminary, Overbrook, Pa.; Free Will and Hypnotism, by the REV. THOMAS S. GASSON, S. J., of Boston College, Mass.; Atmospheric Electricity with numerous experiments, by BROTHER POTAMIAN, D. Sc., of Manhattan College, New York City; Progress in the Middle Ages, by JOHN J. DELANEY, M. A., of New York City; Art Studies, by MISS ANNA CAULFIELD, of Grand Rapids, Mich.

Lectures and Round Table Talks are in preparation by HENRY AUSTIN ADAMS, M. A.; JOHN FRANCIS WATERS, M. A.; HON. JAMES M. E. O'GRADY; THOMAS O'HAGAN, Ph. D.; REV. JOHN TALBOT SMITH, LL. D.; REV. JAMES

P. FAGAN, S. J.; REV. MORTIMER E. TWOMEY; REV. DENIS J. McMAHON, D. D.; and the REV. M. F. FALLON, O. M. I., of the University of Ottawa. Special dates will be arranged for meetings devoted to the practical work of Reading Circles and Sunday Schools. Under the direction of the REV. THOMAS L. KINKEAD, a series of conferences, beginning August 8, will be held relating to the public aspects of Catholic Charities. It is intended to give particular attention to all questions relating to the work of charitable institutions under the laws of New York State.

Other lectures will be announced at a later date when the arrangements have been completed; also the list of Church dignitaries who may be expected to attend the Champlain Assembly during July and August of the present year.

## ALUMNÆ AUXILIARY.

The Alumnae Auxiliary Association was organized during the session of 1897 to assist the progress of the Champlain Summer School, especially by securing the co-operation of Catholic women interested in the work of self-improvement and by the substantial help of an endowment fund for special studies at Cliff Haven. This undertaking will appeal particularly to graduates of convents, colleges, high schools and academies, though the privileges of membership will be extended to all who desire to promote the higher education of women. A special program has been arranged for the Alumnae week at the next session, July 25-29, inclusive. Law lectures for women will be given by Miss K. E. HOGAN, assistant lecturer to the Women's Law Class at the University of the City of New York. MRS. FRANCES ROLPH HAYWARD, of Cincinnati, will give a critical account of Kalorala, the national song of Finland, and

Mrs. D. J. O'MAHONEY, of Lawrence, Mass., will describe the achievements of remarkable women in various countries, including the famous women of the White House. Invitations will be extended to some of the principals and professors of the leading institutions represented among the members of the Alumnae Auxiliary, in the hope of arranging a series of interesting Round Table Talks on post-graduate subjects.

Applications for membership in the Alumnae Auxiliary should be sent to the secretary, Miss Mary A. Burke, care Ozanam Reading Circle, 415 West 59th street, New York City. The initiation fee of one dollar and annual dues, fifty cents, should be forwarded to the treasurer, Miss Gertrude McIntyre, 1811 Thompson St., Philadelphia, Pa.

#### A PREVIEW OF THE SESSION OF '98.

The best test of the stability of the Summer School is its steady growth and development. Each succeeding year shows an increase in attendance and marked improvement of the grounds in building and beautifying. To those who have not visited Cliff Haven during the past two years, a great surprise awaits them. No description could guard them against surprise at the wonderful change made. In 1896, where appeared a green field, there is now every evidence of a community settlement. Buildings have been erected, streets and roads made, water mains and sewers laid; a trolley railway runs through the grounds, connecting this academic retreat with the larger town of Plattsburg, and electricity

furnishes the light for streets and houses. During the session, Cliff Haven presents a scene of varied life and attractiveness.

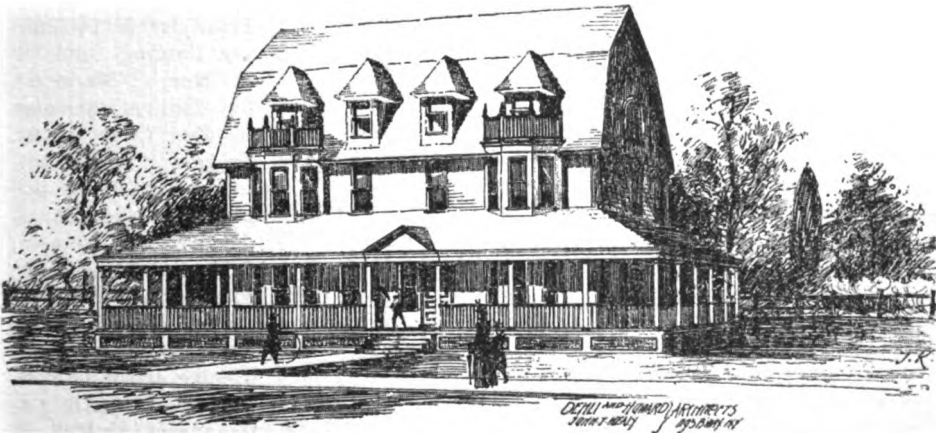
#### THE ANIMATED LIFE OF THE ASSEMBLY.

The natural charms of mountain, lake and landscape scenery, clear sky, and salubrious climate make the Summer School a place unsurpassed for intellectual and physical enjoyment. On any day may be seen crowds wending their way to the lecture hall, parties here and there in groups preparing to indulge in the pleasures of a sail or drive, or a run on the wheel, while scattered over the grounds are others engaged in the pastime of tennis, croquet, base ball. The beach is always gay with bathers enjoying the clear, cool waters of the lake. On the broad piazzas of the cottages or in the grove along the shore, those who are not fond of exertion sit and watch the happy, merry groups, or engage in conversation.

At the New York Cottage there is a musicale, at the Philadelphia Cottage a card party, at the Champlain Club a hop, while afternoon teas and recitals make the smaller cottages the attraction for many to while away an hour pleasantly.

#### NEW BUILDINGS FOR 1898.

Of the several new cottages that will add beauty and utility to the grounds this year, that one built by the Rev. Gabriel A. Healy, of New York, deserves praise for its architectural design and interior arrangements for comfort. Dehli & Howard, of New York, are the architects. From the accompanying



REV. GABRIEL A. HEALY'S COTTAGE ON THE GROUNDS OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

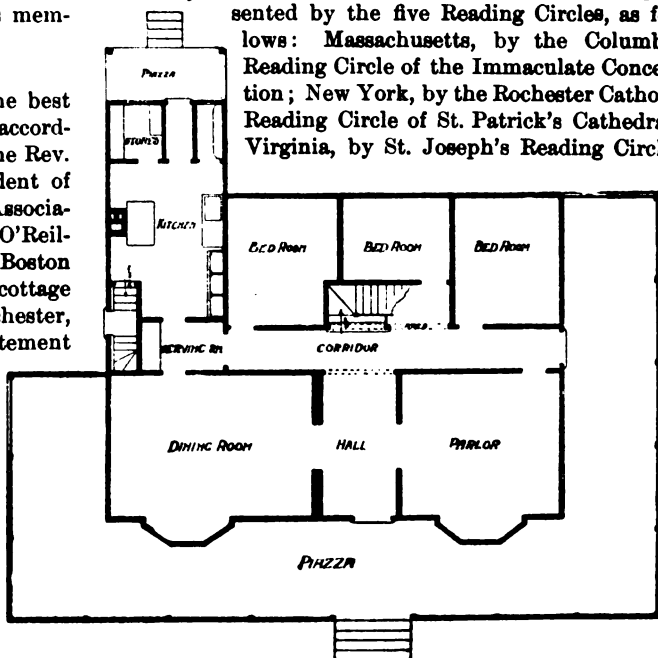


cuts it will be seen that Father Healy owns one of the most beautiful cottages as well as one of the best at Cliff Haven. Father Healy did not need to build a cottage to prove his faith in and loyalty to the Summer School, his presence at every session, his hearty co-operation in every movement for its advancement, and his genial and generous character, stamped him as a warm friend of the School and made for him many warm friends among its members.

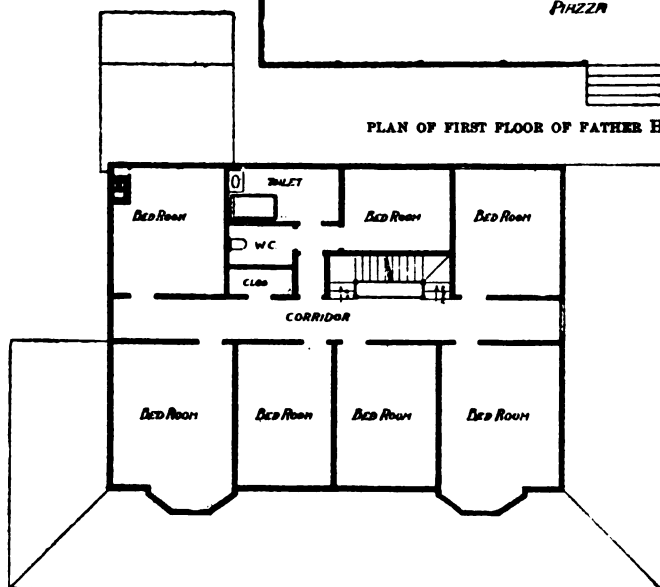
#### ROCHESTER.

Rochester will have the best cottage on the grounds, according to the statement of the Rev. Father Kiernan, president of the Rochester Cottage Association. If the John Boyle O'Reilly Reading Circle of Boston was not going to build a cottage exactly like that of Rochester, we might allow the statement to go unchallenged. Father Kiernan will have to modify his claim and include Boston, thus making the boast for the twin cottages of Rochester and Boston. We are

not going to presume to be the judge of the merits of these cottages generally, but we can say they will be an ornament to the grounds, and will contain more available room at less cost than any cottage on the grounds. Rochester will begin a series of entertainments for the cottage fund, on April 28th, which will continue three evenings. It is called "Our National Founders." Five of the original states will be represented by the five Reading Circles, as follows: Massachusetts, by the Columbia Reading Circle of the Immaculate Conception; New York, by the Rochester Catholic Reading Circle of St. Patrick's Cathedral; Virginia, by St. Joseph's Reading Circle;



PLAN OF FIRST FLOOR OF FATHER HEALY'S COTTAGE.



PLAN OF SECOND FLOOR OF FATHER HEALY'S COTTAGE.

Pennsylvania, by Literary Reading Circle of St. Mary's; Maryland, by Cardinal Newman Reading Circle of St. Bridget's. Supper will be served from 5 to 8 p. m. as follows: Thursday, a Virginia supper; Friday, a fish supper; Saturday, a Dutch supper. There will be five historical tableaux each evening, and at the close a grand chorus of national airs in which all

of the choirs and audience generally will join, led by one of our best coronetists. The leading spirit in the movement is the Rev. James P. Kiernan, pastor of St. Mary's, who is an enthusiast on the Catholic Summer School of America. Miss Fannie Moran, who is well known in musical circles, has charge of the music, tableaux, and the entire details of the entertainment.

PROF. A. H. DUNDON, vice president of the New York City Normal School is having erected a handsome cottage adjoining Father Healy's. It will cost twenty-five hundred to three thousand dollars.

A BOWLING alley has been built this spring near the Champlain Club. To many this will be pleasant news.

#### THE BOSTON COTTAGE.

A recent issue of *The Pilot* contains an interesting account of an illustrated talk on the Summer School, given by the Hon. Thomas J. Gargan, for the benefit of the John Boyle O'Reilly Cottage, on Tuesday evening, March 29th, at Boston College Hall. We are pleased to reproduce the greater part of this article, not only because of its general interest, but also for the suggestion it contains which may benefit others engaged in promoting the erection of city cottages at the Summer School, and for the deserved compliment it pays the John Boyle O'Reilly Circle.

Mr. Gargan spoke, at the outset, of the increasing popular ambition for a more liberal education, and of the various methods taken within recent years to satisfy it. He spoke of the Chautauquan movement among American Protestants, which gave, if not the first, the final impulse to a similar movement among Catholics.

The trial session, so to speak, of the first Catholic Summer School, said Mr. Gargan, was held at New London, Conn., in July and August, 1892. Then came the generous offer of the Delaware and Hudson Canal Co., and the next year the Summer School had its own territory on Lake Champlain.

Mr. Gargan eloquently described the religious and historical associations which cluster about this beautiful Lake,—the memories of the great French explorer who gave it its name; of the Jesuit missionaries and martyrs; of the colonial wars and the early years of the young American Republic, in-

cluding the War of 1812. He was enthusiastic on the natural beauties of the place; described minutely the buildings on the Summer School grounds, chapel, auditorium, club-house, cottages, etc., and gave a graphic idea of the intellectual and social life during the session.

Religion, philosophy, history, science, literature, all have had their famous exponents; and memory is refreshed and interest stimulated for the reading of splendidly selected volumes mentioned every year in the Syllabus as an enlargement of the various courses.

A great advantage of the Summer School is that it brings together representative Catholics from nearly all the cities of the Union, and puts them on a friendly footing, in the interest of the highest and best things which they have in common.

Should some great occasion arise for united Catholic action during any other time of the year, the regular attendant of the Summer School knows just whom to call upon.

Speaking of the cottages, Mr. Gargan reminded his hearers that the Boyle O'Reilly Reading Circle was the first to propose the idea of Reading Circle cottages, and the first to buy a cottage lot at the Summer School. The Circles of New York and Philadelphia promptly followed its example in securing building sites, but have left Boston behind in the matter of building. The Philadelphia cottage was ready for occupancy two years ago; the New York cottage last summer. Both have proved excellent investments, and have been filled all through the session.

The Circles in Philadelphia and New York, however, have had most generous help from the clergy and laity; while the raising of money for the Boston Cottage has been left entirely to the Boyle O'Reilly Reading Circle.

The Most Rev. Archbishop Williams has, it is true, manifested his approval of the work by the generous gift of \$100; and Mr. Thomas B. Fitzpatrick has donated to the Circle a most eligible site, far better than their original investment.

The Circle expects to build in May, and to be ready to accommodate a certain number of students next summer. The Reading Circle girls will not have a monopoly of its accommodations. Any Bostonians visiting

the School will have a claim on the Boston Cottage.

It is proper, therefore, to ask a little help for this good work, so that the building can go on without delay or hindrance. We may add here that Mr. Gargan was one of the first to give a generous donation to the building fund, besides many services, professional and personal, in its interest.

The lecturer then showed about forty beautiful views of the Summer School life. Some of these were kindly loaned by the Rev. Joseph H. McMahon, of New York; but more of them were made from the excellent snap-shot photographs taken at the last session by Master Basil Gavin, of Boston. The pictures descriptive of President McKinley's visit to the School, and the delightful showing of the outdoor advantages—the boating, the bicycling parties, the soldiers at the garrison, the Summer School buildings, etc., etc., excited much enthusiasm. In the groups many familiar faces

were greeted, the Rt. Rev. Mgr. Conaty, so closely identified with the growth into popular favor of the Summer School movement; Mr. Mosher, the Rev. M. J. Lavelle, the present esteemed president; Father Morgan Sheedy, Major John Byrne, Father McMahon of New York, and not a few well-known Bostonians. Somebody had added to the collection a charming picture of Master Basil Gavin and his little sister standing on the shores of Lake Champlain. It was introduced under the appropriate title, "What are the Wild Waves Saying?"

The audience was deeply interested and the effects of this illustrated talk will undoubtedly be greatly to increase the attendance of Bostonians at the School next summer.

#### PROSPECTUS FOR 1898.

For prospectus containing full information for the session of 1898, address the Catholic Summer School of America, Plattsburg, N. Y.

### COLUMBIAN CATHOLIC SUMMER SCHOOL.

FOURTH ANNUAL SESSION, MADISON, WIS., JULY 6TH TO 28TH, 1898.

The Fourth Annual Session of the Columbian Catholic Summer School will be held in Madison, Wisconsin, commencing Thursday, July 28th. As the time draws near, it is certain the attendance will be much larger than it was during any previous year. Many things combine to guarantee such a result. The prestige of past sessions; the incorporation of the School, placing it under more effective management; the wider and more earnest appreciation of its value and importance; and the unique opportunity it affords for recreation and culture, are some of the causes that insure its success. Besides, the directors and interested friends have been untiring in their efforts to give the School new strength and ability to secure the finest course of lectures available. This has been their constant solicitude, and all that earnest and enthusiastic men and women could do has been done to make the next session a signal event in the history of such institutions.

The character of the stockholders establishes the character of the School and gives warrant of the nature and scope of its work.

They include three archbishops, eight bishops, eleven priests, many distinguished judges, lawyers, physicians, and professors, and several zealous women. Others are successful and wealthy business men.

The Columbian Catholic Summer School has made its program with special regard to health-promoting pleasures and to the wishes of those who desire to combine therewith the benefits of knowledge and culture. The social feature is given prominent consideration. A portion of each day will be given to lectures; the remainder will be spent in boating, fishing, "wheeling," delightful drives, enjoyable excursions on charming and picturesque lakes, interesting visits by railroad and carriage to places of natural and historic interest, and in other ways to engage agreeable attention. Besides this, Saturday of each week has been set aside for social and congenial amusements.

#### THE HOME OF THE SCHOOL.

No description of Madison can be written that will not seem like exaggeration to those who have never visited the spot, nor one that will do justice to its charms in the eyes

of those who are familiar with them. It is situated on four beautiful lakes in the southern part of the state. Bayard Taylor, the noted traveler, said: "For natural beauty of situation, Madison is superior to every other western city that I have seen." The population is 18,000. It has the convenience of a city—electric railways, electric lights and pure water, and is at the same time a popular summer resort.

The State Capitol and the University of Wisconsin, with its valuable historical library, are located here, as are also two Catholic Academies.

The people of Madison are most generous and hospitable; they try to make the stay of every visitor thoroughly enjoyable.

#### LODGING AND BOARDING.

Accommodations for lodging and boarding have been provided at special rates at the various hotels and in private families. The hotels of Madison are convenient, commodious and finely appointed, while private boarding houses and private families are prepared to furnish excellent accommodations at the most favorable rates to a very large number of people. Hotel rates will range from \$1.50 to \$2.50 per day, and private board and rooms can be obtained for from \$4.50 to \$6.00 per week. The Local Executive Committee at Madison has prepared a list of private families who will receive Summer School guests at reduced rates, and that committee will be pleased to give all necessary information to those desiring it. Inquiries and applications should be sent to the Rev. P. B. Knox, Chairman of the Local Executive Committee, Madison, Wisconsin. Applications for accommodations should be sent in early, and applicants should state as accurately as possible what rates they wish to pay, when they wish to occupy their quarters, for how long a time, and how many will be in their party. The leading hotels are The Park, The Avenue, The Capital, The Van Etta, and The Harnan.

The Dominican Sisters, of St. Regina's Academy, Madison, will reserve their convent this year, as in the past, for the accommodation of Sisters who may attend the School. They can take thirty or forty. Applications for rooms and terms should be made at once. Address Sister Superior.

#### RAILROAD RATES.

The rate for the round trip will be fare and one-third on the *certificate plan* on all railroads included in the Western Passenger and Central Traffic Associations. The former covers all lines west of Chicago as far south as St. Louis, west to the Rocky mountains and east as far as Lake Michigan; the territory of the latter is bounded east by the eastern line of Ohio and the Ohio River, north by the Grand Trunk Railway, Canada, and the Great Lakes, west by a line through Joliet and Peoria to East Burlington, and the Mississippi River, and south by the Ohio River.

*Special rates will be made on certain days for special excursions, and special terms will be given to parties wishing to go together. The individual roads must, however, be consulted concerning those special rates and terms.*

Full fare must be paid going, the reduction to be made on the return rate.

All certificates must be handed to the Secretary of the School at Madison, to be filled in and signed by him. Otherwise the reduction of rates cannot be secured. This should be done on the first day of attendance.

When ready to leave Madison, present your certificate at the station of the same road by which you arrived and you will receive a return ticket at one-third of the amount you paid on going.

*Be sure and get a certificate from your local agent. Do not go to Madison on any other plan, whether near to or remote from that city. The agent is bound to give you a certificate for your money if you demand it.*

#### LECTURE FEES.

1. Every stockholder is entitled, upon application, to two extra season tickets.

2. Tickets to single lectures, twenty-five cents.

3. Any ten lectures of the course, two dollars.

4. Course of evening lectures, two dollars.

5. Season tickets, five dollars.

N. B.—A share of stock costs \$50.00, and the holder and two other persons of his or her choice will be admitted free to all the lectures.

A season, or five dollar ticket, will be credited on the amount for a share of stock taken during the same session for which the

ticket is issued. It will not be so accepted after the session closes.

#### ANNOUNCEMENTS.

The Papal Delegate, Mgr. Martinelli, has promised to visit the School. The exact date of his coming he has not yet selected.

Archbishop Kain, of St. Louis, and Bishop Scannell, of Omaha, will visit the School during the coming session. The former will pontificate on Sunday, July 10th.

#### PURPOSE AND PLAN OF READING CIRCLES.

To encourage the organization of Reading Circles, and to secure more systematic conduct, better direction, closer association, and more satisfactory results, the Reading Circle Alliance of the Catholic Summer School, at its meeting in Madison, July 21, 1897, adopted the following preamble and resolutions:

In view of the illustrious and inspiring character, the glorious history, and wealth of achievement of the Catholic Church in every department of human activity; and mindful that Reading Circles may, better than any other agency, serve as centers for the study, crystallization, and diffusion of all that is great and good, and beautiful and true in the boundless field of Catholic thought and enterprise, therefore be it

*Resolved*, That the purpose of Catholic Reading Circles is to get and disseminate Catholic knowledge and culture; to stimulate a zealous pursuit for Catholic study, research, and accomplishment; to foster, promote, and popularize Catholic truth as found in history, science, art, literature, and religion; to cultivate and encourage an intimacy with the history, philosophy, and literature of the Catholic Church in all its aspects and attitudes; to give those who desire to study an available opportunity to follow a prescribed course of the most approved reading; to enable those who have made much progress in education to review and extend their studies; and to encourage and urge home reading on systematic and Catholic lines; and be it further

*Resolved*, That, to secure unity, harmony, and system, and therefore, better direction, closer fraternity, and more effective work, all Catholic Reading Circles, Clubs, Lyceums, and other societies affiliate with the Columbian Catholic Summer School; that the *READING CIRCLE REVIEW*, published by Mr. Warren E. Mosher, Youngstown, Ohio, be

the authorized organ of Reading Circle work; and that all Reading Circles of the Columbian Catholic Summer School follow, in whole or in part, the course of study prescribed by the Committee on Studies selected by the officers of the Reading Circle Union.

Supplementary to this resolution, it was recommended that each Circle, Club, Lyceum, etc., organized in consonance with the views herein set forth, should do the work best adapted to its own conditions and necessities, its affiliation with the Summer School to be conditioned on the pursuit of at least one study in the published course.

#### STATE ORGANIZATION AND UNIONS.

At the same conference, the following resolutions were unanimously adopted:

*Resolved*, That the Catholic Reading Circle Union affiliated with the Columbian Catholic Summer School, believing that a better and closer state organization will be a powerful means to promote the Catholic Reading Circle work, hereby requests the different State Unions, consisting of all the Reading Circles in each State; first, to arrange for a state convention; and, second, to devise some means—by a regular organizer, through individual Circles, or by the personal work of the state officers—of organizing new Circles and of encouraging and strengthening already existing Circles.

*Resolved*, That the delegates to the state conventions be elected by the respective Reading Circles of each state, the number of delegates to be at least one from each Circle.

In case a State Organizer is appointed, it is suggested that his expenses be paid by musicals, lectures, or other entertainments in the places visited.

This matter of state organization is an important one and should receive the immediate attention of state officers and Reading Circles. It is to be hoped that every state in the territory of the Madison Summer School will effect and report such an organization.

#### PROGRAM FOR READING CIRCLE UNION.

##### UNION MEETINGS.

July 6th, July 9th, July 11th, July 15th, July 19th, July 23d, July 25th, at 4 o'clock p. m.

## MEETINGS OF SUNDAY SCHOOL WORKERS.

These meetings are under the auspices of the Reading Circle Union. July 7th, July 10th, July 17th, July 24th, at 4 o'clock p. m. July 27th, election of officers for ensuing year.

## CITY AND STATE SOCIAL REUNIONS.

Friday, July 8th, Chicago and Illinois Day. Addresses and entertainment at 3 o'clock p. m.

Tuesday, July 12th, Kansas and Missouri Day. Addresses and entertainment at 3 o'clock p. m.

Wednesday, July 13th, St. Paul and Minnesota Day. Addresses and entertainment at 3 o'clock p. m.

Saturday, July 16th, Madison Day.

Monday, July 18th, Milwaukee and Wisconsin Day. Addresses and entertainment at 3 o'clock p. m.

Wednesday, July 20th, Ohio and Indiana Day. Addresses and entertainment at 3 o'clock p. m.

Friday, July 22d, Iowa and Nebraska Day. Addresses and entertainment at 3 o'clock p. m.

Tuesday, July 26th, Michigan and N. and S. Dakota Day.

The details of city and state days shall be arranged by the officers and Reading Circles of the respective cities and states. The program for each reception shall be forwarded to the President of the Reading Circle Union, Rev. Wm. J. Dalton, Kansas City, Mo., not later than June 1st.

## CYCLE CLUB.

The Cycle Club meets on July 5th, 11th, 18th, 23d and 25th. The hour of meeting is 2 o'clock p. m.

## GLEE CLUB.

Meets July 5th, at 4 o'clock p. m.; July 9th, 16th and 23d, at 8 o'clock p. m.

The Glee Club shall open the Reading Circle Union meetings with vocal and instrumental music.

## SYLLABUS OF LECTURES.

## COURSE LECTURES.

*The Church in History.* Five Lectures by the Rt. Rev. Thos. O'Gorman, Bishop of Sioux Falls. Beginning Tuesday, July 19th, 9 a. m.

1. Church and History.
2. Church and Heresy.

3. Church and State.

4. Church and Science.

5. Church and Socialism.

*Psychology.* Five Lectures by Rev. T. E. Shields, Ph. D., St. Paul Seminary.

1. The Structure and Functions of the Brain.

Some reasons for studying the brain. The cell and its activities. The nerve cell and its various types. The growth and organization of the nervous system. The unity of the nervous system. The relations of the nervous system to the other organs and functions of the body. The relations of the nervous system to psychic life.

*Consult.*—E. B. Wilson, "The Cell in Inheritance and Development." Donaldson, "The Growth of the Brain," and "The Physiology of the Central Nervous System" in "American Text Book of Physiology." Ferrier, "Functions of the Brain."

2. Recent Neurological Discoveries and Their Bearing on Pedagogy.

The difficulties of the investigation. The old methods and the results obtained. Golgi's method. The work of Raymond y Cajal. Cell individuality. The polarity of nerve currents. Reflexes and their establishment. The growth of subconscious nerve activity. What neurology is doing for Pedagogy, and what may be expected from it in the future.

*Consult.*—Raymond y Cajal, "Nouvelle idee sur le System Nerveau," Van Lenhosek, "Der feinere Bau des Nerven-Systems." Schaefer, "The anatomy of the central nervous system," (Quain.) Kolliker, A. "Handbuch der Gewebelehre des Menschen."

3. The Soul and the New Psychology.

Fallacies of the materialistic position. Vegetative, sensitive, and intellectual life. The evidence from biology. Testimony of Brooks and Huxley. Analogies from physical science. Free will. The Biologically fittest and the ethically fittest. The relations of soul to body. Cartesianism and modern materialism. The Thomistic position.

*Consult.*—St. George Mivart, "Truth," "The Origin of Human Reason," "Lessons from Nature." Geo. Romanes, "Mental Evolution in Man." Brooks, "The Monistic Creed," (Science, Vol. I.)

4. Mental Development.

The growth of the brain and the de-

velopment of the cognitive powers. The training of the senses. Attention and its development. Voluntary and reflex attention. Methods of making the transition. Exhaustion and its dangers. The control of reflex attention. Assimilation and unification of thought. The neurological and the psychological aspects of the question. Faith in our own faculties and its effect in intensifying mental processes.

*Consult.*—Ruben Post Halleck, "Education of the Central Nervous System," and "Psychology and Psychic Culture." Professor Baldwin, "Mental development." Mosso, "La Fatigue." Preyer, "Infant Mind." Ribot, "The Development of Intellect."

### 5. Character Building.

Character building the most important part of education. Feeling and emotion. Emotions and passions. The will and its development. The culture of the emotions and the control of the passions. Social heredity. The influence of the people of the child's environment. Discipline and the influence of the teacher's personality.

*Consult.*—DeMotte, John B., "The Secret of Character Building." Byrant, "Studies in Character Building." Baldwin, J. Mark, "Mental development." (Social and ethical interpretations.)

*Ethics: The Threefold Relation and the Ethical Basis.* Five lectures by the Rev. William Poland, S. J., St. Louis University. Beginning Monday, July 18, at 10:30 a. m.

### 1. Man and His Creator.

In *medias res*. Division of specialized ethics. Individual and social aspects. We shall consider the individual. The threefold relation. The first relation: Man's absolute dependence. Duty and right. Absolute and conditioned duties. Duties towards God—The highest, and the root of all others. A false condescension that eliminates the whole moral law. Our argument is within the limits of rational philosophy. This includes natural theology. Philosophy and the decalogue. Absolute duties. The study of the terms of the relation, God and man. Natural theology, anthropology, psychology. Consequent attitude

due on the part of man. Obedience, reverence, honor. Worship: Internal and external. Confirmation in history. An objection. The scoffer and the indifferentist. Conditioned duties. The vow. The oath. Revelation. Supernatural revelation. Necessity of acceptance. Acceptance of the mystery. Public, private, immediate, mediate revelation. Objections. Extremes to be avoided. The Divine will and the objective order. The root of obligation.

### 2. Man and Self.

Relation. Equality. Identity. Real and logical relation. Man's physical liberty of action on the elements surrounding him. The using of that physical liberty in regard to himself. The true and the apparent good. The duty of knowledge and of free action according to knowledge. The duty of living. Suicide. Importance of correct principles. The ethics of the day. Suicide, direct and indirect. Nature's horror. Intuition and demonstration. False principles and scurrility. God owns his creation. Physical power does not mean moral freedom. An inconsistency. Gravity of the crime of suicide. The rights of the personality. Two conclusions. Indirect suicide. Summary of principles.

### 3. Man and his Fellow-man.

The third relation. Juridical and purely moral rights. Justice and humanity. Affirmative and negative duties. The identity which is called equality. In what sense all men are equal. In what sense they are not equal. Rights and duties founded upon the equality and inequality. Identical duties and rights of all men. The division of a treatise. The moral right or the claim. The general law of charity. The great fact of human sympathy. Nature's dominant. Cruelty is inhuman. Charity is distinctively human. The sewing society and the

relief fund. A primary ground where natural instinct is swifter and surer than logic. The golden rule. The law of humanity and the law of Christian charity. To love one's neighbor as one's self. "Charity begins at home." Love for enemies. The right to reparation. Cicero and Epictetus. To love the man and to hate his vices. The law of charity, both negative and affirmative. Rules for application in different circumstances.

#### 4. True Philosophy and Sound Ethics.

Purpose of these lectures. Method of treatment. The ethical paradox. The place of ethics. The link between metaphysical speculation and actual life. The new battle-ground. The scale of the sciences. Where do we find ethics? The strength of a chain, the strength of the weakest link. A mistake in any essential point of speculative philosophy means error in ethics and disaster in practical life. Substantial advantage of Catholics. Difficulty on the "outside." Origin and development of this difficulty. Contradiction and uncertainty taken as first principles. The difficulty fortified by the rejection of "Latin." Consequence: nothing left but opinion; no fixed philosophy. Certain pre-established conclusions for the basis of ethics. A philosophy that is false on these points cannot be developed into a sound ethics. Hence an ethics cannot be built on the philosophy of Spinoza, Hegel, Herbart, J. S. Mill, Herbert Spencer, etc. The reason for present method enforced. Object lesson before our eyes. A class in ethics.

#### 5. Illogical Ethics and Logical Chaos.

Civil society and sound principles. The code of the unbeliever. An argument on his basis. The spectre of liberty. Allow the premises and you must stand the consequence. No safeguard left but physical force. Our civil society is based upon the supposition of conscience. The rea-

son for popular materialism. The truth of immortality. Essential to civil organization. The punishment of crime and the licensing of principles to justify it. Endowing chairs of anarchy. The policy of ignoring. Good government. The flag and what it symbolizes. Where to fly it at half-mast. The greatest calamity to a nation. Prophet of ill. Bail out the Mississippi. Jails and scaffolds or the higher law. Education without the true ethical basis. The Church the bulwark of the republic.

*Christian Apologetics.* Five Lectures by Rev. H. M. Calmer, S. J., beginning Tuesday, July 12, at 9 a. m.

1. "The Guesses at the Riddle of Existence."
2. Religion, Individual and Social. The Insufficiency of Naturalism.
3. Revealed Religion. Mysteries. The Concordance of Reason with Faith
4. Motives of Credibility. Miracles.
5. Christianity, The Great Miracle in the Moral Order.

*References.*—(1) A Christian Apo'ogy, by Paul Schanz, translated by Michael F. Glancey, and Victor Schobel, Vol. 1, "God and Nature."

(2) Franz Hettinger's Apologie des Christen Themes, 5 vols. "Natural Religion." Vol. 1, translated by Henry Sebastian Bowden.

(3) Hunter's Outlines of Dogmatic Theology.

(4) Religion in Society by the Abbe Martinet.

(5) Manning's Religio Viatoris.

(6) A Dialogue on the Existence of God, by Rev. Richard F. Clarke, S. J.

(7) The Stonyhurst Series of English Philosophy.

(8) Oxford Conferences for 1897, by Joseph Ricaby, S. J.

(9) Is Life Worth Living, by Mallock.

(10) Cardinal Newman's Apologia Pro Vita Sua.

*Christian Art.* Four Lectures by Miss Eliza Allen Starr, Chicago, Ill., beginning Wednesday, July 6th, at 10:30 a. m.

#### 1. Murillo.

Spanish nationality, civilization; influence of birthplace; early piety. Artistic traditions in his family; artistic training; Spanish studios and life-studies; strictness of Spanish æsthetics. His market-day experiences; subjects of his sketches. His pilgrimage to Madrid; return to Seville; patronage of the Franciscans; the influence of his studies of the



saints on his career; his treatment of ecstatic subjects. His holy children and Saint John Baptist; mystical Deposition. His Immaculate Conceptions. Domestic life. Personal characteristics.

*References.*—Curtis, Catalogue of Murillo's works. Minor, Murillo (Illustrated) Biography of great artists. Scott, Murillo and the Spanish School of Painting. Sweetzer, Biography of Murillo.

## 2. Raphael.

Giovanni Sanzio, his ideal character as poet and painter. The Montefeltro patronage, and Umbrian traditions; the influence of this Umbrian home, and the companionship of his ideal father upon the son, Raphael. Domestic felicity and subsequent bereavements. The influence of Perugino upon his pupil. Raphael's early works in Perugia; Espousals of the Blessed Virgin; her Coronation and its predella. His visit to Florence, and early Florentine Madonnas. His first fresco in Perugia. His second visit to Florence and its Madonnas. Influence of Florentine intercourse upon his ideals of the sacred humanity of our Lord in His Incarnation.

## 3. Raphael.

His call to Rome. Influence of the Eternal City upon his genius; influence of the Vatican itself as well as of the Umbrian traditions. Interpretation of his four frescoes in the *Camera della Segnatura*, or Chamber of Signatures, namely: Theology, or the Dispute; Poesy, or Parnassus; Justice, or Jurisprudence; Philosophy, or the School of Athens.

Miss Starr will show reproductions of these frescoes in large engravings and photographs; and will also exhibit reproductions of other rooms or chambers and of Raphael's Loggia, for the benefit of those who may wish to get a more general view of Raphael's works, although there is no opportunity of an interpretation of them.

## 4. Raphael.

His latest Roman period. The character of his inspirations; Saint Cecilia and the story of its inception; *Lo Spasimo* and its interpretation. The Vision of Ezekiel and its connection with all the early and late representations of the Four Evan-

gelists. His great Roman Madonnas, and his return to his first predilection for this subject with a wonderful increase of power, especially in the *Madonna Sistina*. The Transfiguration and its interpretation. Raphael's death and a summing up of his genius and his career.

*References.*—Vasari, Lives of the Painters, third volume. Kugler's Handbook of Painting, Italian, parts first and Second. J. D. Passavant's "Raphael of Urbino and his father, Giovanni Santi." L' Art Chretien, by A. F. Rio, volume second, Umbrian School; volume forth, Raphael.

"Three Keys to the Camera della Segnatura of the Vatican," by Eliza Allen Starr. Cesare Tullio Dandolo, "Roma ed i Papi."

*St. Thomas and the Philosophy of the Middle Ages.* Four Lectures, by Very Rev. D. J. Kennedy, O. P. Beginning Monday, July 25, at 10:30 a. m.

1. Condition of Philosophy in the Thirteenth Century.
2. Influence of St. Thomas on Philosophy.
3. The Summa Theologica.
4. Some Notable Principles of the Summa Theologica.

*References.*—Bulaeus, Historia Universitatis Parisensis. Denifle, Die Entstehung der Universitäten des Mittelalters bis 1400 (Berlin, 1886). Franklin, La Sorbonne, ses Origines et sa Bibliothèque. (Paris, 1875). La Vie privée d'autrefois, Ecoles et Colleges. Laurie, Rise and Constitution of Universities. Thurrot, De l' Organisation de l' Enseignement dans l' Université de Paris au Moyen Age (Paris, 1850.) Douais, Essai sur l' Organisation des Etudes dans l' Ordre des Freres Precheurs au XIII eme et au XIV eme Siecle (1216, 1842) (Paris, 1884.) Ueberweg, History of Philosophy. Gonzalez, Histoire de la Philosophie. Vallet, Histoire de la Philosophie. Brother Azarias, Medieval University Life. University Colleges: their Origin and their Methods (American Catholic Quarterly Review, Jan., 1893, Oct., 1893, Jan. 1894.) Echard, Scriptores Ordinis Praedicatorum. Tournon, Vie de S. Thomas d' Aquin. Bollandists, Acta Sanctorum. Bairelle, Histoire de S. Thomas d' Aquin. Vaughan, Life and Labors of St. Thomas of Aquin. Drane, Christian Schools and Scholars. Jourdain, La Philosophie de S. Thomas d' Aquin. (Paris, 1858)

*The Church and the Times.* Four Lectures, by Henry Austin Adams, M. A. Beginning Tuesday, July 7, at 9 a. m.

*The Great Poets.* Four Lectures, by Conde B. Pallen, Ph. D. Beginning Tuesday, July 26, at 9 a. m.

## 1. Dante.

Times leading to Dante. The twelfth century. Dante's relation to it. The

prime significance of the Divina Commedia. Virgil and the three heavenly bodies. Beatrice and Dante. The journey through the Inferno. Purgatorio. The mount of Paradise. The Celestial Procession. The Paradiso. The spiritual ascent. St. Bernard and the Blessed Virgin. The consummation of Beatitude.

## 2. Shakespeare.

The England before Shakespeare. The poet's antecedents and environment. A great prejudice to overcome. His great limitation. His great power. Othello, Hamlet, Macbeth, King Lear and The Tempest analyzed. Shakespeare and the human heart. What he teaches. What he fails to teach. His place in English literature.

## 3. Wordsworth.

From Shakespeare to Wordsworth. Poetical conventionalism before Wordsworth. Queen Anne poets. The Wordsworthian reform. What it meant. The central idea in Wordsworth. God and nature. Lyric poems. Laodamea. The Recluse. The Excursion. Ode to Immortality. What Wordsworth lead to the 19th century.

## 4. Tennyson.

The 19th century and its inheritance. Wordsworth and Tennyson. The great thought in Tennyson. How he works it out. The Three Voices. Palace of Sin. The Princess. In Memoriam. Idylls of the King.

## SINGLE LECTURES.—EVENINGS AT 8 O'CLOCK.

———. The Rt. Rev. J. L. Spalding, D. D., Bishop of Peoria. Tuesday, July 19.

*Catholic Life and Its Heroes.* The Rt. Rev. Camillus P. Maes, D. D., Bishop of Covington. Thursday, July 7.

*The Spirit of the Constitution.* The Hon. M. J. Wade, Iowa City, Iowa. Thursday, July 21.

*A Plea for the Classics.* Rev. John Cavanaugh, C. S. C., of the University of Notre Dame.

Thursday, July 14.

Relation of literature to life. All

great literature exerts a spiritual influence. What the classics are. Their helpfulness (1) to morality, (2) to the state. The multiplication of books not an unmixed good. The character of current literature. The neglect of the classics. How it will affect the future of literature and of the race. Some reasons to fear. Some reasons to hope. A plea for the old masters.

*"True Hero Worship."* Hon. R. Graham Frost, St. Louis, Mo. Wednesday, July 20.

*References.*—"Monks of the West," Montalembert; "St. Elizabeth of Hungary," Montalembert; "St. Thomas Aquinas," Vaughan; "St. Francis Assisi," Oliphant; "St. Monica," Bougeaud; "St. Jane Frances de Chantal," Bougeaud; "Lives of the Saints," Butler; "Hero Worship," Carlisle; "Christianity and the Present Times," Bougeaud; "Genius of Christianity," Chateaubriand; "St. Ignatius and his Educational System," Hughes.

*Solar Physics.* Illustrated. Rev. Martin S. Brennan, St. Louis. Tuesday, July 12.

Dimensions of the sun. Granular appearance. Description of sunspots. The different parts of the sun. Description of the solar faculae. The photosphere. History of sunspots. Solar eclipses. The partial, annular and total eclipse. Composition of white light. Composition of light. History of spectrum analysis. The prism. The spectroscope. The chromosphere. The corona. The sun's distance. Spectrum of the sun. Spectra of the sun, chromosphere, prominences and corona. Spectrum of iron. Spectra of potassium, rubidium, sodium and lithium. Solar prominences and eruptions. Eruptions showing chromosphere. Sun's heat. Effects of this awful heat. Solar cyclones. Source of solar heat.

*References.*—"The New Astronomy," by Samuel Pierpont Langley; "The Sun," by C. A. Young; "The Heavens," by Guillemin; "The Story of the Heavens," by R. S. Ball; "Popular Astronomy," by Simon Newcomb; Newcomb's and Holden's "Astronomy;" "Treatise on Astronomy," by Robinson; Herschel's "Outlines of Astronomy;" "The Expanse of Heaven," by R. H. Proctor; "Side-real Universe," by Clarke; "Theoretical Astronomy," by James C. Watson; and "Practical Treatise on Calculus," by Wm. G. Peck.

*The Bible before the Reformation.* Rev. P. Dan-  
ehy, St. Paul, Minn. Wednesday, July 13.  
*Lay Co-operation.* Rev. W. J. Dalton, Kan-  
sas City, Mo. Wednesday, July 6.  
*America's Catholic Heritage.* Dr. Thomas P.  
Hart, Cincinnati, Ohio. Tuesday, July 26.

*The Parliaments.* Prof. John G. Ewing, A.  
M., M. S., Notre Dame University. Wed-  
nesday, July 27.  
*The Triumphs of Synthetic Chemistry.* Rev.  
James A. Burns, C. S. C., Notre Dame  
University. Friday, July 8.

## BOOK REVIEWS.

AMERICAN CHURCH HISTORY,—A *History of the Roman Catholic Church in the United States.* By Thomas O'Gorman, professor of Church History in the Catholic University of America, Washington, D. C. Price, \$3. New York: The Christian Literature Co.

A careful examination of this history has convinced us of its excellence. It is reliable. The style is compressed, yet brilliant. The grouping of the matter shows judgment. The author has a peculiar power in giving briefly a very striking and impressive sketch of the various periods. The truth is not veiled. It would make an excellent class book for colleges. It is admirably suited for Reading Circles, and to the general public it cannot fail to be pleasant reading. We rejoice to see this volume from a Catholic pen in the American Church History Series. This shows advance and a love of fair play. Great good must come from the forcible description of such events as the Maria Monk affair, in which Harper Bros. played a mean role, the know-nothing riots, etc. An extensive bibliography is prefixed and an index added. Well written, well bound and printed, a credit to both author and publishers. We heartily wish it an extensive sale.

TWO LECTURES. By Prof. William C. Robinson, Dean of the Faculty of Social Science, Catholic University of America. New York: The Cathedral Library Association.

Here are two lectures, one on the Origin of Law, the other on the Present Condition of Practical Jurisprudence, which are models in their way. Cool and temperate, well reasoned out, they will correct many false impressions. The second one we consider the more opportune. The conservative advice given in it, is so well justified that we would like to see this pamphlet in the hands of every true lover of his country and kind.

VOCATIONS EXPLAINED. By a Vincentian Father. Linen. Pages 70. Price, 10 cents.

New York, Cincinnati, Chicago: Benziger Bros.

This is a little work which every young man and woman should read at least once in their life before they decide on their future state. All our convents and schools should give their children a chance to read it leisurely and thoroughly. The subject of vocations, though its importance is doubted by none, scarcely receives the attention it merits, as seldom in class and rarely in pulpit is it introduced. "Vocations Explained" has also a mission of its own among parents.

HOW TO MAKE THE MISSION. By a Dominican Father. Paper. Pages 153. Price, 10 cents. New York, Cincinnati, Chicago: Benziger Bros.

An excellent little manual prepared evidently by a practical missionary of great experience. If confessors would read pages 21-27, they would rise up and call the author blessed, and urge their people to read his little book or they themselves would read parts aloud in church one day every year as a capital substitute for a sermon.

LORD, BEHOLD HE WHOM THOU LOVEST IS SICK. A prayer and meditation book for the sick and a *Vade Mecum* for priests when attending the sick. By Joseph Curatus. Flexible cloth. Pages 340. Huntington, Indiana: Catholic Publishing Company.

This is a neat little publication containing prayer and meditations for the sick, either when alone, or when the priest is present. The formulas for Extreme Unction and the Plenary Indulgence at the moment of death, etc., are included, so this manual is pretty complete. The printing and binding make it easy to read and to handle.

THE LITTLE PATH TO HEAVEN. Flexible cloth. Pages 384. Benziger Bros.

THE LITTLE CHILD OF MARY. Cloth. Pages 240. Benziger Bros.

THE ILLUSTRATED PRAYER BOOK FOR CHILDREN. Pages 120. Benziger Bros.

All good in their different styles. There is such a variety of prayer books that he must be a queer customer who cannot find at least one to suit his idiosyncratic taste. The illustrated prayer book for children is beautifully printed and illustrated.

THE OXFORD MOVEMENT IN AMERICA; OR, GLIMPSES OF LIFE IN AN ANGLICAN SEMINARY. By Rev. Clarence A. Walworth, author of "Gentle Skeptic," "Andiatorocte," etc. \$1.00. 120 West 60th Street, New York: Catholic Book Exchange.

The following was written sometime ago, but got delayed somewhere and only turned up again this month:—

A most charming and interesting book, written in a pleasant, chatty style, a subdued autobiographical strain running all through it, this book moves to smiles and to tears. The sketch of Arthur Carey is particularly worth reading. When we recall the testimonies of Manning, Newman, Faber, Ives, Stone, etc., and read Fr. Walworth's work, the conviction seems almost irresistible that many strangers to the household of the truth are so in perfect good faith. The almost pathetic eagerness with which many frank-looking non-Catholics listen to the teachings of the Church, when explained in a friendly uncontroversial manner, also

bears evidence to this view. The spirit of kindness and of fraternal love cannot be made too manifest in our dealings with our separated brethren. They are, to a great extent, simply heirs to error. Fr. Walworth's book also goes to show how well nigh utterly worthless is the method of settling the question of the true Church usually adopted by ourselves. "Thou art Peter," etc., and the continued existence and preservation of the Catholic Church, are to us, indeed, proofs so clear of her divine origin that we may dispense with others, but outsiders cannot see things as we see them, and the Church of history is not to them the clear, self-evident universal and apostolic institution which it appears in our eyes. We would like to see this volume in the library of every priest. It could not fail to produce some excellent fruit. As for ourselves, we feel personally indebted to the author, as his remarks in one place were all that was needed to clinch the swiftly forming conviction that only by piece-meal arguments, by analysis in opposition to synthesis, can we hope to make a deep impression on the average Protestant mind. We spent a pleasant and profitable hour in the perusal of "The Oxford Movement in America," and laid it down with a sigh of regret that "it was so soon done for."

E. P. G.

### "OUR LADY'S TUMBLER."

BY MARY F. NIXON.

The trend of everything at the present day is toward romance and action, and the favorite stories are such as embody these two things. This is the natural growth of the reaction against the introspective and unhealthy books which have been a cult of the last decade.

Naturally, therefore, we turn to the Middle Ages, times whose history embodies so much of romance, and teemed with action, and even the most introspective of us must confess to a secret liking for them, and, as a child of ten recently said, "the dark, secret, mediæval kind of person." When asked what mediæval meant, the young philosopher remarked, "Oh, it means the evil of olden times,"—a pertinent reply, for one is

prone to regard the feudal days as evil if fascinating, and to overlook the sturdy flowers of piety which flourished amidst the clash of arms, the dash of romance and all the "pomp and panoply of war."

Especially was this noticeable in France, and many bits of literature have come down to us from the days of *vieux Français*, stories so quaint, so sweet, so full of charming *naïveté*, that those unacquainted with the character of the French country class—neither gay Parisians, nor peasants, but the good, old-fashioned gentry who lived simply and well—wonder that the countrymen of "Villon the Vagabond," and the modern Zola ever produced such idyls.

Perhaps the most exquisite of these is a

little tale translated by Isabel Butler, and recently published by Copeland & Day, of Boston, a Protestant firm which has taken to publishing Catholic books with zest, and which numbers among its clientele, Father Tabb, Louise Imogen Guiney, Isabel Whiteley, and other well-known Catholics. "Our Lady's Tumbler, a Tale of Mediæval France," this little story is called, and it is one of a large number of tales famous in the Middle Ages, of which Chaucer's "Prioress' Tale," is one of the best known, and in the original it was in verse of the *Isle de France* dialect, the author unknown.

It is valuable as a picture of the times, in one way even more so than the far-famed "Aucassin," as, instead of endless knights, tournaments, and the doings of the nobles, it gives us an insight into the mind of a common man, noteworthy since even in those days it was the middle class which was to make the strength of the nation.

The story is of a mountebank, a tumbler, a strolling minstrel, who, tiring of his vagabond life, withdrew from the world and went into the monastery of Clairvaux, which lovely St. Bernard founded in the "pleasant land of France."

In the convent the monks preserved strict silence, and the poor tumbler felt ill at ease. The rule was that each brother was to work for a portion of the day in whatever manner he was able, to pay for his board, but the mountebank could not work as did the others. He could not till the field, nor cook, nor make fair and beautiful manuscripts, illuminating them in gold and blue and richest crimson, and black letter.

Neither did he know the prayers with which the holy men besought Heaven day and night—one Hail Mary was all his creed.

So little had he in common with these pious people that he wept bitterly, saying: "Alas, and woe is me! Caitiff that I was when I came into this place for I know nor

prayer nor aught that is good. I see one here and another there; there is no one so base in all this place but strives to serve God in his own manner; but I have no trade that is of service to me here and I do naught by word or deed. Naught but dream away my time and eat my bread to no purpose."

However, for the willing is always found work, and there came into his mind a method of showing his good will to some purpose, and he does his *devoir* diligently and well. To tell more would be to spoil a pretty story, which all must read, and one which for naturalness, simplicity, and purity touches the heart and brings tears to the eyes.

The character sketches outlined with a few bold strokes throughout, the lovely spirit of devotion so essential to the piety of the Middle Ages, the pathetic dedication of the poor tumbler to Our Lady, "Lady, into your care I commit me: my body and soul. Gentle Lady, do not despise that which I know, for I would serve you in all good faith, and so God may help me;" these things appeal to all Catholics, and the conclusion is a gentle sermon: "Without love and without pity all labour is as naught; God asks not for gold nor for silver, but only for love in the hearts of His people, and this man loved God unfeigningly, and therefore his service was sweet to God. Now let us pray to God that He grant us to serve Him so well that we may deserve His Love—Here ends the story of Our Lady's Tumbler."

It is a story which every Catholic child should possess for its devotion and simplicity, but which all "children of a larger growth," will equally enjoy for its literary merit and genuine beauty, which Miss Butler's scholarly translation ably portrays.

("Our Lady's Tumbler," by Isabel Butler. Copeland & Day, Boston.)

## DEATH OF TWO DISTINGUISHED MEN

WHO WERE EMINENTLY ASSOCIATED WITH THE CATHOLIC SUMMER SCHOOL OF AMERICA.

DEATH OF THE REV. JAMES H. MITCHELL,  
OF BROOKLYN, N. Y.

We announce with the deepest regret, the untimely death of Rev. James H. Mitchell, rector of St. Stephen's Church, Brooklyn, N. Y., and a trustee of the Catholic Summer School of America, which resulted on Sunday, April 17, from an attack of pleuro pneumonia, contracted on April 9.

Father Mitchell was a priest of national reputation, especially devoted to the interests of our Catholic young men, and a leading spirit in the Catholic Young Men's National Union, in which he held at one time, with great success, the office of President.

Father Mitchell was born in Astoria, N. Y., Oct. 10, 1853; in due time he made the regular course at Manhattan College of the Christian Brothers, and studied for the priesthood at the Grand Seminary, Montreal, Canada. Here he was ordained on Dec. 22, 1877, and for fourteen months he served as assistant at St. Patrick's Church of the Sulpicians in Montreal.

We find him next an assistant at the Brooklyn Cathedral, and beginning his fruitful apostolate among the young men. He was, for a number of years, secretary to the late Bishop Loughlin.

During the celebration of the golden jubilee of Bishop Loughlin's ordination in 1890, Father Mitchell prepared an exhaustive account of the work of the bishop and the growth of the Catholic religion on Long Island, which

was published in book form, and is recognized to-day as a standard. After Bishop Loughlin's death, the priests of the diocese of Brooklyn, in conclave assembled, selected Father Mitchell as their first choice for bishop. His name was sent to Rome as dignissimus, while Vicar-General McNamara was dignior next worthy, and Father Martin Carroll dignus worthy. When Rome named the private secretary of Archbishop Corrigan, Mgr. McDonnell, as Bishop of Brooklyn, Father Mitchell loyally acquiesced in the choice. Appreciating his ability, Bishop McDonnell appointed Father Mitchell chancellor of the diocese, and pastor of St. John's chapel, which office he ably filled until the bishop, last January, appointed him pastor of St. Stephen's church.

Hard work and the austerities of the Lenten time imperceptibly undermined his strength, and he had not the vitality to resist the insidious disease which fastened upon him.

Father Mitchell was a man whose fine presence and genial manners were the outward sign of a noble nature and a generous and sympathetic heart.

He loved his vocation with enthusiasm, and lived to save the souls of his fellow men. He had especially keen appreciation of the moral and spiritual dangers which beset young manhood, and a strong conviction of the benefits, spiritual and temporal, to be derived from well-managed Catholic organizations. He was very popular with

young men, and wrought much good by the confidence which he inspired and the wise counsel which he knew how to make acceptable.

Father Mitchell was a great preacher and a lover of good literature, and he was deeply interested in the Catholic Summer School, and had preached and lectured at several of its sessions. He was also a prominent member of the Brooklyn Institute.

Over 3,000 people gathered Wednesday morning, April 20, at St. Stephen's Church to witness and to participate in the obsequies of the late Father Mitchell. In point of attendance, in impressive solemnity of the exercises, in the deep grief for the departed priest, displayed everywhere, the funeral was almost an unprecedented tribute in the diocese.

"During the fifty-four years of my service," said the Rev. Sylvester Malone, who delivered the panegyric, "I have never seen such loyal manifestation of regret, such a universal tribute."

The Requiem Mass was celebrated by Bishop McDonnell.

May his soul rest in peace!

DEATH OF GEORGE PARSONS LATHROP,  
LL. D.

George Parsons Lathrop, the eminent poet, author and editor, died at Roosevelt Hospital, New York City, Tuesday, April 19, an illness of several days' duration terminating suddenly.

Mr. Lathrop was born near Honolulu, the capital of the Hawaiian Islands, August 25, 1851. He obtained his education in New York city and in Dresden, Germany, where he remained for three years. He returned to New York and entered Columbia College Law School, but after one term there he decided upon a literary career. He again

went abroad, this time to England, where he became engaged to Rose, second daughter of Nathaniel Hawthorne, whom he had first met in Germany. He was married in London, September 11, 1871, in St. Peter's Church, Chelsea, the church in which Charles Dickens was married.

In 1875 he became associate editor of the *Atlantic Monthly* during the chief editorship of William D. Howells. In 1877, having removed with his wife and his only child, Francis Hawthorne Lathrop (since deceased), to Concord, where he bought Nathaniel Hawthorne's former home, the Wayside, he left the *Atlantic* and became editor for two years of the *Boston Sunday Courier*.

In 1881, after the death of their son, he went with Mrs. Lathrop to Europe, his principal object being a trip to Spain during a part of the summer with C. S. Reinhart in the interest of *Harper's Monthly*, for which he wrote "Spanish Vistas," profusely illustrated by the above mentioned artist.

In 1883, Mr. Lathrop founded the American Copyright League, with the object of improving the condition of literary workers by procuring the enactment of an international copyright law. He was secretary of the league for two years, organizing and directing for its benefit in 1885 the first authors' reading ever given in this country, by which the sum of \$2,000 was netted for the copyright treasury, the first substantial endowment it had received. Nearly five years later, he organized, as an auxiliary, the Western Copyright League in Chicago, and when the victory was won soon after this, as a result of a seven years' campaign, the international copyright law came into being, on the lines and by the

methods which Mr. Lathrop had advocated from the beginning.

During this interval he had continued to write copiously for the daily and monthly press, besides producing books. He also undertook the literary editorship of the *New York Star*, then conducted by ex-Governor Dorsheimer, and at the same time he dramatized Tennyson's "Elaine" and superintended its successful production at the Madison Square Theatre, New York. This play not only received commendation from the laureate, but was also performed with brilliant effect in several of the larger cities, and still enjoys renown in the recent annals of the American stage.

In March, 1891, he was received into the Catholic Church, with Mrs. Lathrop, by the Rev. Alfred Young, of the Paulist Fathers of New York.

Mr. Lathrop's contributions, signed and unsigned, to monthly and quarterly periodicals and to the daily and weekly press, have been varied and voluminous.

His first published volume was "Rose and Roostree" (poems), in 1875, and his second "A Study of Hawthorne," in 1876, a biographical and literary portrait of his illustrious father-in-law, which for the first time made the real man known to the world. In the same year (1876), he sent forth anonymously his first novel, "Afterglow," in the celebrated "No Name Series." He edited, in 1877, "A Masque of Poets" and himself contributed to its contents. His other books are "An Echo of Passion" (novel), 1882; "In the Distance" (novel), 1882; "Spanish Vistas" (travel), 1883; "History of the Union League in Philadelphia," 1883; "Newport" (novel),

1884; a volume of short stories, with a novelette named "True," 1884; "Behind Time" (a fairy story for young folks), 1886; "Would You Kill Him?" (novel), 1889; "Two Sides of a Story" (novel), 1889; "Love Wins" (novel), 1890; "Gold of Pleasure" (novel), 1891, and "Dreams and Days" (poems), 1892. He also edited, in 1883, a complete edition of Hawthorne's works, with introductory notes and a biographical sketch of Hawthorne. This "Riverside" edition is the standard issue of the great romancer's works. He also adapted Hawthorne's *The Scarlet Letter* for Damrosche's opera of the same name, which was produced with great success in New York in 1896; and with Mrs. Lathrop he wrote *A Story of Courage*, being a history of the Order of the Sisters of the Visitation.

Mr. Lathrop was the poet of the great Catholic Columbian celebration in New York, and produced for it one of the few good poems inspired by the Columbian festival, entitled "Columbus, the Christ Bearer, Speaks." He was also the author of an address on "Catholicity and the American Mind," read at the Apostolate of the Press Convention in New York, January, 1892, which had a wide circulation.

He was a member of the Players' and of the Authors' Club, New York, as well as of the Connecticut Sons of the American Revolution, and the New York Sons of the Revolution. To the fund for a statue to Nathan Hale—the New London Revolutionary hero—which the Sons of the Revolution erected in City Hall Park, Mr. Lathrop brought a contribution of nearly \$500, one-fifth of which came from the sale of his "Gettysburg Ode," which he delivered on the occasion of the twenty-



fifth anniversary celebration on the battlefield of Gettysburg.

During the latter part of his life, Mr. Lathrop was engaged in writing a number of poems which it was his desire to see published in one volume.

He took a leading part in forming and assisting to direct the Catholic Summer School of America, now at Plattsburg, Lake Champlain. He was one of the original organizers and an incorporater of this great institution, and for several years a member of the

board of trustees and vice-president. He lectured at the first session held at New London, Conn., which place was at that time his home, and also at Plattsburg.

The funeral was held on Friday morning at the Church of St. Paul the Apostle, Ninth avenue and 59th street, the church in which Mr. Lathrop was baptized into the Catholic faith. A Requiem Mass was celebrated for the repose of his soul.

May his soul rest in peace!

#### ENTERTAINMENT AND RECEPTION FOR NEW YORK COTTAGE AT CHAMPLAIN ASSEMBLY.

On Monday evening, April 18th, at the Grand Central Palace, Lexington avenue and 43d street, New York City, was given, under the auspices of the New York Cottage Association of the Catholic Summer School of America, perhaps the largest progressive euchre party ever attempted. It is reported that 750 tables were engaged in the game, with more than 2,000 players, while as many more not engaged in the game found entertainment in various other ways. From three to five thousand dollars will be cleared on the entertainment.

Following is the program :

##### I. CONCERT, 8 P. M.

1. Piano Solo—"Fantasie Lucia"...*Thalberg*  
Mr. William W. Lowitz.
2. Trio, Violincellos .....*Selected*  
The Misses Kiekhöfer.

3. Coronet Solo—"Inflammatus" .....  
.....*Stabat Mater Rossini*  
Mr. W. Paris Chambers.
4. Violin—"Fantasie".....*Bimberg*  
Mr. D. Bimberg.
5. Piano.....*Selected*  
Mr. William W. Lowitz.

##### II. PROGRESSIVE EUCHRE, 9 P. M.

Managed by seventy-five Lady Captains and  
Mr. Henry J. Heidenis.

##### III. RECEPTION, 11 P. M.

Floor Managers—Messrs. Forbes J. Hennessy  
and T. J. M. Murray.

Musical Director..... D. Bimberg, Esq.

The prizes were numerous and valuable. The winners of first prizes were Miss Gertrude Rogers, New York City, and Miss R. Tobin, of Albany. The winners selected diamond rings from among the numerous costly and beautiful prizes.

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# THE CATHOLIC READING CIRCLE REVIEW.

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No. 2.

## ARBITRATION VS. WAR.\*

BY THE HON. JOHN W. WILLIS,

Judge of the District Court, Second Judicial District, Minnesota.

Adopting the nomenclature of the law courts, the presiding genius of the programme has ranged Arbitration as the complainant in a suit against War. That controversy presents an array of important issues. I have the honor to appear as counsel for the complainant.

My client is a new-comer in this world. Arbitration is a modern invention. Until civilization, with its conquests over the powers of nature and its utilization thereof in the service of mankind, had augmented human comfort, made a more equitable distribution of material possessions, and had thus diminished envy and left more leisure for intellectual pursuits, war was the almost incessant occupation of mankind. So completely had this fact made its impress upon the consciousness of the world that the renowned philosopher of Malmesbury declared war to be the natural vocation of the human race.

The Sacred Scriptures—the oldest of written records—teem with descriptions of warriors, armies and military

operations. Pharaoh pursued the children of Israel with soldiers and war-chariots. Joshua led the exiled Hebrews through a series of military operations. Gideon, David and many others won fame in war.

All ancient history is merely a chronicle of martial exploits. The conquests of Sesostris, the expedition of Xerxes, the Peloponnesian War, the bloody conflicts between Rome and Carthage, the internecine struggles between the partisans of Marius and Sulla, of Cæsar and Pompey; the conquests of Alexander the Great, the conquests of Mithridates and his subsequent defeat; the campaigns of Cæsar against the Gauls and of Titus against the Scythians, the southern invasions by the Goths and Vandals,—these are the most prominent events in the twilight, morning and noon-day of the period usually denominated, Antiquity.

Rome, mightiest of social and political organizations of the ancient days, was, also, military dictator of the world. Her legions carried the eagle-crested standards of the seven-

\* Adapted for the REVIEW by Judge Willis from his lecture on this subject, delivered at the Columbian Catholic Summer School, Madison, Wis., 1897.

hilled city into every land; and, among every people, made dominant the sway of the *Senatus Populus-que Romanus*—the Senate and the Roman people.

Among the many temples and shrines erected by the people of Rome, was a grand edifice dedicated to the mythological deity—Janus. In time of war, the gates of the temple were allowed to remain open. In time of peace, they were closely shut.

As the sun of Roman glory was just reaching its meridian, at the time when arts and letters were impressing eternal fame upon the era called "Augustan," the gates of the temple of Janus were closed and barred for many years. They were shut when the angelic chorus proclaimed "Peace on earth" in heralding the human birth of Divinity. The *Gloria in excelsis Deo*, marked the commencement of the reign foretold as that of the Prince of Peace. Christ came. He taught the doctrines of Divine love and human brotherhood. A world which accepts and acts upon Christian doctrines must, of necessity, be a peaceful world.

War is a comprehensive undertaking to wreak slaughter upon members of the human family. It is homicide upon a grand scale. How utterly incompatible is war with the beautiful ideal of universal brotherhood!

To a people professing the faith of Bethlehem and Calvary, to a people accepting the divine law as promulgated at Sinai, "Thou shalt do no murder," war must be viewed with utter loathing and by them should its recurrence be made impossible.

As though Revelation intended to exhibit most dramatically the curse which rests upon war, the sacred narrative tells how the arrest of our Divine Lord

was made by *soldiers*; how *soldiers* laid his body upon the cross, nailed him to the cross, and raised his noble and majestic form aloft to quiver in agony unto the hour when his spirit parted from its visible tenement. When the death of Our Redeemer was assured, they who cast lots for his garments were the Roman *soldiers*, and from the same order of men were drawn the sentinels at his tomb.

The public executioner is an official who receives popular execration. He is the theme of jibe and curse. In the capital city of France his identity is concealed under the non-committal pseudonym, "Monsieur de Paris." Not many years ago, a certain candidate for the Presidency failed to receive many votes that would have otherwise been cast and counted in his favor, because, while holding the office of sheriff, he had personally performed the duty of superintending the public execution of a malefactor. People turn from the hangman with shudders involuntary. Analyze this impulse and search for its basic principles. Your efforts will reveal a deeply grounded aversion to the man or woman who takes human life. The instinct of self-preservation, the yearning to live, the ever-present hope for earthly joys, combine to invest with horror the figure and personality of him who, under any circumstances, acts the part of a slayer.

How, then, may we account for the many wars of history? The answer is found in contemplating the faults of human nature, and the consequent tendency to deeds of violence. The early wars were acts of pillage and of defense against such acts. Just as the highwayman and the burglar of our

day approach their fell tasks armed with death-dealing weapons, and with the design to kill if occasion requires: so, in the morning twilight of society, did they who sought to capture the flocks and herds of neighboring tribes, make attacks with sword in hand and with murderous impulses dominating their hearts.

With the evolution of society, uninstructed in moral precepts, grew to rank proportions the spirit of envy, and the spirit of evil which presses violence into the service of larceny. When the pastoral tribes merged into agriculturalists and established villages as marts for their growing industry, the villainy of mankind compelled them to build walls of defense. The walls were a challenge to inventive genius chained to the chariot-wheel of the war-demon. Engines of destruction were created, and the siege became a new art military.

The first siege recorded in history is unique. It was a siege rightfully made under divine auspices. Nor is this its sole title to singularity.

The walls of the beleaguered city fell, not from the blows of missiles, not by reason of the arts employed by sappers and miners, but from the atmospheric concussion induced by the blare of trumpets and the shouts of a multitude. The trumpets were blown by the priests of Israel.

Would that the citadels of error were wont to collapse in present times, as the trumpets of Zion are sounded by the priests of Holy Church!

As population grew, wealth grew. The growth of wealth was accompanied by augmented greed for spoliation.

As the agricultural condition succeeded the pastoral, and trade and

commerce rose in the midst of agriculture, tribes expanded into nations, the primitive form of government—the patriarchal—was exchanged for that of Kings: and then the affairs of government grew complex, were ill understood by the multitude, and royal power, in default of intelligent popular restraint, became absolute. Then began the supremest woe of nations. Then was war raging the earth in new exaltation and empanoplied with new devices of destruction. The Kings retained and cherished the predatory spirit. Not like the flock-stealing marauders of the pastoral days, possessing a limited array of followers or associates, but holding sway over tens of thousands of loyal subjects, they indulged the covetousness of Ahab and the spirit of Cain while these passions were cleverly commended by servile parasites, fertile in high-sounding terms, as “royal ambition,” “zeal for national honor,” and “paternal solicitude for the well-being of the governed.” Moloch—the war fiend—can assume many a fair disguise.

On through the centuries rolled the tide of conflict. King embattled his subjects against royal rival. Invasion wrought its havoc, devastating well-tilled fields, burning farm-house, villa, and city; driving industry from its wonted channels; impoverishing artisans; and ravishing helpless women. Battles and sieges made men “sup full of horrors.” A tide of blood submerged the structure of civilization, impairing human progress. Each war entailed upon mankind the baleful woe of widow-hood and orphanage. New terrors lay in wait. In an age when the wretched spirit of war aroused universal apprehension, the masses of

mankind placed themselves for protection in new tribal relations under chosen chiefs, and the feudal system was born. Civil government and social relations assumed a military tone—a military *status*. Liberty was extinguished by the war spirit and the consequent necessity for national and local defence. The war-lords dictated in peace as they commanded in war. Absolutism was enthroned.

There can be no reasonable doubt that the progress of civilization in Europe was by war robbed of nine-tenths of its normal efficiency. When hostilities began, the peasant was summoned from the fields, the student from his books, and the artist from his studio. Each incurred the chance of death, and when death came, energies of value departed from the earth. When war terminated, each nation, with its productive capacity impaired, was forced to hamper industry with enhanced tax-exactions, in order to repair the losses of public treasure. The military spirit, whetted by recent activity, overwhelmed civil affairs, substituting autocratic domination for the measures born in the councils of statesmen and philosophers. Thus war turned the weapons of damnation against the welfare of the race.

Dangerous indeed is the commission to any individual of a power which arms his passions with the executive force of "the State's collected will." So have the nations of Europe discovered amid chagrin, regret and desolation. The grasping designs of a Charlemagne, a Frederick the Great, a Louis the Fourteenth, have laid upon the altar of ambition the life-blood of countless thousands. The rage of kings against the rise of modern democracy, poured

against the French Republic and against Napoleon repeated tides of military attack, in the vain hope that the subjugation of all Europe to the royal idea might be once and forever consummated.

It is noteworthy that republics have generally avoided war, or have made war only for the purpose of defense or the punishment of aggression. When the universal will is consulted, when the general wisdom of the State is called into requisition, war is not so promptly made, since a discussion of its attendant sorrows and its direful consequences is well calculated to induce circumspection. It is readily seen that the welfare of the individual and the general good of the community are fostered by peace—that peace which Cicero tells us is the handmaid of industry and the foster-mother of art. It is concededly the fact that as royal power has declined and popular government has become more and more the order of the day, wars have diminished. The idea of peace has been cherished and cultivated. As the Stuart dynasty took its departure from England, with it went forever the idea of absolutism which had been exploited by Charles and James, under the appellation of the Divine Right of Kings; as the idea of liberty and popular control spread among the masses, republican government took form, general intelligence was diffused, civil war terminated, and by degrees foreign wars became distasteful, were seldom entered upon, and were terminated with the utmost possible expedition. Had France and Germany been republics in the fateful year 1871, no petty dispute about the right of a Hohenzollern Prince to sit upon the Spanish

throne would have caused them to hurl the innocent masses of their people against each other in deadly carnage. German homes and French homes would not have been filled with mourning which all the triumphal shoutings and pæans of victory could not drown. Industry would not have been robbed of thousands of willing workers, nor would the streets and by-ways of German provinces and French departments have beheld thousands of crippled soldiers painfully dragging their way along, monuments of the maiming, crippling, destructive force of War. Civilization, by contributing to the enlightenment and general comfort of mankind, naturally tends to extinguish the spirit of barbarism, which is always cruel. As commerce extends, and nation after nation become well acquainted, the condition of ancient times when "stranger" was a term synonymous with "enemy," passes away, and international friendship takes its place. The expansion of commerce depends upon peaceful conditions. Recall, if you please, the widespread alarm witnessed in commercial circles, at the time when President Cleveland sent to Congress a message which was considered as employing a belligerent tone with reference to British aggressions in Venezuela. What a mighty storm of protest went up from Wall Street, New York, from the Chambers of Commerce and marts of trade of Boston, Chicago, Philadelphia and Baltimore; what an angry mutter of discontent came out of the precincts of Downing Street and Thread-Needle Street, London; with what bitter scorn was the act of our honored President denounced amid the counting houses and crowded marts of Paris and Berlin!

Civilization, however, finds its crowning triumph in the growth and development of jurisprudence. It is difficult for us to comprehend, at the present day, how far we are in advance of the social and legal conditions which prevailed in other times. Prior to the advent of Christ, and for nearly five hundred years after that event, private as well as public war existed. All controversies regarding contracts, family rights, the invasion of privilege and the possession of land, were determined by personal conflict. One of the chief glories of the Roman people was the respect paid to law and the development of law from a series of disconnected (and sometimes, contradictory) edicts, into the compilation known as the Ten Tables, and later, into the elaborate codifications of Cæsar and Justinian. While Rome was achieving splendid triumphs in armed strife abroad, her people were developing jurisprudence at home; and had not the beneficent effects of pretorian edicts and judicial awards taken the place of private strife, Rome could not have turned toward her foreign enemies the united force and splendid national enthusiasm with which she was wont to triumph.

The general prevalence of resort to physical force, for the determination of private disputes, is noticed by Blackstone. He refers to a passage in the writings of Velleius Paterculus, which states that the Germans, when first they became known to the Romans, were wont to decide all contests of right by the sword; for when Quintilius Varus endeavored to introduce among them the Roman laws and method of trial, it was looked upon as

*"novitas incognitae disciplinae, ut solita armis decerni jure terminarentur."*

Among the ancient Goths in Sweden, the practice of judicial duels was well established. As late as the fifty-ninth year of the reign of George the Third, did the British Parliament purge the judicial code of that relic of barbarism known as "trial by wager of battle." Until that time, the contestants over the right—the absolute proprietary right—to land were allowed to present their respective champions, who were dressed in a coat of armor, with red sandals, bare-legged from the knees downwards, bareheaded, and with bare arms to the elbows. The weapons allowed them were only batons, or staves of an ell long, and a four-cornered leathern target. The fight between these two worthies was conducted with great form and ceremony. Blackstone thus describes it:

"When the champions thus armed with batons arrive within the lines or place of combat, the champion of the tenant then takes his adversary by the hand and makes oath that the tenements in dispute are not the right of the demandant; and the champion of the demandant then, taking the other by the hand, swears in the same manner that they are; so that each champion is, or ought to be, thoroughly persuaded of the truth of the cause he fights for. Next, an oath against sorcery and enchantment is to be taken by both the champions in this, or similar form: 'hear this, ye justices,' (addressing the judges of the Court of Common Pleas, who were obliged to be in attendance clad in their scarlet robes), 'that I have this day neither eat, drank, nor have upon me, neither bone, stone, no grass, nor

any enchantments, sorcery, or witchcraft, whereby the law of God may be abased or the law of the devil exalted. So help me God and His saints.'"

The battle was thus begun, and the combatants were bound to fight from sunrise until the stars appeared in the evening. The party litigant whose champion prevailed in this combat obtained a decree from the judges in accordance with his contention.

It might well be presumed that, in the reign of Edward the First, a proposition to abolish "wager of battle" would have been despitely rejected. The public opinion and judicial knowledge of that day could suggest no substitute. We are sufficiently enlightened to perceive the absurdity as well as barbarism of the judicial duel. *Tempera mutantur et nos in illis mutamur.* As a people we discountenance all acts of violence and disorder. A community in which life is held cheap, a community in which feuds and vendettas are permitted to exist and to hold sway in deeds of blood is considered as a laggard in the due march of human progress.

As private combat has given way to judicial investigation and decree, so do modern times display the growth and development of a beneficent spirit which is destined to work the abolition of war, with its calamities, horrors, waste and destruction; to supplant the warrior by the judge, and to sheath all swords save such as are necessarily drawn to enforce the execution of the decrees pronounced by the international judicial tribunals.

This tendency brings into view the glorious and magnificent movement for the arbitration of all international disputes. The proposition is advanced

that the law of nations shall no longer remain a code of abstract precepts, but shall become vitalized by the formulation of decrees and the enforcement thereof through the agency of a great international court. The task is not difficult. It is practical. The proposition is inspiring; it is humane, it is Christian.

Examples of arbitration between national governments are not wanting in history. Long, long ago, the island of Salamis was in dispute between Athens and Sparta. The arbitration of a friendly power was secured. After a full and complete hearing, the claims of Athens were recognized, and the fair island, with its vine-clad hills, its beautiful towns, its splendid harbor, its quarries of marble and mines of precious metals, became the undisputed property of the Athenians.

Napoleon the Great exhibited the essential breadth and majesty of his nature, when he proposed that the disputes between France and the various powers contending against her should be submitted to arbitration. His foreign foes displayed their narrowness, bigotry and cruelty, when they declined the proposition. During the brief existence of our own government, the United States of America have arbitrated with foreign nations forty-seven separate controversies. Time and again has war been threatened. It hovered dangerously near when the British refused to fulfill the treaty obligations of 1783, requiring them to surrender a line of military outposts stretching from Detroit to the western end of Lake Superior. That dispute was arbitrated and the result was peace. Again, the exact location of the boundary line between the United States and

the British possessions was established by arbitration; and, in spite of belligerent vociferations, both in England and America, war was not permitted to unfurl its blood-stained standard.

When civil war was raging in America, our hereditary enemies, the ruling powers and influences of the British Empire, undertook by stealth to favor those warring against the Union. The felonious project was successful. The guerrilla warship, Alabama, like a hawk swooping down upon its prey, assailed our commerce upon the high seas, and wrought grievous devastation. Loudly did the clamor for war resound from the Potomac to the Mississippi, and from New Orleans to St. Paul. After many years of diplomatic negotiations, the whole affair was most happily committed to the judgment of an impartial tribunal, which assembled and held its sessions at Geneva, Switzerland. After patient investigation, and after hearing labored arguments by eminent counsel upon both sides, the arbitrament of that tribunal granted to us full, complete and exact justice, whereby we obtained a remedy by reason, rather than by the sword, and added to the glories of our Republic a most significant achievement in favor of the reservation of peace.

Later still we pursued a similar course with reference to disputes between our federal government and the government of Great Britain, regarding the rights of British subjects and American citizens to pursue and capture the seals having their habitat in and about Behring Sea. Again was a just decision heralded through the world, and again was an example given of the superiority of judicial ascertainment over brute force, and of reason



over the desires of those who seek the exertion of brute violence.

Our Holy Father, the sovereign Pontiff of Rome, has repeatedly besought the nations to avoid war and to submit their disputes to arbitration, frequently offering himself as an arbitrator. His good offices were accepted by Germany and Spain, not long ago, and his wise, intelligent and just awards settled a great controversy.

Looking back over the history of the past, we can find no case where arbitration could not have been successfully employed. If the Greeks and Trojans had constituted a court consisting of Priam and Nestor, to determine the relative claims arising out of the capture of Helen and Paris, great gain would have resulted to the human race, and no loss, except, possibly, that Homer might have dealt with gentler themes, and might not have risen to the full tide of poetic exaltation which is excited by a contemplation of war. How happy would it have been for mankind, had Carthage, that flourishing city of commerce, been able to agree to an amicable arbitration of her disputes with Rome, and, instead of falling prey to the arms of Scipio, have grown and advanced in the arts and sciences, while her expanding commerce showered its benefits upon the world! As when the morning stars sang together, so would Mercy and Truth have uttered songs of joy, had the wars of Louis Fourteenth and Napoleon, the wars of Frederick the Great and the Franco-Prussian war been averted through the intervention of judicial tribunals. The wars of Napoleon are said to have killed so many able-bodied men that the stature of the French people was thereby perceptibly

shortened. The strongest elements of the race go to war, because that element makes the best fighting material. It is also the best industrial material. It is also that material out of which is bred the noblest, tallest and strongest of the human family. As one contemplates the serious social, political and military disasters of the French, he cannot help exclaiming, with heartfelt emphasis, as did Cassio, when he said, "Oh, Iago, the pity of it, the pity of it!"

Quite recently a treaty was formulated between the United States and Great Britain, providing for the submission of all disputes between our people and the English to an international tribunal, which should give to such disputes a full and complete adjudication. Unfortunately, that treaty contained certain provisions which appeared to give undue advantage to our British cousins. It did not sufficiently assert the grand political principle enunciated by President Monroe, forbidding the territorial expansion of monarchical powers upon this continent. Monroe, advised by Jefferson, uttered an edict which must forever remain an immutable principle governing international affairs in the western hemisphere. If royal governments are permitted to extend their territories upon this continent, the institutions of free government are menaced; hostile influences will attain a foothold at the gateways of republics, and in time despots will wear their diadems in the midst of the wreckage of republican institutions. The recent treaty was unfortunately presented at a time most inopportune for the patient consideration of any proposals emanating from a government, which al

though invested with grave responsibilities in connection with oriental affairs, covered itself with shame, humiliation and disgrace by conniving at the massacre of the Armenians and by joining the hateful Ottoman infidels in their attacks upon the Christians of Crete. That so-called Christian power has also defied the dictates of humanity, the lessons of reason, the dogmas of high statesmanship and the precepts of Christianity in its dealings with Ireland and the Irish people. The harsh tyranny of British kings and nobles has driven the majority of the Irish people into exile. They have found a welcome and a home in the United States, and constitute a large and influential element of our population. That element will continue to insist, and rightly insist, that we shall enter into no close confidential relations, by treaties of arbitration or otherwise, with a government which constantly shocks the moral sense of mankind, and, craven-like, only resorts to arbitration with those nations which it cannot safely oppose or at whose oppression it cannot safely connive.

Another reason why the treaty of arbitration with the government of Great Britain was rejected, is, in all probability, the growing sense that war is becoming practically impossible. The inventive genius of mankind, aided by all the resources of science, has, during the last forty years, perfected defensive armor only to find that new engines of destruction have been brought into being capable of throwing projectiles, piercing or shattering that armor as though it were mere pasteboard. Anon, the defenses are improved; steel takes the place of iron; nickel-steel takes the place of

steel; the Harveyized-process improves the nickel-steel; and, while all this is in progress, Herr Krupp extends his works at Essen, Germany, constructs cannon which bore through the heaviest armor-plate, or throw dynamite shells into an army distant ten miles, with such force and effect as to kill five thousand men at every shot. War vessels of the most expensive kind are constantly becoming useless, being superseded by later devices in naval craft. Millions of pounds sterling, millions of francs and millions of dollars are wastefully and wofully expended year by year, throughout the civilized world, in the support of armies, the purchase of weapons and in the construction of battleships, cruisers, dispatch boats, torpedo boats and corvettes.

While Richmond, in Shakespeare's tragedy of Richard the Third, is praying heaven for success, his camp and that of Gloster resound with the noise of "clinking hammers closing rivets up;" and now, the sound of church bells, calling the faithful to prayer, is intermingled with the clangor of machines forging weapons with which Christians may, in brotherly kindness, slaughter one another! Sad commentary upon an age that glories in the Christian faith and has been so blest with all that peace and love can give as a dowery to the highest civilization! Europe is rapidly becoming impoverished by the maintenance of standing armies and by expenditures for war material. W. S. Lilly, contributing to the *Fortnightly Review* of November, 1895, says: "Surely, never was the aspect of Europe so threatening as at the present hour. Standing armies of a vastness hitherto undreamed of confront one another. The frontiers of

every country are embattled. Railways are converted into military roads. The physical sciences are ransacked for engines of carnage. The whole continent is an immense parade-ground, destined—who can say how soon?—to become a vast battle-field.”

This sad picture is the more impressive, since we know it to be drawn with fidelity,—a graphic delineation of the actual facts. The next war in Europe, if war come, will be the very last, and the people of the British Isles and the Continent will, in that conflict find the way:

“To reap a harvest of perpetual peace,  
By this one bloody trial of sharp war.”

May we not hope that the march of reason will confute the counsels of those who say to the peoples of Europe:

“And put thy fortune to the arbitrament  
Of bloody strokes, and mortal-staring war.”

Lawyers and judges have, within the borders of civilized states, supplanted the agencies of private war. Jurisprudence is the commanding figure of the times, far more glorious than the Roman consul at the head of victorious legions; far more glorious than the mailed knights of old, far more glorious than the military chieftain of any age or nation.

Lord Nelson is said to have remarked, after the Battle of Trafalgar: “Nothing, except a battle lost, is half so melancholy as a battle won.” General Sherman sententiously declared

that “War is hell.” The *Zeitgeist*, as our German friends call it, tends more and more to array the nations in the white robe of peace, to enlarge the privileges of the human race, to preserve life, to increase happiness. The errors and disasters which war hath wrought in past times, if pondered with due attention, and serious inclination, reflected upon with philosophy and viewed in the light of Christian faith, will prove to us that wisdom lends benediction to the prayer of Richmond:

“And let their heirs, (God, if they will be so)  
Enrich the time to come with smooth-faced  
Peace,  
With smiling plenty, and fair, prosperous  
days.”

The great poet of the Victorian era, joining to the spirit of the bard the deep insight of the philosopher, has wrought into beauteous verse many an expression in favor of Peace. In one of his noblest poems he expresses a longing for the time

..... “When the war drums beat no longer,  
And the battle flags are furled,  
In the parliament of men—  
The federation of the world.”

That happy day will come, when the lurid glare of War, which for centuries has lent its dim but baleful illumination to the pathways of nations, shall be quenched, and in the gladsome light of jurisprudence shall be established a sure and unchanging guaranty of Peace—a tribunal of universal, international arbitration.

## THE PERIODICAL PRESS IN THE UNITED STATES.\*

BY HENRY J. HEIDENIS, PH. B.

### FIRST ERA.

We who live in this last decade of the nineteenth century enjoy luxuries and possess advantages which to our grandfathers would have been nothing short of miraculous. Foremost among the institutions of our country which have brought about this luxurious taste and the means of its general gratification, is the embodying in the Constitution of the land, the Liberty of the Press. In no country is the intelligence of the people greater than in this lovely land of ours, and in no other country do people take such solid enjoyment from the reading of their daily, weekly and monthly papers. Indeed, the press has become the greatest power in the land, and its force, when united, is simply irresistible. It is to be hoped that it will always remain on the side of justice, virtue and order, defending the oppressed and upholding the right. If it should ever develop into a tyranny, the results will be more terrible than those of any other with which the human race has ever been afflicted. We all know the energy it has displayed in the past half century, in molding opinion, swaying millions of people, changing administrations, attacking criminality in all places high and low, and properly defending the op-

pressed and down trodden in all parts of the globe.

At the end of the Revolutionary War, and during the time of the formation of our Constitution, the Puritans, Quakers and the descendants of the settlers of New Amsterdam insisted that certain institutions which did not exist in England, but whose correct application and working they had experienced while they sojourned in Holland, where they had been in operation for more than a century, should be introduced into this country. The main ones of these were Religious Liberty, Written Constitutions, the Recording System, Public Schools, Taxation by Representation only, Freedom of Speech, and Freedom of the Press.

The introduction of these wonderful nation creating systems, or rather the transplanting of them from the Netherlands, enabled our country to take at once a first rank among nations; and among these the Press played no inconsiderable roll.

The history of the progress and development of the press naturally divides itself into three periods; namely, the colonial, up to the time of the American Revolution; the transitional, or to the time of the perfection of machinery and the establishment of railroads, telegraphs, etc.; and the present, with its vast and rapid methods of reproduction, and the almost instantaneous placing of news in the hands of the readers.

The history of the United States is contemporaneous with the devel-

\* Mr. Heidenis, having charge of the Reading Guild work in the Catholic Club, New York, this year, inaugurated the "Salon." These "Salons" are held in the beautiful ladies' parlors of the Club, and consist of a few choice numbers of music artistically rendered, the reading of a paper, and its discussion by the gentlemen and ladies present. This paper was thoroughly discussed by Dr. Conde B. Fallén, of St. Louis, a visitor; Oliver P. Buel, Esq., and Judge Joseph F. Daly, the president of the Club.—  
EDITOR.

opment of the art of printing, for the first specimens of printing in the English language, by William Caxton, are dated 1471, but a few years before the discovery of America, and the progress of the art in England was just as slow as the progress of discovery in the New World. The first popular demand by the English race for the services of the press came after the publication of Tyndale's English translation of the New Testament, at Antwerp, in 1526. Printing apparati were carried to Mexico in 1532, and a book was printed there as early as 1535. This book, the first printed on this side of the Atlantic, by Juan Pablos, the father of printing in the New World, was written by St. John Climacus, and entitled Spiritual Ladder to Ascend to Heaven. This was followed by ninety-three other works, mostly religious, previous to 1600. In Port au Prince, San Domingo, a royal printing house was established as early as 1650, and numbers of presses existed in both Spanish and Portuguese America prior to the year 1700. Gazettes were also printed in Mexico and Peru, according to several authorities, before the 18th century, and these evidenced a refined taste, as they were mainly devoted to accounts of religious happenings and functions, and not to the details of criminal acts which fill so many pages of the periodicals of the present time.

We, as Catholics, can be proud of the above facts, for it simply shows that in this, as well as in other matters, our co-religionists were not behind, as is often claimed, but were in the van.

The Gazetta de Mexico, of which numbers are still in existence, show conclusively a superiority, in every

particular, to anything published in the English colonies previous to the Revolution.

The first press in the part of America now known as the United States was set up in Salem, Massachusetts, in 1639, and it was presented by some gentlemen of Amsterdam to an academy, then founded there. The type were provided from funds collected by the Rev. Joseph Glover. The first work from this press, under the management of Stephen Daye, was the Freeman's Oath, 1639; the second was an almanac; and the third printed in 1640 was The Psalms in Metre, Faithfully translated for the Use, Edification and Comfort of the Puritan Saints in Publick and Private. This was an octavo book of three hundred pages. The typography was so poor, however, that for some eighty years after, authors still sent their manuscripts to England to be printed. Up to this period and for a long time after, there was almost no demand for printed matter in the colonies, and very few of the London publications were disposed of in the country. British books that found their way here were kept in shops with other goods. Hezekiah Usher was the first person who imported books, which were for sale with his other wares. Benedict Arnold also sold drugs and books. Later on, as the colonies developed, book-binding and book selling were combined as one business.

Although there was considerable culture in Virginia in those early days, and several gentlemen were book-writers, none of them thought of doing their own printing; and, as late as 1671, Sir William Berkeley, the governor, wrote to England that he thanked

God that he had no free schools nor *printing* in his section, for they brought disobedience and heresy into the world. This remarkable protest against free schools and printing, nearly 40 years after the founding of Harvard University, illustrates the difference between the cavalier or truly English civilization of the South and the Flemish or Northern civilization introduced by the Puritans, Quakers and settlers of New Amsterdam.

Printing was immediately put under restraint by the authorities, as they saw its possibilities of wide circulation, and anyone engaging in it had to be licensed in the colonies, the same as in England. When the first printing press was introduced into Virginia, in 1681, its adventuresome proprietor, John Buckner, was immediately called before the governor and council and ordered not to print anything further until His Majesty's pleasure should be known. This was actually a suppression, and was different from its regulation by license, as provided by law in Massachusetts. In England all printing had to be licensed till 1694, and this remained a prerogative of the Crown for all the American colonies even after that date, and the governors were instructed not to allow any books or pamphlets to be printed without their especial permission.

In 1735, John Peter Zenger, the publisher of the *New York Gazette*, was tried for the publication of "false, scandalous, malicious, seditious libels" against the royal government of the colony of New York. In this trial all the authority of the Crown, the weight of the court, and the power of the English common law were exerted, but they failed to coerce a verdict of guilty from

the jury. Even twenty years after, 1755, the Rev. William Smith, of the College of Pennsylvania, was arrested by the assembly of that State and imprisoned for six months for translating and publishing in one of the German papers an article reflecting on the government. In Massachusetts, Mr. Thomas was treated the same as Mr. Zenger, of New York; and, in 1769, Gen. Alexander McDougall, of New York, was also imprisoned for publishing a pamphlet considered to be false and seditious. These are but a few of the many cases, and we see that in colonial times the press was shackled, and an editor had to be very careful about the matter or statements that he published. The only direct legislation of England against the colonial press was the Stamp Act. Its consequence was that a considerable number of the newspapers, especially in the South, were obliged to suspend publication till its repeal. New York and Massachusetts also passed individual Stamp Acts as a means of raising revenue, but they were soon repealed, giving evidence that the American colonists early recognized the press as an instrument of popular education and civilization, which was entitled to be exempt from taxation.

After the Revolution only two States attempted to put a duty on publications, namely, in 1785, when Massachusetts placed a tax of two-thirds of a penny on newspapers, and as late as 1848, when Virginia collected a revenue of \$355, as a tax on periodicals. In addition to these repressive influences on the part of the government, there were many others which retarded the growth of the press in its first or formative period. It would be difficult

at this time to realize many of the mechanical obstacles, as everything in the shape of materials had to be imported from Europe. The earliest printing press known to have been manufactured in this country was made for Christopher Sauer, the Germantown printer, in 1750; and it was not till 1775 that presses of any account were made in Hartford and Philadelphia, and even these were wholly inadequate for newspaper work. About 1800, George Clymer, of Philadelphia, invented the Columbian, in which iron was substituted for wood. All of these were hand-presses. Self-acting or machine presses were totally unknown before this century. Paper was also a scarcity, and it had to be imported almost entirely from Europe till 1800. The first paper mill was built in 1690 by William Rittenhouse, at Germantown, Pennsylvania, with the assistance of William Bradford, then the only printer southward of New England. It was fully forty years later that the first paper mill in New England was established, namely, that of Milton, Massachusetts. So we see that although the New Englanders claim everything relating to the success of this country, that the Middle States were not quite so slow as some people think. By 1770 there were forty paper mills in New Jersey, Pennsylvania, and Delaware, and but three small ones in New England. The paper that these mills could turn out fell far short of the demand, and owing to the scarcity of rags and skilled laborers, was of very inferior quality. So paper making, as well as printing, was a business that very few people cared to invest their money in. Another repressive influence was the cost

and difficulty of procuring type for printing enterprises. Two unsuccessful attempts had been made in New England to establish a type foundry, and the honor of having the first permanent foundry for type again belongs to Germantown, Pennsylvania, where Christopher Sauer, the maker of the first press, established one in 1772. The materials for this foundry, as well as the workmen, were imported from Germany. About 1774, Jacob Bey established the second, and the third and last before the Revolution was founded by Benjamin Franklin. The type turned out by these factories was miserable, indeed, and it accounts for the odd looks of all of the printed documents of those days. Printing ink also was very poor, as each printer made his own, and there was only one firm, Rogers & Fowle, of Boston, that could make an ink of any value. This was easily remedied, as good ink was imported from Europe. The greatest obstacle in the way of the expansion of the art of printing, however, was the lack of encouragement given to it by the public. In England and the Continent, printing, in spite of all restrictions, had developed in a marvellous degree during the fifty years preceding the American Revolution, and if we consult what are called the rare books in libraries, we are astonished at the beautiful work, both in typography and book-binding, which has come down to us. In spite of the rude machines they had to use, much of the work can hardly be surpassed at the present day. There was enterprise enough in the Americans then, as now, to overcome all obstacles, if the public had given any encouragement, but the colonists were not a reading people,

and, as Franklin writes in his autobiography, there were no book-sellers south of Boston. Those who loved reading were obliged to send to England for their books. The colonists were more interested in the concerns of Europe than they were in the affairs of their neighbors, or their own section. It was the same with the newspapers, and they preferred the sheets which came across the Atlantic, and which gave the details of English and European politics. The circulation of an American book, pamphlet, or newspaper was thus limited to a certain locality or town, and the business of printer, as Franklin says, was considered to be a poor one. The significance and importance of the press only dawned on the American people when they were at war with England and they were shut off from the supplies upon which they had relied. Now a union or brotherhood sprang up, and events in one colony became matters of interest to all the others. The Revolution was thus of incalculable service to the art of printing, as it educated a generation of readers, and brought forth a generation of mechanics ready and willing to supply them.

The characteristic literature of the early colonial period was neither the book nor the periodical, but an intermediary form known as the pamphlet. This rude form, although still popular but not the prevailing one in England, met the wants and constituted the bulk of the literature of the colonies. The bibliography of the epoch shows the fact that the great bulk of the publications of the early printing presses, other than almanacs, was in pamphlet form; these were rude unbound publications of from 24 to 50 pages, and

they arranged themselves into two grand groups,—the religious and the political. In the earlier days the religious prevailed, which was generally a sermon or a contribution to some religious controversy. As the colonies progressed to their political destiny, the religious pamphlet, although still important, fell to second place, and the political tract, generally a letter, became the common method of intercommunication among the men who were concerned in the problem of the political future of the American colonies. These tracts, signed with fictitious names, constitute the great bulk of the colonial literature immediately preceding the Revolution.

The first English newspaper printed in America was issued from a Boston press in 1690. This pioneer paper was immediately suppressed by the authorities of Massachusetts. Fourteen years later, on April 4th, 1704, the *News-Letter* was established at Boston. This was also short-lived, as the authorities would not grant the legal license. The next was the *Boston News-Letter*, edited by John Campbell, then postmaster of Boston. This was published by authority, and was issued every Monday, commencing April 24th, 1704. During fifteen years, Campbell's *News-Letter* continued to be the only newspaper printed in the colonies, and during this time he met innumerable difficulties, and his papers then, as those of the present era, contained a beseeching appeal for the subscribers to pay up, so that he might have some encouragement to go on. The next paper, in 1719, established by William Brooker, was the *Boston Gazette*. This was followed by the *Boston Weekly-Post Boy* in 1742. James Parker, post-



master of New Haven, established the Gazette of that place in 1755. In 1742, he had also established the New York Gazette and Weekly Post Boy. William Hunter, the publisher of the Virginia Gazette, was the postmaster in that section, and, according to Franklin, Andrew Bradford, postmaster of Philadelphia, founded the American Weekly Mercury of that city. The postoffice thus seems to be the father of the newspaper. The men holding that office had best opportunities for receiving the news, and for delivering it, by their post-riders, to the subscribers. In 1721, the fourth newspaper of Boston, called the New England Courant, was established by James Franklin. This paper was a lively one; it immediately began to denounce everybody and everything, and it introduced into journalism that spice for which our papers are renowned. The government, the clergy, private individuals and institutions were ridiculed and lampooned with a virulence seldom seen in the press of the present day. A committee soon forbade James Franklin to issue any further numbers, and the paper was then edited by Benjamin Franklin, but as it still adhered to its first methods, the subscribers dropped off one by one, till the enterprise failed.

New York, after Pennsylvania and Massachusetts, was the colony in which the newspaper met with its greatest success. The first newspaper here was founded by William Bradford, in 1725. He had been invited to come by Governor Fletcher, and he was the government printer. His paper steadily supported the government through a period of exciting and bitter controversy. On November 5th, 1733, the

second newspaper, John Peter Zenger's New York Weekly Journal appeared, avowedly for the purpose of opposing the administration of Governor Crosby, in the interests of the popular party, led by Rip Van Dam. This journal was the prototype of the American political journal of to-day. The editor, although somewhat illiterate, was bold and bright, and an excellent printer. His paper was filled with sharp criticisms, gibes, political fusillades, etc., mostly contributions of prominent opponents of the government, so annoying to the authorities that Zenger was finally arrested for libel. His acquittal taught the rulers that the time had passed in which the government could exercise unrestricted surveillance over the American press. This journal, after Zenger's death, became the basis of the first daily newspaper published in New York, namely, the Argus, or Greenleaf's New Daily Advertiser, in 1787.

From this cursory glance we see that the press was in a bad way during the 18th century in this country.

Take down the rare books in the great libraries of the world and examine closely the clean cut typography, the excellent linen paper, the beautifully executed engravings, maps and wood cuts, and the superb bindings of the continental artisans in the great Catholic centres of Europe, and we must acknowledge that great encouragement must have been theirs to produce such magnificent time defying specimens of the printer's art. When we consider that books, more than anything else, are peculiarly liable to destruction at the hands of careless persons, or the results of conflagrations, book-worms, action of the elements,

etc., we are astonished that so many thousands of them are still in existence, and the lesson we can learn from their silent position on the shelves of the British Museum or the Vatican Library, or even in smaller collections, like that of the Catholic Club in New York—how many millions must have been issued—and that England and its little step-daughter, America, during the 18th century did very little to bring about the result of this glorious culture and permanent civilization which we possess to-day, brought about by these thousands of silent and patient friends, the production of the press, that await our leisure and pleasure to converse with us on an infinite variety of topics.

#### SECOND ERA.

The second era in the history of the American press began at the close of the Revolutionary War. It is generally called the transitional period. After the establishment of independence and the exciting discussion which preceded the adoption of the Constitution, the people of the United States divided into groups upon the issues born at the time, and, as these controversies soon became very warm, a means of expression and inter-communication became necessary, and this the press supplied. About 1810, there were 362 papers in existence, and nearly all of these were attached to either the federalist or whig parties. Hence these newspapers were divided in their political opinions nearly always in accordance with the geographical distribution of politics in that era.

The early journalism of this country owes much of its stimulus to politics, and consequently one journal after an-

other sprang up to supply the want. Most of the articles, however, continued to be given by men not directly connected with the press, and these frequently preferred the tract or pamphlet to the newspaper. Even Benjamin Franklin, who is acknowledged to have been the best writer connected with the colonial press, put his articles of most importance, not in the newspaper of which he was the editor, but in the above form.

The editors at the time frequently were not printers at all. Some of them were men of great ability, others were rather blunt and did not treat the subjects with the respect that is regarded to-day as one of the essentials of the printed page. A large number of the editors, also, were aliens or refugees from England and Scotland, and these attacked the government during the administration of John Adams with such an unseemly violence that the Alien and Sedition Laws were passed to restrain and punish them. Quite a number were fined and imprisoned under these laws, but time seemed to cure the violence of the fever more than anything else. These laws certainly were a restriction, only making the press more bitter, and, although men of great versatility were connected with the papers, we must acknowledge that the tone of the press, at the time, was very low, and of journalism, in the professional sense, there was very little. The best representatives of the American political press in this peculiar and formative period were the *Columbian Continel*, of Boston; the *New England Palladium*; the *Minerva*, of New York, ably edited by Noah Webster of dictionary fame, and which is the mother of the *Commercial Ad-*

vertiser of to-day; the New York Packet, which is now known as the Evening Post, and several others.

One of the most praiseworthy journals of this era, as it has been of the greatest service to the country, was Niles' Register, established as a weekly at Baltimore, and edited by Hezekiah Niles from 1811 to 1836. This paper reported with an impartial fidelity the political occurrences of the time, and thus became a repository of the documentary and political history of the country. It had a wide circulation, because it supplied, with a degree of fullness, not attempted by local journals, the details of the progress of the country. It is one of the best reference records which we have. It was continued by W. O. Niles, the son, till 1849, and in all it is a series of seventy-six volumes.

Partisanship and personality continued throughout the entire era in American journalism, and it was about equally divided, as it took sides on the many political problems which came up for solution. As the country developed and an extraordinary increase of business took place, the journals gradually dropped their extreme partisanship and expanded, correspondingly as their columns were sought as a medium for business communications and announcements. This brings us to the third or present era, namely, from about 1850.

The contrast between the primitive journalism of the beginning of the century and that of the present day is typical of the advancement of the country in everything else. Journalism is to-day a well organized, thoroughly equipped remunerative business and profession combined, and it gives work

to millions of people. In its statistical aspects alone it indicates a growth unparalleled in any other country. The periodical press to-day is in intimate contact with the entire people, and there is no avocation, business or pleasure which has not its own organ in the way of a paper. Publicity is a necessary requisite for the proper maintenance of our institutions, and for this the periodical press is entirely adequate. It has thus wound itself around the very pillars of our institutions, and its own growth is thoroughly connected with the growth of the country in every phase of action.

One feature which distinguishes our press from others is its localization, each city, and even small hamlet, having its own periodical.

The capital invested in a newspaper is relatively small, for the cost of the plant is the main one; labor and material are contracted for, as the needs require and the circulation warrants. The main value in all the great dailies is what is known as the good-will, or standing and reputation of the journal. This value is a self-created one, as the capital invested is easily returned by any paper having a good circulation in a short time. Ordinarily there are but two sources of revenue for newspapers, the sales and the advertisements, and in most dailies these are very nearly fifty per cent. apiece. The business of newspaper advertising has been a process of evolution from the founding of the American press—a process still in continuance; at first grotesque pictures were often inserted to attract attention to the matter advertised, but this is generally discontinued at the present time. Certain papers also seem to have the monopoly

of various things advertised, such as death notices, shipping news, real estate transactions, etc. In the beginning, editors generally took what they could obtain for advertising, but at present all papers have their fixed rates. Most of the large existing newspaper establishments are not the outcome of the investment of capital, but the result of energy and brains, after long reverses and thousands of drawbacks. The New York Herald, Sun, and Tribune are striking illustrations of this fact, and any paper which competes with them to-day would need not alone an enormous capital to fall back on, but also some intrinsic merit, to obtain their large circulation, to make a profitable return, as the items for the reporting and the obtaining of news from all parts of the world demand an immense and systematic outlay. To give an idea of this good-will value we can cite the sale, some years ago, of the St. Louis Democrat, an established paper, which was bought at auction for \$456,000, although the building and plant were not worth more than \$75,000.

#### THIRD ERA.

The advent of the third era in the history of American journalism was due to certain changed conditions in the publication of newspapers, the principal of which was the establishment of the penny paper, both here and in England. This was only made possible by the invention of machinery which permitted of rapid publication. Up to the Revolution the newspaper printing presses had all been built on one general plan—a flat platen impressing against type arranged on a flat bed. The necessary pressure was obtained with a screw, and fifty impressions an

hour was about the maximum capacity. The substitution of lever motion for the screw increased the capacity to about two hundred and fifty per hour. The next great advance was made by Frederick Koenig, of London, who introduced the revolving impression cylinder, and one thousand impressions then became easily obtainable. This style of press was gradually perfected till in 1847, Richard M. Hoe patented his lightning press whose essential feature was the principle that columns of type can be securely held on the surface of a rapidly revolving cylinder, by means of wedge-shaped column rules with their thin edges toward the axis of rotation, themselves kept in place by projecting tongues sliding in rebated grooves cut in the cylinder, and the whole firmly locked or screwed together. With this revolving type cylinder, and from two to ten impression cylinders arranged around it, from ten to twenty thousand can be struck off in an hour. The first Hoe rotary press was erected in the Philadelphia Ledger office, in 1847, and this gigantic machine, eighteen feet high and thirty-one feet in length, came into general use in the offices of large journals by 1850. Even at this time the Hoe press was not sufficient for the growing demands of journalism without a duplication of type which not alone cost a great deal but involved the loss of valuable time. The effort to overcome this difficulty led to the discovery of newspaper stereotyping. By this process a newspaper was enabled to multiply its forms indefinitely and with great rapidity, and it might therefore put in use as many rotary presses as its sales demanded.

The Hoe rotary press has been grad-

ually perfected, so that to-day it works and throws out the complete paper, printed on both sides, pasted and folded. The New York Herald, at 35th street and Broadway, gives anyone who wishes to stand and watch the work, an object lesson in mechanics and American ingenuity which is very valuable, for these gigantic and perfectly working machines, the result of American brain power, are used in all large establishments to-day.

Formerly, editors were very anxious to be first in the transmission of news, but, since the advent of the telegraph, there is formed an association by which all are placed on an equal footing, and all who belong to it receive the news at the same time. In 1880, the Associated Press served thirty per cent. of all the daily newspapers in the United States with the domestic and foreign news of the day. It gives each paper the advantage of all the news possessed by the others, and its ramifications are such that all parts of the United States are easily reached. One of the great advantages of this Associated Press co-partnership is, that a person, no matter what paper he takes, will be sure to find all the important items of news in the one he selects. However, a number of papers still have their own correspondents who supplement the news by telegraphic dispatches from their personal observation of events in the localities where they are stationed. This feature has grown to such great proportions lately that the expense is enormous.

Publications of the severely critical class, never very popular in the United States, have been rendered even less so by the marked success of the popular monthly magazines. Our magazine lit-

erature, taken all in all, is perhaps the most distinctive and creditable feature of our entire publishing interests. This interest has grown in a short period to equal, in variety and volume, the magazine literature of Great Britain, and we have some types which are purely American, and not surpassed nor rivaled by the best products of the English periodical press. This consists in the commingling of prose and poetry, fictions, descriptions, historical essays, etc., all supplemented by the best class of illustrations. Among these we may mention the Catholic World, the Catholic Reading Circle Review, Donahoe's, Harper's, Scribner's, and the Century, monthly magazines.

The Religious Press holds its own in this country, and the number of establishments are doing very well. Many of the Sunday school papers are children's periodicals, and these very popularly assist them in their religious training. The Educational Press is also well represented in the land, and gives evidence that those in charge of the schools, colleges, etc., are wide awake to the power and influence of the periodical press.

One phase of journalism which is meeting with great success is the Sunday newspaper. This is generally made up of a lighter character of reading matter, and, as far as we can see, these papers have almost annihilated the habit of Sunday fishing, which was so common a few years ago. Instead of meeting a man with a basket and a rod, early on Sunday morning, we now meet him loaded down with a mass of printed matter, which can keep him as seriously quiet as any Puritan might wish the entire day.

Illustrated journalism supplies a pe-

culiar and fruitful phase in the history of the newspaper press of all countries. The first attempt in this direction was the famous Penny Magazine, founded in London in 1832, which was immensely popular on account of its illustrations, although they were indifferently executed wood-cuts. This was followed by Punch, in 1841, with the idea that the picture is the natural and realistic complement of linguistic wit and humor. The first venture in the United States in this line was Gleason's Pictorial, of Boston. This reappeared in New York, in 1853, as the Illustrated News, with Frank Leslie as managing foreman. It lived one year. After its suspension, Frank Leslie established his Illustrated Weekly, which soon became a profitable concern. The first number of Harper's Weekly appeared January 3d, 1857.

A unique and distinctive peculiarity of the American press is the large number of journals printed in the language of European countries. The number and success of these journals afford striking testimony to the tenacity with which the foreign born citizens of the United States stick to the mother-tongue in spite of the difficulties and embarrassments its use involves. Another explanation of their success is the eagerness with which these citizens desire to learn, at regular intervals, the news from home. Of these the German newspapers are far ahead, as there are about seven hundred of them, of which about ninety are dailies. The first German newspaper on this continent was published by that eminent pioneer printer, Christopher Sauer, at Germantown, in 1739. It was known as the High German Pennsylvania Journal. Among the German dailies the Staatszeitung has

the largest circulation, and it is edited with all the care and perfection of the great English journals, in fact, it keeps such a perfect tab on the doings of our various municipal boards and officers that the German is often better informed about the general and particular conduct of our city business than many of the English reading public. The first venture of a French paper was the *Courrier de Boston*, in 1780. One of the oldest papers in the United States is the *Propagateur Catholique*, of New Orleans, a French Catholic paper which dates back to 1810. Our leading French journal, the *Courrier des Etas Unis*, was founded March 1st, 1828, and, like the German *Staatszeitung*, is edited with particular care, and it gives full and careful consideration to municipal matter. Besides the French and the German papers we have Welsh, Irish, Norwegian, Bohemian, Hungarian, Swedish, Spanish, Italian, Danish, Polish, Dutch, Chinese, Portuguese, and even two journals in the Indian tongue. So if anybody does not keep abreast of the news of the day in this country it is not the fault of the people who so carefully and earnestly manage the periodical press.

During the Civil War the press at the south was in a bad way, and for some time they had to issue the news printed on the back of wall paper, while the stock on hand lasted. One Confederate State's newspaper, the *Memphis Appeal*, by the fortune of war was repeatedly compelled to change its place of publication. And as it added its new home each time to its title, when last heard of it was the *Memphis—Hernando—Grenada—Vicksburg—Jackson—Atlanta—Griffin—Appeal*.

## DEMOSTHENES' "DE CORONA."

BY JOHN FRANCIS WATERS, A. M.

The characteristic that pre-eminently distinguishes man from the lower animals is language. Were this to be a disquisition on the faculty of speech, we should have ample food for reflection in the curious theories of the learned as to the origin and development of tongues; but as the aim is merely to call attention for a few fleeting moments to the most finished, the most pathetic, the most magnificent result in oratory ever achieved by a voice simply human, I am fain to put aside all philological discussion.

At a time like this, when the communication of international thought is so widespread; in a country like the United States, wherein the tongue and pen are, indeed, "mightier than the sword;" and in a community that prides itself upon intellectual refinement, there appears, in my humble judgment, no need for an apology in asking you to come with me in spirit up the river of the ages, from this vigorous new world into another world that, comparatively old and decrepit now, was yet in the heyday of its lusty prime, when the thunders of Demosthenes found an echo in all the hills of Hellas.

It may be premised that this great "oration on the Crown" is a curious monument of the perfection to which the Greek Republics had brought their legislative system, a fact evidenced by the decrees read and the laws quoted by the orator; it is, too, a wondrous disclosure of the complicated machinery of thought, of the "wheels within

wheels" of human motives, of the unchanged and unchangeable but ever capricious passions of what, for want of a better name, we are pleased to call Human Nature; but, more than all, it is an astounding proof of the power of Genius, that divine spark which, at rare intervals, falls from God's consuming fire into human hearts.

In these last days of Grecian liberty, when a king of Macedon—one of the outer "barbarians"—was head of the Amphictyonic Council; when the gold of Philip had been as full of harm to Grecian patriotism as his arms had been prodigal of ruin to Grecian freedom on the field of Chæronea; and yet when men had not clanked the fetters of slavery long enough to deaden all sound of the tremendous names of Marathon and Thermopylæ, it need not excite surprise that in that memorable year, 330 B. C., the hall of the Dikasts at Athens was thronged to overflowing by the multitudes that, from all parts of Greece, flocked to have Æschines impeach Ctesiphon, and, through Ctesiphon, Demosthenes. From this impeachment arose the world-famous "Oration on the Crown."

The unlearned and, be it said with bated breath, possibly even some university graduates who have unwisely put Greek among the optional subjects, may vaguely regard the "*De Corona*" as either a panegyric of republican institutions or a diatribe against monarchy. It is neither. It was a speech made by Demosthenes in defence of a quasi-client, Ctesiphon, who

had been accused by Æschines and his faction of a breach of the Constitution. The accused man, an ordinary citizen of Athens, had proposed a decree that, according to the Athenian usage, the State should bestow a crown of gold on Demosthenes in grateful and loving testimony of his civic virtues.

Taking advantage of an obsolete law that no magistrate or public official should receive such a reward from the State until he had given an account of his stewardship into the hands of the people, and openly expressing doubt as to the patriotism and virtue of Demosthenes, Æschines, the bitter foe of the man whom Ctesiphon proposed to honour, objected to the decree, and duly registered his protest according to law. But in the ups and downs of that stormy time, and on the shifting sands of public opinion, when the fickle populace of Athens drifted now hither and then yon, the formal prosecution languished for nearly six years, during which time the arms of Macedon were turned against the Persians. But when the fortune of war declared for Macedon, Æschines, thinking that his party was strong enough to command a majority in the Assembly, hastened the proceedings against Ctesiphon, and, with vindictive hatred, sought to censure and to ruin Demosthenes before any accident of politics could intervene in his favour.

Poor Æschines! Poor dupe of his own malignity! Engineer hoist with his own petard! The blow that he aimed at his great rival recoiled upon himself with mortal force. It was the very prototype, in some ways, of that closing scene in *The Merchant of Venice*, wherein Shylock goes out to face the jeers of the rabble, with his hand to his

brow and his heart on fire. But the scene at Athens was no fancy of a dramatist. It was a grim reality.

This proud citizen of Athens, this Æschines, who boasted that he had sat at the tables of princes, that he was the intimate of Philip and of Alexander, that he had been, notwithstanding, a true friend of the State and a lover of the people, this man had stood for hours before the dikasts in the pitiless storm of his opponent's stern logic and resistless rhetoric; had seen all his pretensions scattered to the winds; had heard, and heard proven, that he was no scion of a princely line, but the son of a vile slave, and well for him if he would establish legitimate parentage even from such a source! He had listened to the statement, and would not disprove it, that he had been, indeed, the intimate of Philip and of Alexander, but only the intimate sharer in all their intrigues against the liberty of Greece, only the wretched tool that they had contemptuously used to subserve the most infamous designs against his own country, and when it was all over, and when he went forth from that presence a broken and a ruined man, hanging his head for very shame and beating his breast in agony, we scarcely know whether then to admire more the nobility of Demosthenes, who followed his beaten foe and forced silver into his hands, that so he might not eat the bitter bread of beggary in exile, or the magnanimity of this same Æschines years afterwards acknowledging to his pupils at Rhodes the superior merit of his victor, and himself outstripping their rapturous plaudits of Demosthenes' masterpiece by his own fervent, "O, had you been there to hear him!"



To have conquered such a man was surely not the least glory of the world's greatest orator—for this beaten Æschines had a grand soul after all, and in spite of the mire of the gutter out of which the Democracy of Athens picked him, we can see the sparkle of his native talent. He was a man of talent, but Demosthenes was a man of genius.

Genius, as well as the diamond, has base imitators, and often, in the heat and the glare of the crowded popular assembly—be it ball-room or be it Senate-house—the flash and glitter of the meretricious article pass current with the vulgar and the vain for the imperishable beauty and brilliancy of the true. Yet even as the diamond itself reveals an added glory through the cunning art of the lapidary, so genius flashes with new splendours from the adventitious aids of time and place and language. And Demosthenes, as an orator, and as the prince of orators, had certainly for the setting of his bejewelled thoughts the fine gold of the most beautiful, the most rich, the most faultless tongue ever used by man. This Greek language that Homer and Plato and Æschylus and Sophocles and Thucydides have made undying, though called dead, was, in the master-grasp of Demosthenes, a thunderbolt that carried ruin and desolation to his foes, and, in the havoc which it wrought, shone with a lurid splendour, lighting up whole landscapes of intrigue, shining down into the depths of every baseness, bringing into startling relief every single line and feature which hypocrisy had masked with friendly darkness. That I do not in the least exaggerate is proven by the panegyrics which the learned in all ages and of every clime have lavished

on this marvellous southern tongue, so well fitted to express the inner life of a people which, more than all others, worshipped the Beautiful in Nature.

Coleridge, with rare felicity, calls Greek “the shrine of the genius of the old world,” and further describes it as being “universal as our race; individual as ourselves; of infinite flexibility, of indefatigable strength; with the complication and the distinctness of nature herself;” and I may add that if Language be—as it surely is—one of the chief agencies by which we give an enduring “local habitation and a name” to viewless thoughts and—paradoxical as this may seem—disguise the same, never was there a means better fitted to an end than this magical Greek Tongue, whose very words are pictures.

The man who spake with this tongue as man never spake before or since was, in himself, a study. He had all the patient attention to detail that is one of the infallible signs of towering ability. His Orations, and especially this “On the Crown,” are mighty edifices, built from lowest foundation to topmost pinnacle with a scrupulous attention to small things that reveals the grandeur and the grasp of the man's intellect. He had that masterful, dominant will-power, that herculean endeavour to wrestle down every obstacle, a perseverance that is conjoined only with genius; for this ungainly stutterer, whose ridiculous pronunciation of the letter “r” called out the coarse taunts of the Athenian mob, and whose shrill, quavering voice could not be heard beyond a small circle, so far overcame Nature herself, that, when he listed, language flowed from his lips sweeter than honey, and

that his voice, like the blast of a trumpet, awed and stilled and rose loud and clear above the deafening clamours of the stormy popular meetings of his day.

And closely allied to this perseverance of his he had that pride, which is only virtue carried to excess: what genius the gods above had given him, he did not hide under the empty affectation of unconsciousness, and what he had done and sacrificed and dared for Athens, he was not abashed to tell the Athenians face to face.

He had that power of concentration within himself, that philosophic folding of the mantle round him, that "love of love, that hate of hate, that scorn of scorn," which belong to a poet; for Demosthenes was a poet in the truest and highest sense of the word,—a *poietes*, a *maker* and an embodier of Thought.

And yet this great patriot and greater orator was not a type of perfection in human character. He who had spurned the gold and the flatteries of the King of Macedon; he who had poured out his own resources for love of Athens and had freely given his time to the service of her citizens; he whose whole life had been, so to speak, a sermon on patriotism and an exposure of fraud—this same Demosthenes, in one of these seasons of weakness—I know not what name to call it; God

alone knoweth—in one of these fits of inconsistency that, it is said, sometimes come to the bravest and to the best, sold his honour to Harpulus, Alexander's faithless minister, and suffered himself to be bribed with a paltry golden cup! Alas! alas! Well might Thomas à Kempis write in the later centuries, "*Let the fall of the mighty serve thee as a warning, and keep thee always humble.*"

But, all things considered, if ever a man's single work, out of many, bodied forth his true character, that single work is Demosthenes' "Oration on the Crown." Whoever would study the lines of the mental portrait of the world's greatest orator, almost unconsciously sketched by himself in honour and with truthfulness, while limning the very different picture of his rival, must take the time-honoured advice to study the man's work, if he would understand the man himself. And this slight essay will have achieved much if it turn the re-awakened attention of even one lover of Greek to the rich mine of wealth—a mine that cannot be too deeply worked—contained in this richest part of the great estate of oratory, in this very perfect exponent of human genius, and of the majesty of a tongue, "whose law was heavenly beauty, and whose breath enrapturing music."

## MAURICE FRANCIS EGAN'S POETRY.

BY CHARLES J. O'MALLEY.

### I.

In this day only too frequently we are told the poet is out of date, his territory occupied by the fictionist. "Poetry does not sell," asserts the publisher. "Nobody reads poetry," says the critic. "Give us more stories," shouts the public, Catholic and Protestant. "We wish first-class stories, biographies, travel-papers and articles of vital interest, but use little poetry," say the magazine editors. Thus, everywhere, is the door being shut on the poet and his art.

In sifting for the cause of this, we would not be unjust. It must be granted, we think, that the poet has a right to expect recognition. It is certain that he served his purpose well in the past. It was he who made Greece glorious, celebrating her heroes and making her blue skies continue forever before the generations. It was he who, in Rome, made the landscape yet more beautiful, agriculture respectable, and filled Cæsar's ranks with hardy, fighting men. In all lands his record has been similarly honorable; yet to-day the critics deny him place. The novel, it is claimed, has driven him back into the past. To-day, with some truth we are told that the multitude gets whatever it knows of science, philosophy, history, and, only too frequently, religion, out of the pages of the novelist. While admitting this in some respects true, we point to the restless condition of the masses as proof that the change has not been for the betterment of mankind. The poet

teaches truth from the book of Beauty and soothes, refines and elevates; the novelist—the modern novelist—teaches revolution from the book of life, and sows the seed of lust, irreligion, anarchy, agony and despair. If regret fills his soul for having called up night out of Hades, of a certainty it never becomes apparent.

Is this a severe arraignment? Perhaps; yet is it wholly undeserved? For a quarter of a century those carping, analyzing, lauding gentlemen, the critics, have berated the poet and apotheosized the novelist. To-day, as a result, the poet is ridiculed and the fictionist praised throughout the land. That this is true look at the countless silly gibes against the one, and the multitudinous laudations of the work of the other, current in the monthly press, the weekly press, the Sunday press, and sandwiched in corners of the much-lying dailies. It is no wonder poetry is unpopular. The critics and the jesters have made it so, just as they have made the novel esteemed the most important literary production of the age—in the opinion of the frivolous many. History, science, poetry—even theology itself—above all these is it placed by its votaries, and no man may foresee the end. So long as the monthly reviewers, Sunday reviewers, daily dough-spewers and country nonentities chant its praises the blight will continue.

This must not be considered an indictment of the genuinely helpful novel which, so far as it is able, leads

mankind up to a higher plane; it is meant as an indictment of that character of novel which hinders rather than advances social order. When we throw aside poetry for the sake of such novels as those latterly produced by Hall Caine, Thomas Hardy, Grant Allen, Sarah Grand, not to mention innumerable translations of fiction equally black, it may be questioned with justice if we have not lost instead of gained. The poet at least presents us ideals, shapes and semblances of beauty; these people present us sin, agony, divorce, sorrow, suicide and death. Perhaps it were well, at this stage of the experiment, to throw the so-called realists aside and include a little more poetry in that which we hail as modern progress.

## II.

Now, with a Catholic literary dawn imminent along the horizon, an opportunity is offered in which we may decide whether or not we shall follow the materialists in literature and further deny its position as a factor in civilization, or whether we shall be Catholic as the Church is and accept every art which can be made worthily to minister to God's greater glory. At this juncture will we, also, decide to go on filling the world with prose literature, while the Church, which in the past has given to civilization its Chaucers, Dantes, Shaksperes, Petrarchs, Tassos, Calderons, Lope de Vegas, and a hundred more, is left to wonder at the cause of her sudden barrenness? These are questions which here at the awakening resolutely confront us for solution. It is easy to float on the current; it is necessary for the preservation of pure ideals that an effort be made to

stem the tide. Which shall we do?

It is often alleged, and with good cause, that a poet is a many-sided human being. It would be curious if such were not the case. The human heart is capable of holding many emotions. To each of these necessarily the poet appeals through his art. As a rule, the greater his gift the wider his sympathies. Not without reason did Wordsworth, in his old age, arrange his poems under heads as "Poems Referring to the Period of Childhood," "Poems Founded on the Affections," "Poems of the Imagination," "Sonnets Dedicated to Liberty," "Poems of Sentiment and Reflection," "Ecclesiastical Sketches," and "Poems Referring to the Period of Old Age." This is a wide range, yet none too wide. In like manner an impartial reviewer must have a range equally wide. For this reason the consideration of any true poet must recognize the several qualities of his singing.

In Maurice Francis Egan the classic easily comes first. Without being in any sense pagan, his thought is cast distinctly in a Greek mould. And after all is said to the contrary, poetry of the classic order must ever remain the highest form of literary expression. To produce it one need not be a pagan in belief as nowadays many seem to think, who, without reason, confound the terms. The genuine poet naturally reverts to classic forms. After nineteen centuries of Christianity we have not succeeded in driving the satyrs, nymphs and fauns—the Jupiters, Dianas, Apollos—out of the hearts of our poets, who build our Arcadys to-day, just as their brethren builded them yesterday. They use them as types of

beauty, and nothing more. Mr. Egan's own analysis of Maurice de Guérin states the case of many a modern poet:

"A pagan heart, a Christian soul had he,  
He followed Christ, yet for dead Pan he  
sighed."

It was, possibly, non-understanding of the poet's use of symbols which caused that frequently erratic thinker, Abbé Boux, to observe: "Poets—I mean the best—will always have in their heads a good deal of paganism." Because the brilliant Abbé beheld the modern poet making use of the machinery of the Greeks, straightway he imagined him shot full of paganism. With clearer insight does Mr. Egan himself assert that the lament of the poets for the Arcadia of the past is "a cry of fools—a cry unworthy men," yet few poets in the country use this very mythus more persistently, or with better effect, than he, notwithstanding this denunciation. That which he denounces is paganism, not the use of its symbols, since these he uses himself, and deftly as any inhabitant of ancient Hellas.

Here it need not be stated that we consider Mr. Egan a poet. Our unalterable conviction is that, under other circumstances, this writer would be known as one of the great poets of the country, just as now he is known as one of the greatest of our Catholic poets. Unfortunately his life is divided among many things. He has written many novels, he is professor of English Literature at the Catholic University, he delivers many lectures before Summer Schools, Catholic Clubs, Reading Circles, Convent Schools and such like. Aside from these he is well known as a contributor of prose-articles to the secular magazines. Let men say as

they will, such diversity of effort is fatal to the production of poetry. Schiller tells us the fate of Pegasus yoked beside the ox.

Just how great Maurice Francis Egan could become were it possible for him to devote his life to poetry, we must judge from the poems which he has placed before the world in his latest volume, "Songs and Sonnets," and from the too few examples which have appeared in "The Century" and other periodicals since. Without bias in any direction our calm belief is that any capable critic must grant that in color, fragrance and melody Mr. Egan is not excelled by any living American poet. For the most part his poems are classics—graceful urns carved at Corinth. Or rather may his sonnets be compared to delicately moulded, new-world Parthenons. Here we see—

"The fair facade, the carved acanthus leaf,  
The sparkling sea, where clearest blue meets  
blue,

The piled-up roses, steeped in silver dew  
Upon the marble tiles,"

for it is not true that

"Blithe Pan is dead, and tales of ancient  
wrong

Done by the gods, when gods and men were  
strong,"

since he tells us, over and over, and every line of his work seems to assert: "The gods are gone, but poets never die."

Who made the gods of Greece? Looking up into the midnight heaven, Heine, the nineteenth century Rabelais, beheld in the night-clouds passing before the moon "the colossal images of gods of gleaming marble," and straightway imagined them the old pagan divinities returned. Poets created them at first, and poets alone make them of interest to-day. In this Mr.

Egan is pre-eminently successful. Like Miss Guiney, he clothes the dead myths of antiquity with a splendid raiment; yet he goes no farther. So far as they are useful as types he uses them; there he stops short. Distinctly he tells us the truth about the cry of the poets for Acadia, that it is

"A cry of fools—a cry unworthy man  
Who was a sodden thing before the deed  
Of Love Divine turned blinded slaves to  
men."

### III.

Thus, as many Christian poets before, he follows the shining garments of Beauty until she turns in the direction of the charnel, then "to Love he bids good morrow," as did Milton before him and Wordsworth. Yet since, among poets, the classic instinct essentially is creative, he creates myths at will, as did the Greek poets, whose reposeful style he emulates. Take his "Legends of the Flowers," for instance—from whence come they, save out of his own imagining? Plainly he tells us—

"There were no roses till the first child died,  
No violets, nor balmy-breathed heart's-ease,  
No heliotrope, nor buds so dear to bees . . .  
Until a little child was laid in earth."

What a pathos is in this last line, "Until a little child was laid in earth!" As you read, your mental eye goes out to its poor, bleak little grave on a hillside, and you see its piteous little face laid away forever, and your heart chokes up, and you bow your head, and the tears fall in spite of you—that is, if you have one of your own laid away in earth. Take, also, this scarcely less pathetic picture:

"In the late winter, when the breath of  
spring  
Had almost softened the great fields of snow,  
A mother died, and, wandering to and fro,  
Her sad child sought her—frightened little  
thing!—

Through the drear woodland as, on timid  
wing,

A young bird flutters; in the bushes low  
It sunk in sleep, thus losing all its woe,  
With smiling lips her dear name murmuring:  
No loving arms were there to hold it fast,  
There were no kisses for it, warm and sweet,  
But snowflakes, pitying, fell like frozen tears.  
Then said its angel, "Snowflakes, ye shall  
last

Beyond the life of snowflakes; at Spring's  
feet

Bloom ye as flowers through all the coming  
years!"

These are only two myths of several. As they stand, are these not beautiful? What other American poet possesses a touch at once so firm and reverent—so full of color and so full of pathos? However classic may be the mould this poet uses, the tenderness he pours into it is Christian tenderness. Like the Greeks of old, he is building myths; yet unlike them, he is too Christian to shape gods, satyrs and fauns. An angel guides his imagination and makes its spirit Christian. In "A Night in June" his soul looks up to God through Beauty, and asks,—

"What are you singing, O you starry flowers  
Upon the jasmine?—'Void and incomplete.'  
And you, clematis?—'Void the joys that fill  
The heart of love until His Heart is ours.'"

Thus the flowers speak to him. Did they ever thus speak to that half-pagan follower after Beauty, Maurice de Guérin? Did they ever answer thus to Alfred de Musset in his den, or to Verlaine of our own day. We think not. They gave back no such answer to Keats, and surely not to Shelley nor to coldly classic Wordsworth. Our own Emerson, too, who sat like an oracle in Dordonian groves, received no such message to deliver. Is it not significant that, after three centuries of misrepresentation, it remained for a Catholic poet to say, with

an intensity of sincerity that cannot  
be paralleled in the language:

As flame streams upward, so my longing  
thought

Flies up to Thee

Thou God and Saviour, who hast truly  
wrought

Life out of death, and to us, loving, brought  
A fresh, new world; and in thy sweet chains  
caught,

And made us free!

As hyacinths make way from out the dark'  
My soul awakes,

At thought of Thee, like sap beneath the  
bark;

As little violets in field and park

Rise to the thrilling thrush and meadow-lark  
New hope it takes.

#### IV.

It remains to examine the Catholic qualities of Mr. Egan's poetry. It is comparatively easy for one immersed in Greek thought to write "pretty pagan pieties"—little songs, odes, hymns and sonnets—which "tell of moonlight and cool dew," Diana and her nymphs, Silenus and herds of fauns; it is not easy to take the classic mould and pour into it Christian love, and hope and tenderness and fervor. Especially difficult it seems successfully to wed classic severity and the seven-fold joyous rapture which pervades the devout Catholic soul. There is a sublimity of rapture as there is of sorrow, but it is more difficult to express. The Greeks, from Æschylus down, so seem to have found one reason, perhaps, existing in the fact that the pagan soul had little of warmth to inform it. In the preceding quotation we have seen the intense love of the Catholic soul for Christ; it occurs again and again, this distinctly Catholic note, in the volume before us. In this, for instance, the spirit of Thomas a Kempis inheres like a perfume:

"Let me forget the world—all, all, but Thee;  
Let my whole soul arise as smoke from fire  
In praise of Thee; let only one desire  
Fill my whole heart—that through eternity,  
Forever and forever, I may be  
As incense ever rising to the Sire,  
The Son, and Spirit; may I never tire  
Of praising thus the glorious Trinity!  
Poor soul, poor soul, such earthliness hast  
thou!

The world's thyself, thou canst not flee  
from it;

Thy prayers are selfish when thou prayest  
best,

Thy love is little, and thy warmest vow  
As charred wood moistened, the fire free  
from it;

Thou lackest much, but Christ will give the  
rest."

From a poet who produces much  
along classic lines naturally we expect  
something in kind in his treatment of  
Christian subjects, and something of  
this nature is given us in the octave of  
the sonnet entitled "We Conquer God:"

O world, great world, now thou art all my  
own,

In the deep silence of my soul I stay  
The current of thy life, though the wild day  
Surges around me, I am all alone;  
Millions of voices rise, yet my weak tone  
Is heard by Him who is the Light, the Way,  
All Life, all Truth, the center of Love's ray;  
Clamor, O Earth, the Great God hears my  
moan!

Quite a different chord is struck in  
"The Annunciation," in which also a  
classic susurrus lisps in the exultant  
measure, while we are told—

The shadow of palms is still, but stiller the  
tall lilies' flame,

(Emblems of Venus and Lilith) and blazes  
the sun like a boss—

A boss on the Archangel's shield hung in  
the blue of the sky,—

For the Lady of Noon has arisen and scat-  
tered her poppies abroad.

The flower Narcissus is bending, drooping,  
yet loath to die,

But the lilies are scarlet, defiant."

When, however,

"The mystic twain are wed,  
As the voice of the Virgin murmurs; 'The  
will of our God be done!'"

**almost instantly there comes a change—**

"So soft—and yet Nature wakens and the  
Hours from sleep arise;  
So sweet—yet the serpent quivers and dies  
in the scarlet sheen  
Made by the flame-like lilies, no longer  
proud to the sun,  
But sinking in shriveled death,— and a  
white cloud gently veils  
The heat and the hate of Apollo, and the  
fountains once more run."

In "A Night in June" the desire of  
the soul to unite itself to God is pre-  
sented with tenderest earnestness and  
passion:

"O choir of silence, without noise of word!  
A human voice would break the mystic spell  
Of wavering shades and sounds; the lily bell  
Here at my feet sings melodies unheard;  
And clearer than the voice of any bird—  
Yes, even than that lark which loves so well,  
Hid in the hedges, all the world to tell  
In trill and triple notes that May has stirred.  
'O Love complete!' soft sings the mignon-  
ette;  
'O Heart of All!' deep sighs the red, red  
rose;  
'O Heart of Christ!' the lily voices meet  
In fugue on fugue; and from the flag-edged,  
wet,  
Lush borders of the lake, the nightwind  
blows  
The tenor of the reeds—'Love, Love Com-  
plete!' "

This Catholic Christian poet even in  
the rose sees the Heart of Christ, and  
in all pure things—virgin lily buds,  
"carved mountain snows"—the heart  
of His Blessed Mother. Listen to this:

"How red it burns within yon crimson rose!  
Deeper than fire in rubies is its hue  
Of brightest blood, which, shed for me and  
you,  
From that dear Heart has flowed, forever  
flows.  
In waving sprays of buds, carved mountain  
snows,  
I see *her* heart, forever pure and true—

The Virgin's heart!—and in the morning dew  
The tears of joy she shed when her great  
woes

Were lost in Heaven: and all June things  
speak,

From ambient perfume in the sunlit air  
To trembling stalklets tipped by clover  
bloom,

Of Christ, His Mother and the Heart we  
seek."

How tame, dull and vacant beside  
this is the pantheism of the Greeks!  
Who, after reading this, will not be  
able to find a warmth, a splendor, a  
beauty, in the things of June, which  
he never found before? The Greeks  
made Nature a symbol of things pa-  
gan; this poet finds in her symbols of  
things Christian—even the Heart of  
Christ. Only a Catholic poet, who  
loves fervently and seeks with eyes of  
faith, is able to do this.

At a time when modern paganism  
ramps visibly before men who have  
eyes to see, and will see, it is not amiss  
to put the Catholic idea of love before  
the world, lest those who go hence may  
have cause to declare they never saw  
the light. Who shall say if the masses,  
to-day craning their necks over the  
pages of Thomas Hardy and Grant  
Allen, and filling their souls with  
poison, could accept the truth conveyed  
in the sestet of this sonnet it would  
not be happier for them both in this  
life and the life to come? The last six  
lines deserve being engraved in gold  
and kept in every household through-  
out the earth:

"Is love the passion that the poets feign,  
Drawn from the ruins of old Grecian time,  
Born of the Hermæ and all earthly slime,  
And tricked by troubadours in trappings vain  
Of flowers fantastic, like a Hindoo fane,  
Or the long metre of an antique rhyme  
Dancing in dactyls? Is love, then, a crime—  
A rosy day's eternity of pain?  
If we love God, we know what loving is,



For love is God's: He sent it to the earth,  
 Half-human, half-divine, all glorious—  
 Half-human, half-divine, but wholly His;  
 Not loving God, we know not true love's  
     worth,  
 We taste not the great gift He gave for us."

In a study limited as this it is impossible to do full justice to such a poet as Mr. Egan. He is a poet. Had he the leisure of other men he would become one of the great poets of the country. Limited as is his work, it is of fine quality; full of flame, full of passion, intoxicating in its fragrance. We do not believe he has done his best work. No man who pursues many things is able to put forth his loftiest

dreams. There are depths which he has never sounded; there are heights which he has never climbed, still, plainly he has power to go down and lay hold on the nadirs of life, and power to climb up into the white light of the stars. As it is, he is one of the greatest of American Catholic poets—in some respects possibly the greatest—and, however lights more dazzling may obscure his splendor, eventually, we feel, he will so be recognized. The Great Church needs all her poets. If he will be true to himself he may trust to her for immortality.

## OTHELLO.

BY PASCAL DE BURY.

He stood half fascinated half in fear,  
     His fingers clutching nervously the hilt  
     Of poniard, deep inhaled the hints of guilt  
 Which black and irritating to his soul adhere.  
 With cunning craft foul Iago through his ear  
     The molten drops of calumny has spilt.  
     Othello's heart, a fuming pyre by grief upbuilt,  
 A sudden kindles—love lies burnt and sere.

Recall, fierce Moor, the sun-kissed parapet,  
 Where by Brabantio's feet she listened pale  
     And shy, her lute renounced, with hands about  
 Her knees enlocked, and dainty eye-lids wet  
 With mingled dews of joy and pity—Veil  
     Then that false picture: look on this and doubt!

## STUDY CLASS DEPARTMENT, 1897-'98.

### CHRISTIAN ART: FROM THE FIRST AGE TO THE PRESENT TIME.

BY ELIZA ALLEN STARR.

SYNOPSIS:—Catacomb Mural Art period—Catacomb Plastic Art period—Early Mosaic period—Byzantine period—Sieneese School—Florentine School—Revival of Sculpture under Niccolo Pisano—Cathedral period—Efflorescent Mosaic period—Efflorescent Plastic period—Efflorescent period in painting—The Academic School.

### ENGLISH LITERATURE: EPOCHAL POETS.

BY THOMAS O'HAGAN, M. A., PH. D.

SYNOPSIS:—Chaucer—Spenser—Shakspeare—Milton—Pope—Wordsworth—Tennyson—Browning—Mrs. Browning.

These studies will be published in serial form in the REVIEW, accompanied by copious notes and questions helpful to the student, and which will tend to make the reading of the subjects more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course.

These examination questions should be answered and the papers returned to the office of the REVIEW within thirty days.

The papers will be personally examined and critically marked and rated by the instructor, and returned to the student.

For pass certificate a faithful study of the serial papers published in the REVIEW, will be quite sufficient. Those desiring honors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work. Honors are for any one who has leisure for investigation.

Sixty per cent. of the examination questions correctly answered will be required for the January and April examinations, and seventy-five per cent. for final examination. Ninety per cent. in final examination will be required for those desiring honors.

Students will be expected to answer the examination questions in their own language, and, as far as possible, from memory, after special study and investigation.

### CHRISTIAN ART: VIII.—THE CATHEDRAL PERIOD.—(CONTINUED).

#### THE REVIVAL OF CHRISTIAN SCULPTURE.

BY ELIZA ALLEN STARR.

No artist can be cited, more in point as giving an example of the spirit in which antique sculptures are to be studied by Christian artists, than Niccolo of Pisa, or, as he is generally called, Niccolo Pisano, born in Pisa between the years 1205 and 1207. There is no evidence that he studied anywhere out of his native city; some say under Greek masters, others under Pisan instructors; and, indeed, the word studying is not used. It is said, simply, that he worked under Greeks or Pisans who were executing the ornaments on the Cathedral and the Baptistery of Saint John. But while the eye and hand were thus trained,

the imagination was roused, and the artistic judgment as well as taste developed.

In our description of the Duomo, mention was made of the columns of the nave and aisles, sixty-five in number, taken as spoils of war by the Pisans, in 1063, from Greeks and Romans. But these columns were not all which they brought to their inland city. Among the spoils of marble were several sarcophagi, which are now in the Campo Santo, but at that time in the Cathedral, where our young Niccolo was working. One of these, on which was cut the Chase of Meleager and the Calydonian boar with great truth and



Fig. 1.—MONUMENT IN HONOR OF ST. DOMINIC. BOLOGNA.

beauty, surpassing all the others, won the admiration of Niccolo, and became his art school; not by the copying of these groups, but by a diligent study of their living representations, and the means by which they attained such wonderful results. There was no imitation in this, but the sort of study which is given by artists of today when they visit the galleries of Europe, all the art centers, and is a study rich in fruition to the thoughtful student; far more so than the copying of any works

whatsoever, because the individual mind is at work, is using its own resources. We do not hear of any pagan subjects as treated by Niccolo, but we do read in Vasari how diligently he studied and how successfully he attained to technical skill, so that he was soon known as the best sculptor of his time. We may also add that the study of the Greek compositions insured to Niccolo a knowledge of what Leonardo da Vinci called "the divine proportions," or those according to which were created the first man and the first woman; not those in which humanity appears after the fall, degraded, physically as well as mentally and spiritually, by the fall. This ideal standard of proportions was more perfect in the antique Greek sculptures than in any others, and

for this reason are still to be studied in the same spirit and with the same intention as they were studied by Niccolo Pisano.

In 1225, or when he was barely twenty years of age, he was invited to Bologna by the order of Preaching Friars, there to erect a monument in honor of their founder, Saint Dominic, who died only in 1221, but the process of whose canonization was even then in progress.

The form into which his imagina-

tion cast this monument shows how deeply his first study had impressed him, for it is, essentially, a sarcophagus and thus admits of a treatment in its figures as free as the ancient sarcophagi of the Greek masters, while the exuberance of his imagination suggested an uplifting of forms unequalled in any sarcophagus of antique art, and surpassing even those magnificent conceptions of the early Christians alluded to in our study of their sarcophagi; enriched on its broad surfaces by reliefs, while the outlines of the whole structure are broken by statues standing out boldly, yet in perfect harmony with the entire design. (See Fig. 1.)



Fig. 2.—LEGEND FROM THE MONUMENT IN HONOR OF ST. DOMINIC.

#### SECOND WEEK.

The legends sculptured on the monument form six compartments, two in front, two at the back, and one at each end. In the first compartment, Niccolo sculptured the miracle wrought in Rome by Saint Dominic, when he raised the young Napoleon to life; in the second the fiery ordeal in Languedoc, when the books of the Manicheans were consumed and Saint Dominic's remained unscorched. In the middle of these two compartments Niccolo placed a statuette of the Madonna in high-relief with her Divine Son in her arms. (See Fig. 1.) On the end next the Gospel he sculptured two legends; one of these represents the holy apostles, Peter and Paul, giving the Holy Scriptures to Saint Dominic, and commanding him to preach the gospel to unbelievers and sinners. Mrs. Jameson says: "Of this subject the bas-relief by Niccolo Pisano is as fine as possible." (See Fig. 2.) In

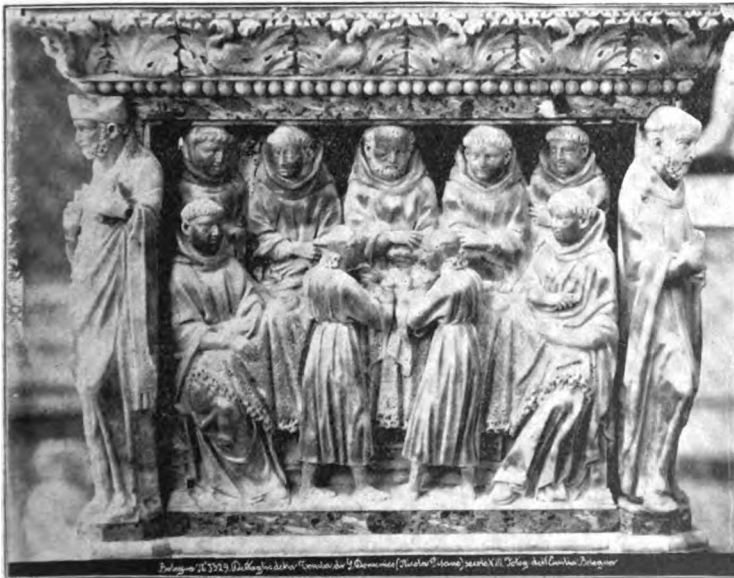


Fig. 3.—LEGEND FROM THE MONUMENT IN HONOR OF ST. DOMINIC.



FIG. 4.—LEGENDS FROM THE MONUMENT IN HONOR OF ST. DOMINIC.

the second scene at this end is represented the holy founder himself giving the Sacred Scripture to his brethren, commissioning them to preach it everywhere. On the end next to the Epistle he sculptured only one legend, called the "Providence of Saint Dominic," in which we see two youthful angels distributing bread to the brethren "at a time when the charity of the faithful to them waxed cold." This touching scene has been given by many painters, but by none with a more charming simplicity than by Niccolo Pisano. (See Fig. 3.) The back of the monument, which is believed to have been designed by Niccolo but executed by Fra Guglielmo, a Dominican who worked with Niccolo, presents six legends, three of which relate to the Blessed Reginald of Orleans, a disciple of Saint Dominic; which are: Reginald smitten by distemper and falling into the arms of a youth

who supports him; the Madonna healing the sick man, and pointing to the habit of the new order of Preaching Friars and commanding him to take it; and the same Reginald freed from a terrible temptation by holding Saint Dominic's hands. This compartment is divided from the second by a beautiful statuette, in relief, of the Redeemer, which is, no doubt, directly from the hand of Niccolo. The three scenes following represent Pope Honorius III. dreaming that he sees the Lateran basilica falling, and Saint Dominic supporting it; Honorius III. examining the Dominican rule; and, again, pronouncing his solemn approbation of it. To these legends the artist gave an exquisite cornice embellished with acanthus leaves and birds. (See Fig. 4.) These completed, Niccolo returned to Pisa, although his design had been, by no means, carried out, so that for want of means, the

monument was allowed to remain just as Pisano left it.

In 1469, however, the Preaching Friars came to the determination to finish the monument in a manner worthy of their glorious founder, whose body reposed within. To this work came the eminent sculptor Niccolo di Puglia, who devoted four years to the marble cover which was to replace the wooden one. This marble cover, with its elegant and varied curvature, is laid on the upper cornice of the Ark, and is decorated with an imbricated shell surface, over which descend eight zones at equal distances, ending in as many volutes, which serve as bases for eight figures representing Saint Francis, Petronius, Dominic with his lily, and Florian on the front; on the rear side, Proculus, John the Baptist and the martyrs, Vitalis and Agricola. From the plane of the cover springs a frieze adorned with winged adoring seraphim; at the four corners stand the figures of four Hebrew prophets, and between the two on the front is a most touching figure of our Lord, standing in his sepulchre, adored by two angels. On the edges of a somewhat pyramidal elevation are carved dolphins, the favorite symbol on the sarcophagi of the early Christians, as we have shown, and the whole rising under most beautifully carved designs to a palm-like stem which sustains a figure of the Eternal Father holding the globe in His hand; from the base of this depend two great festoons of fruits and flowers, against which angels lean, angels standing on the elegant corbels at the foot of the palm-like stem or column. All this beauty won for Niccolo di Puglia the name of "Niccolo of the Ark." These statues

were not completed when Niccolo di Puglia died, in 1494, and so it came about that when Michael Angelo fled from Florence on the expulsion of the Medici, he finished the drapery on the statue of Saint Petronius, who is represented as holding the model of his church in his hands.

### THIRD WEEK.

With all this richness and variety of adornment, it was felt that the monument should stand on a more fitting base, and, in 1532, the Senate of Bologna granted to the Dominicans the sum of a hundred gold crowns to assist the Preaching Friars to add this to the monument, which had now become one of the prides of the city. On this embasement were to be bas-reliefs by Alfonso Lombardi, of Ferrara. On the front of the actual embasement which serves as an altar, is represented the Death of Saint Dominic among his brethren. On each end of the table of the altar is an angel, each bearing a candelabra, one of which, sculptured by Michael Angelo during his stay in Bologna, is of such beauty that we must introduce it into our illustrations. (See Fig 5.)

Above this is an elaborate frieze divided into five compartments of unequal size. The middle and largest one is given to a representation of the visit of the Magi, the Infant on His mother's knee receiving the homage not only of the Three Kings, but representatives of all nations of the earth, according to the prophecy of Isaiah—"The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord;"

(Isa. IX. 1-6.) a charming composition.

The first of the small compositions gives events connected with the birth of Saint Dominic; in the second he is seen, while yet a child, to leave his luxurious bed and sleep on the floor; and the third represents the young Dominic Guzman, now a student of philosophy and theology, selling the books necessary to pursue his studies,



Fig. 5.—FROM THE MONUMENT IN HONOR OF ST. DOMINIC.

in order to relieve the distress of the famishing people of Palenza, and in this group is seen a usurer, grudgingly counting out the money, which Dominic immediately bestows upon the starving cripples surrounding him. The third and last compartment gives the glorious transit of Saint Dominic from earth to heaven, and his welcome to eternal bliss.

We most earnestly hope that our

Study Class will be stimulated by this brief summary of the subjects treated on so notable a work of art, to consult the books named below in our note\* for details concerning the life of this great Saint which was so fruitful for all that concerns the noblest civilization. It will also show them that the saints have inspired not only the poetry but the art of the world, as few realize until they make a study of Christian art, so rich in what is of historical as well as of legendary interest. Every pupil in a high school, if not a grammar school, is expected to be familiar with the heroes of pagan Greece and Rome, while there are other heroes who have contributed far more to the adornment of the world and the charm and beauty of life, of whose story they do not blush to be altogether ignorant, and this, too, among Catholics.†

#### FOURTH WEEK.

As we have shown, the entire glory of the Ark of Saint Dominic cannot be given to Niccolo Pisano; but we can justly give to him the praise of reviving the true spirit of Christian sculpture; if, indeed, he may not be regarded as being the first to give a great example of the possibilities of Christian sculpture. He was succeeded nobly in this field by his son, Giovanni Pisano, who designed the Campo Santo of Pisa, and by Andrea Pisano, whom we shall meet with in our Florentine studies.

\*See Butler's *Lives of the Saints*; Les Petits Bollandists; Mrs. Jameson's *Legends of the Monastic Orders*; Miss Starr's *Patron Saints*.

†The interpretations of the scenes on the Ark or tomb of Saint Dominic are taken from those given by Marquis Davia, of Bologna, and cited in the "Memoirs of Eminent Painters, Sculptors and Architects of the Dominican Order." We would also recommend the reading of "Festival of the Most Holy Rosary at the Tomb of Saint Dominic," by Miss Rose Howe; published by the Ave Maria, Notre Dame, Ind.

All were men of profound piety, and richly endowed by nature as well as by grace; which last has had much more to do with the highest forms of art than the world seems to realize.

But we cannot leave our Niccolo Pisano without a study of the pulpits designed and executed by him in the full vigor of his genius; marvellous as they are for their architectural perfection as well as scenic interest. The first is the chief glory of the interior of the Baptistry of his native city, Pisa. As will be seen by the illustration, the curb or breast work of the pulpit gives five panels, on which are represented the Annunciation and the Nativity, the Adoration of the Kings, the Presentation in the Temple, the Crucifixion and the Last Judgment. The corner overlooking the font has a reading tablet for the book of the Gospels, supported by the eagle of Saint John, Evangelist. These panels are divided by three clustered columns with Corinthian capitals, resting upon arches, three arches in one, of a perfection of proportion never to be excelled. Statues of virtues at the corners bear up the curb like the caryatidæ of the old Greek temples, and the whole is sustained by seven columns with Corin-

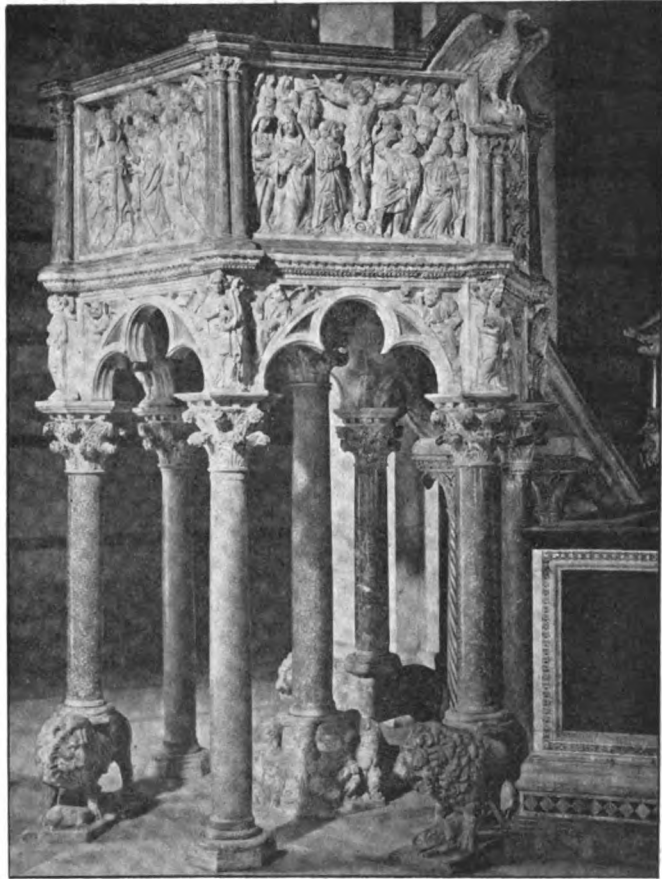


Fig. 6.—PULPIT,—BAPTISTRY. PISA.

thian capitals, three of which stand, with their bases, on the backs of lions holding small animals in their claws; the central column supported at the base by three figures, two with the Roman toga, and by three animals, each a symbol—the lion, the griffin and the dog. (See Fig. 6.)

The absolute originality of this work, the significance of its decorations and its architectural perfection, as a whole, roused the people of Siena to desire a pulpit from Niccolo as beautiful and still grander, and they were not disappointed. (See Fig. 7.) The contract for its construction dates to September



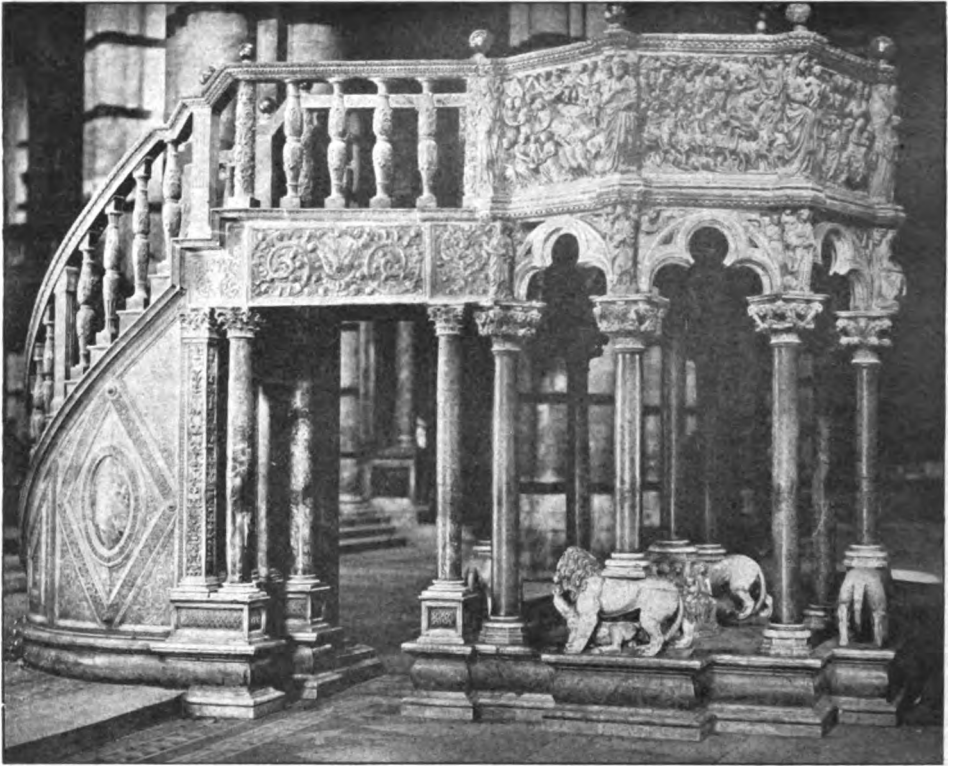


Fig. 7.—PULPIT,—CATHEDRAL. SIENA.

29th, 1266, and to his aid Niccolo Pisano could call his son Giovanni. The pulpit is an octagon with seven panels on the breastwork, on which are seven designs in bas-relief by Niccolo; the whole resting on nine columns, and four of these resting on lions and lionesses advancing, full of force and life-size. Four other columns rest on their bases upon a raised dais of variegated marbles, while the central column is surrounded at its base by eight female figures, personifying the arts and sciences, all of which come into requisition with the preaching of the word of God in its fullest and broadest sense. These columns are crowned with capitals worthy of Athens, and from them spring round

arches, three in one, or tre-foil, and of a beauty like those of Pisa, never to be surpassed. Between these arches, supporting on their heads, like the caryatidæ of the Greek temples, the breastwork of the pulpit, are figures typifying virtues, some sitting, some standing, and all the spaces filled with accessories so as to exemplify their practice. On the seven panels are represented seven of those events which, from the dawn of Christianity, have stamped themselves on the Christian imagination as setting forth the principal dogmas of faith: the Nativity of our Lord, the Adoration of the Three Kings, the Murder of the Innocents, the Flight into Egypt, the Crucifixion; while two panels are devoted to that

theme which had such an interest for the Christians of those times, the Last Judgment. These panels are divided by figures of saints, among them the Blessed Virgin with her Divine Son in her arms, and the Four Evangelists. To this pulpit, attached to one of the massive pillars, leads a winding stairway of superb workmanship, said to have been designed and executed by another sculptor, Riccio; beauteous with inlaid marbles and sculptured arabesques, and from its top stair a vestibule, as it must be called from its

spaciousness, of the same exquisite workmanship, bridges the space between the one raised step of the sanctuary and the columns of the pulpit, thus allowing a free space to walk around it and the enjoyment of every decoration on this unrivalled pulpit. A clergyman once said to us, on seeing the photograph and hearing this description: "I would not like to preach from that pulpit." "My good Father," I replied, "the pulpit would preach for you."

## QUESTIONS.

1. Of what may Niccolo Pisano be quoted as an example?

2. When and where was he born and where did he study, and what was the character of his studies?

3. What is the special benefit of such a course of study?

4. What made his art school?

5. Of what did his study of the old Greek sarcophagus give him a knowledge which is invaluable?

6. Give the date of his visit to Bologna and the object of it.

7. What form presented itself to his imagination for this work of art? How was it influenced by his previous study, and how was it aggrandized?

8. Give a general description of the tomb in your own words.

9. By what title is it generally known?

## SECOND WEEK.

10. Give the legends sculptured on the front of the Ark, and any details of the actual circumstances which you may have gained from other sources.

11. What praise is bestowed upon our second illustration, and by whom?

12. Give the legends represented on the Epistle and of the Ark, and any details concerning them which you can obtain from reliable sources.

13. Speak of the statuette of our Redeemer.

14. Describe the cornice above this range of bas-reliefs.

15. Give a definition of the word *bas-relief* from a dictionary.

16. What additions were made to the monument, and give their date and the name of the artist?

17. Describe the roof, its ornaments and statues, and give their names and symbols.

18. What name did these beauties win for the artist?

## THIRD WEEK.

19. What further improvement was suggested, and how and when was it carried out?

20. What artist was chosen for this work?

21. Describe the scenes represented.

22. What is earnestly recommended to the Study Class in connection with this notable work of art?

## FOURTH WEEK.

23. What other works by Niccolo demand our study?

24. Describe the pulpit at Pisa and tell where it is placed.

25. What is the special characteristic of the Caryatidæ of the Greek temples? How were they used by Niccolo?

26. Enumerate the excellencies of this work which commended it to the people of Siena.

27. What did they desire from Niccolo?

28. Give the date of this second pulpit, and a general description of it.

29. What is a trefoil?

30. What capitals does Niccolo give to his columns?

31. Name the subjects given on the seven panels, in bas-relief, also in statues.

32. By whom was the stairway designed and executed?

33. Give the remark of a clergyman concerning this pulpit and the reply made to it, and say why the reply could be called an appropriate one.

## ENGLISH LITERATURE: TENNYSON.

### VIII.

BY THOMAS O'HAGAN, M. A., PH. D.

**Tennyson's Poetic Succession.** In taking up the study of Tennyson, one of the first questions to confront the student is: What poet or poets did the author of the *Idylls of the King* succeed by right divine of song? Furthermore, with which of his predecessors does our author hold, in poetic genius, closest kinship? And what poet influenced him most? We can certainly trace in such morbid poems as *Locksley Hall* and *Maud*, a Byronic influence, yet we think that the influence upon Tennyson of that ill-starred and wayward genius whom Macaulay designated "a poor lord and a handsome cripple," has not at all been as great as critics are wont to allege.

It is quite true that apart from the internal evidence in support of this general opinion of the critics, we have the late poet laureate's own words that he at one time counted Byron as the great *numen* of his poetic hearth, for he tells us that while yet a lad of fifteen, upon hearing of the death of Byron he went about half distracted, carving upon the sand stones "Byron is dead! Byron is dead!"

It was not, however, Byron the Ishmaelite, Byron the morbid, Byron the mesanthropic, Byron the lurid and Volcanic, that Tennyson succeeded. The poetic apostolic succession passed from Wordsworth to Tennyson—Wordsworth with his pure and reverent heart and gift of insight, a very High Priest of Nature—a sweet, strong,

and true soul. Surely, too, that modern Greek who loved and worshipped the spirit of beauty in every form—Shelley's beloved Adonais—helped to kindle in the soul of Tennyson that glow of artistry which transfigured with beauty and light the great poetic world about him.

**Early Life and Education.** Alfred Tennyson was born in the little village of Somersby, in Lincolnshire, on the 6th of August, 1809. His father, Rev. George Clayton Tennyson, LL. D., was a man of superior taste and learning, and his mother a sweet, tender, refined and gentle woman. The Tennyson family enjoyed a home life, pure and intellectual and dignified.

It was at Cadney's village school that Tennyson got his first school lessons, but when he had reached his sixth year, he was transferred from this school to the Grammar School in the neighboring town of Louth. Between 1820 and 1828, Tennyson remained at home with his father and brothers, reading and studying—yea, writing verses, for we find that he early hearkened to the poetic whisperings within him. He studied music at Horncastle, and classics with a Catholic priest, under whose guidance and scholarly tuition our young poet was first introduced to the majesty and grace of Virgil and the charm and beauty of the idyllic poets of Greece.

In 1826, when Alfred Tennyson was seventeen, he and his brother Charles,

anxious probably for pocket money as well as distinction, published through Mr. Jackson, a bookseller of Louth, a collection of their poems, entitled *Poems by Two Brothers*, to which, in their wisdom, they tacked this preface as a guard: "*Hæc nos novimus esse nihil.*" These poems, one hundred and two in number, betray the influence of Byron, Scott and Moore.

In 1828, Tennyson entered Cambridge University, leaving its classic halls in 1831 without having finished his arts course. While at the University he had the reputation of being shy, proud and unsociable. There was a literary and debating club in the University known as "The Apostles," the number of members being confined to twelve. To this club young Tennyson belonged, and it was within its esoteric circle that he first met Arthur Hallam, Monckton Milnes (Lord Houghton), Richard Chenevix Trench, F. D. Maurice, James Spedding, and others equally gifted. In 1829, Tennyson won the Chancellor's medal for his poem *Timbuctoo*.

**The Volume of 1830:** In 1830, when Tennyson was but twenty-one, appeared his first volume,—*Poems Chiefly Lyrical.* Poems Chiefly Lyrical—his first real essay in poetry,—the beginning of his public career, as the poems published in collaboration with his brother were nothing more than a school boy effort. This volume of 1830 contained among other poems: *Recollections of the Arabian Nights*; *The Poet*; and *The Poet's Mind*.

We learn from the two latter poems how Tennyson regarded the mission of the poet. To him it was a great and sacred calling—song had for Tennyson all the sacredness of worship.

The mark of the true poet was in his early work,—earnestness—a mark which also characterized the poetic beginnings of young Milton and Keats.

**His Second Essay In Verse.** In 1832, Tennyson gave to the world his second volume of verse, which added much to his rising fame. Few of his subsequent volumes contained anything more melodious than *Enone*; *The Palace of Art*; *The Lotus Eaters*; and *A Dream of Fair Women*. But the critics pounced upon Tennyson. The literary Attila of the North, Prof. Wilson, better known by his pen name of Christopher North, smote Tennyson's poetic Pegasus hip and thigh—put the young rider in the stocks and held the purple vesture of his poetic weavings up to ridicule, magnifying its flaws and damning the whole texture with faint praise. It was generally conceded that, when a young writer emerged from 'neath the pen of this literary Goliath of the land of Scott and Burns, it was as a wreck done up for the tomb of oblivion. Not so, however, with Tennyson. He replied to Prof. Wilson's attack upon him in *Blackwood's Magazine* in a poem, in which, referring to the scrap of praise meted out to him by "Musty Christopher," he sent home the following sharp and telling thrust:

"When I learnt from whom it came,  
I forgave you all the blame,  
Musty Christopher;  
I could not forget the praise,  
Fusty Christopher."

Tennyson, however, received better treatment in the pages of the *Westminster Review*, the organ of Philosophical Radicalism in England. In 1845, it will be remembered that Tennyson replied in a poem to Bulwer Lytton's satire upon him in the col-

umns of Punch, in which the brilliant and literary exquisite dubbed Tennyson "Schoolmiss Alfred." The last two stanzas strike off the dandyism of Lytton:

"What profits now to understand  
The merits of a spotless shirt—  
A dapper boot—a little hand—  
If half the little soul is dirt?  
"A Timon you! Nay, nay, for shame;  
It looks too arrogant a jest—  
That fierce old man—to take his name,  
You bandbox! Off and let him rest."

**Tennyson as an Institutional Poet.** Tennyson is a good deal of an institutional poet, and, as compared with Browning, a *strongly* institutional poet.

He is the poet of law and order. He loves England and her institutions—loves her so intensely that he becomes almost narrowly patriotic. To him England is

"The land that freemen till,  
That sober-suited Freedom chose,  
The land where, girt with friends or foes,  
A man may speak the thing he will;

"A land of settled government,  
A land of just and old renown,  
Where freedom broadens slowly down  
From precedent to precedent:

"Where faction seldom gather's head,  
But by degrees to fullness wrought,  
The strength of some diffusive thought  
Hath time and space to work and spread."

In "In Memoriam," the poet makes reference to "the blind hysterics of the Celt," and "the red fool-fury of the Seine," as if he would mock France and French character. Herein Tennyson is entirely unfair. He is blind to what France has done for the world, including England herself. Tennyson's patriotism is a kind of *Chauvinism*. He has little sympathy with universal liberty with universal freedom, and by his attack upon France and French institutions, he ranges

himself with those who forget the lessons which France has taught the world in the name of human freedom. In Locksley Hall there is a touch of the bond of human brotherhood in "the parliament of man the federation of the world," but even this high thought goes out in Locksley Hall sixty years after in the repentant words, "Forward far and far from here is all the hope of eighty years." There is, unquestionably, wisdom in his conservatism, but narrowness in his democracy. In his sympathy for other nations and other people outside of England, he falls far below Coleridge, Wordsworth, Shelley and Browning.

**The Most Vital and Idea in Tennyson's Poetry.** Perhaps the most vitalized and emphasized idea in the poetry of Tennyson is that which sets forth, as Prof.

Corson says, that "the highest order of manhood is a well-poised, harmoniously operating duality of the active or intellectual or discursive and the passive or spiritually sensitive." This idea is to be met with in the "In Memoriam" and "The Idylls of the King," and informs throughout "The Princess." In "The Princess," the Prince, speaking of the relations of the sexes, says:—

"In the long years liker must they grow;  
The man be more of woman, she of man;  
He gain in sweetness and in moral height,  
Nor lose the wrestling thews that throw  
the world;  
She mental breadth, nor fail in childward  
care,  
Nor lose the childlike in the larger mind;  
Till at the last she herself to man,  
Like perfect music unto noble words;  
And so these twain, upon the skirts of Time,  
Sit side by side, full-summ'd in all their  
powers,  
Dispensing harvest, sowing the To-be,

Self-reverent each and reverencing each,  
Distinct in individualities,  
But like each other, ev'n as those who love.  
Then comes the statelier Eden back to men :  
Then reign the world's great bridals, chaste  
and calm :  
Then springs the crowning race of human  
kind."

No other English poet has written so nobly of woman as Tennyson, and by woman will his work be for all time cherished.

The opinion is strongly gaining ground among the most competent critics of Tennyson that his greatest poem is the *In Memoriam*. This sweet-linked elegy gathers up in its one hundred and thirty-one sections—each section a sacred oratory of Sorrow—nearly all the marked characteristics and excellences to be met with in the poetry of Tennyson. In *Memoriam* is the voice of the nineteenth century marked by the accent of doubt and faith, science and culture. Its subject is sorrow—sorrow over the death of Tennyson's dear young friend Arthur Hallam, who had been the *fidus Achates* of his college days, and engaged to be married to his young sister Emily.

The poem begins with a particular sorrow, and grows into a universal sorrow; it begins with sensuous sorrow, and ends with spiritualized sorrow;—and as this sorrow becomes less sensuous, doubt clears away till the poem ends in a very fullness of faith. It is not a poem of scepticism, but the record of a soul growing through doubt into faith.

In this poem, Tennyson is philosopher and poet, mingling the speculative and the imaginative. Around the central figure of his dead friend, the poet gathers countless images borrowed

from every phase of individual or social experience, and throws upon his tomb a thousand lights and shadows from art and science and philosophy.

To illustrate the progress of the soul from sorrow to peace throughout the genesis of this poem, the student should note the three main marks of time in it: the anniversaries of the death of his friend, the Christmastides, and the advents of spring, and dwell upon the changes of mind displayed in the record of them.

This great elegy, the greatest by far in English literature, was taking shape and form in its author's mind during sixteen years—or from 1833 to 1849. The poem itself lasts two years and seven months. The prologue to the poem was written in 1849, and the epithalamium at its close in 1842.

**The Idylls of the King.** The framework of the Idylls of the King Tennyson already partly possessed in

the Arthurian legends of Sir Thomas Mallory. The Idylls of the King is an epic of Christian Chivalry. From Mallory's romance *Morte d' Arthur*, from the Chronicles of Geoffrey of Monmouth, and from the Mabinogion, as translated from the Welsh by Lady Guest, Tennyson took the material with which, as Brother Azarias says, "he erected unto himself an altogether new temple of song having a new meaning and significance—

"New-old and shadowing sense at war with soul,  
Rather than that gray King, whose name, a ghost,  
Streams like a cloud, manshaped, from mountain peak  
And cleaves to Cairn and Cromlech still."

Of course, the central idea in the Idylls is the Holy Grail. It is im-

possible to understand fully and clearly the Idylls unless they are read and interpreted in the light of Catholic faith and truth. They have their root in Catholic times and customs, and if you mar or distort their beautiful Catholic setting by reading their meaning out of a page of nineteenth century cold materialism and sneering doubt, their truth and meaning is gone, and their beauty, which is but the reflection of truth, has vanished too.

A very admirable and interesting way to study the Idylls is to compare them throughout with the original tales from which their incidents are borrowed. Again, the student should note the allegorical import of the Idylls, though it will be well not to emphasize the allegorical meaning too much, as Tennyson was too great a poet to play hide and seek with his genius in allegory. While studying the Idylls, it will be interesting for the student to trace through them the course of the mystical year. In the Coming of Arthur it is the New Year; in Gareth and Lynette it is spring; in Geraint and Enid it is summer; in Lancelot and Elaine it is full summer; in Pelleas and Ettarre it is autumn; in Guinevere autumn is going and winter is coming, and in the Passing of Arthur it is the depth of winter.

**The Princess:** Van Dyke, in his admirable study of Tennyson, regards **A Solution of the Woman Question.** The Princess and Maud as two splendid Tennysonian failures. We confess that, while not holding a brief for The Princess, we cannot put down this beautiful poem as a failure. It was unfortunate—for the reputation of Tennyson and the due assessment of

this poem—that it had tacked to its title when it first greeted the public, in 1847, the explanatory words—A Medley. This gave the critics an opportunity to attack it, maintaining, as one did, that “as a serious poem The Princess is too amusing, while as a humorous poem it is too serious.” The chief objection offered to The Princess was that the solution of the “woman’s question” offered at its close was but a vague and cloudy one. Critics, however, who take this position, should remember that it is the office of the poet not so much to affirm principles on such a subject as to inspire the sentiments which ought to preside over the solution.

The mistake which Ida made in The Princess was that she placed the head above the heart, and in the education of woman this should never be done. Ida was quite right in striving after a more generous culture, but the spirit in which she sought it was wrong.

It is in the transfiguration of Ida’s nature, under the influence of the affections at the close of the poem, that we find the real solution of the “woman question” as set forth in this poem. As Brother Azarias says, in his just and sympathetic study of Tennyson, in Books and Reading: “We all must feel indebted to Tennyson, and we must greatly cherish the poem in which we find so beautifully interpreted our deepest thoughts regarding that being whom every man tenderly cherishes in his hearts of hearts—the fond mother:—

..... “One  
Not learned save in gracious household ways,  
Not perfect, nay, but full of tender wants;  
No angel, but a dearer being all dipt  
In angel instincts, breathing paradise,

Interpreter between the gods and men,  
Who looked all native to her place, and yet  
On tiptoe seemed to touch upon a sphere  
Too gross to tread, and all male minds per-  
force

Swayed to her from their orbits as they  
moved,

And girdled her with music. Happy he  
With such a mother! Faith in womankind  
Beats with his blood, and trust in all things  
high

Comes easy to him, and, though he trip and  
fall,

He shall not blind his soul with clay."

In the edition of *The Princess* published in 1850, the lyrics scattered throughout the poem were inserted. Their function is to guide and interpret the sympathies of the reader in the progress of the poem.

**The Two  
Voices, and  
The Palace  
of Art.**

*The Two Voices* is the Hamlet soliloquy of the nineteenth century. In this poem, as in the *In Memoriam*, we find a blending of poetry and metaphysics. From *The Two Voices* we learn that "man feels capacities within him that ask an eternity for bloom and fruitage:"

"That type of Perfect in his mind  
In Nature can he nowhere find.  
He sows himself on every wind.  
He seems to hear a Heavenly Friend  
And thro' thick veils to apprehend  
A labour working to an end."

*The Palace of Art* is an allegory of a soul possessed of many gifts, loving beauty and knowledge, and even good in so far as goodness may gratify æsthetic taste, but forgetting that beauty, knowledge and goodness ought to be vassals unto charity:

"And he that shuts Love out, in turn shall  
be

Shut out from Love, and on her threshold lie  
Howling in outer darkness."

Tennyson has written two ballads of real merit—*The Relief of Lucknow*,

**Tennyson  
as a  
Balladist.**

and *The Revenge*. The narrative in both moves quickly and is charged with the atmosphere of the stirring and heroic events which they commemorate. That sturdy and dyspeptic old critic, Thomas Carlyle, said, after having read *The Revenge*, "Alfred has got a grip o' the thing."

**Tennyson  
as Poet  
Laureate.**

When Wordsworth died, in 1850, Tennyson succeeded him as poet laureate of England. It was indeed a worthy succession. The reverent spirit of Wordsworth that had cherished all that was noble and pure and of good report, found a fitting tabernacle of poetic homage and worship within the great, strong and earnest soul of Tennyson. The *Ode on the Death of the Duke of Wellington* was his first laureate production—a certainly very noble poem, but far below Wordsworth's magnificent *Ode on the Intimations of Immortality*. It is seldom that poems written to order have much of the breath of divinity in them.

**Break,  
Break,  
Break.**

This little lyric is a favorite with all readers, and will well repay the student for time devoted to its analysis. Though written many years before the *In Memoriam* appeared, it is co-radical with its theme of inspiration, having for its subject the sorrow flowing from the death of young Hallam. Its poetic moment or inspirational germ is to be found in the lines—

O for the touch of a vanished hand  
And the sound of a voice that is still.

The student should note how strongly the contrast between joy and sorrow is set forth in the lyric. The fisherman's boy and the sailor lad and the stately ship are foils to the death and



gloom and shadows that enwrap the poet's heart.

Tennyson's  
Dramas.

When Tennyson had written his name immortally into literature through the lyric and the epic, he turned his attention to the drama, but in this field he has not succeeded so well. His most successful work has been the drama of Becket. He has also given us two other historical dramas—Harold, and Queen Mary. All his plays lack dramatic action—even the histrionic genius of a Sir Henry Irving failed to galvanize them into popular favor. Late in life, Tennyson produced *The Cup*; *The Falcon*; and *The Promise of May*; and in his eighty-third year *The Foresters*. This was the poet's last literary work. On October 6th, 1892, "sunset and evening star" set in, and the great and noble soul of one of England's chiefest singers "crossed the bar" rocked by a tide of peaceful sleep.

#### QUESTIONS.

1. What poet or poets did Tennyson succeed by right divine?
2. What poets most deeply impressed Tennyson?
3. When and where was Tennyson born?
4. What of his home environments and early education?
5. What had Tennyson given to the world before entering Cambridge University?
6. What of Tennyson's career while at Cambridge?
7. When and where did Tennyson first meet Arthur Hallam?
8. How old was Tennyson when his first real work was given to the public?
9. How was his first volume received by the critics?
10. In what light did Tennyson view the calling of a poet?
11. How was Tennyson's second volume received by literary critics?

#### SUGGESTED READING.

Life of Alfred Tennyson, by his son; Van Dyke's Study of Tennyson; Waugh's Life and Work of Tennyson; Tennyson, in Stedman's Victorian Poets; Mrs. Ritchie's Records of Tennyson; Genung's Study of In Memoriam; Brother Azarias' Study of Tennyson, in Books and Reading, and the same author's wonderfully fine study of In Memoriam, in Phases of Thought and Criticism; Tennyson, in Dawson's Makers of Modern English; S. E. Dawson's Study of The Princess; Dr. Pallen's Study of the Idylls of the King, in Reading Circle Review for '93-'94; Dr. Egan's Study of Tennyson, in Literary Essays; Locksley Hall, and Locksley Hall Sixty Years After, in Poet Lore, Vol. V.—34; Was Tennyson Consistent? by G. P. Lathrop, in American Catholic Quarterly, Vol. XVIII.—101; Genius of Tennyson, Spectator, Vol. LXIX.—528; Character Sketch of Tennyson, by William T. Stead, in Review of Reviews, Dec., 1892.

12. In what spirit did Tennyson receive criticism of his work?
13. What of Tennyson as an institutional poet?
14. How did Tennyson view institutions in France and elsewhere as compared with those of England?
15. What is the most vitalized and emphasized idea set forth in Tennyson's poems?
16. Why is Tennyson's work so highly cherished by women?
17. What is considered Tennyson's greatest poem?
18. Give some reasons why In Memoriam is considered his greatest poem.
19. What of The Idylls of the King?
20. In how much does Tennyson solve the woman question in "The Princess?"
21. In what light did Van Dyke view The Princess?

22. What of Tennyson as a balladist?  
 23. Whom did Tennyson succeed as poet laureate?  
 24. What of his career as laureate?  
 25. What of Tennyson's dramas?  
 26. Taking all phases of Tennyson's work, how does he compare with our other great poets?

SUGGESTED TOPICS FOR PAPERS AND PROGRAMS  
 —ENGLISH LITERATURE.

Illustrate from Tennyson's works the leading elements of his genius as a poet artist.  
 His interest in nature and in humanity.  
 His influence, artistic and literary.  
 The culture, refinement and intellectual freedom of his time.

## THE WONDROUS ROSE.

BY B. AND G.

A blushing rose, with graceful pose,—  
 It seemed of fairy birth!  
 Its fragrance rare once deigned to share  
 With me, a child of earth.

A subtle grace filled all the place  
 Around about my room;  
 Though it was night and dim my light,  
 Yet banished was all gloom.

And soon it seemed as if there gleamed  
 From every petal red  
 A radiance rare that everywhere  
 A blessing seemed to shed.

The wonder grew, no more I knew  
 The common things of yore,  
 For all about, within, without  
 A marvelous beauty bore!

My simple rose, with modest pose,  
 Seemed changing all the place!  
 "Dear little flower, what is your power?  
 From whence this wondrous grace?"

For forty hours among sweet flowers,  
 It decked the altar where  
 The candle's light and colors bright  
 Made harmony most rare.

For forty hours, with other flowers,  
 It waited there to see,  
 With angels bright, the wondrous sight,  
 Our Lord come forth to *me!*

## THE WORK OF THE STUDY CLASS.

BY THOMAS O'HAGAN, M. A., PH. D.

It goes without saying that the aim of the Study Class, which is to give purpose and plan to reading and study, is a commendable one. There is method and order in the work of nature, there should be method and order in the work of man. Without this method, without this order, study is entirely void of fruitful results, and reading, which should make a full man, gives him, as Carlyle would say, no grip on the eternities of things.

It should also be always remembered that literature is an evolution of life, and that the poet is a seer as well as a singer. Those who make of literature naught but a knowledge subject, pause at the threshold whereby is gained entrance into the very holy of holies of literature. The light burns upon the altar within and the great Orb of Beauty and Truth fills the cloister windows with a glory begotten not of the world, but of the spirit within.

The study Class aims to be directive, suggestive and helpful—it aims at substituting for scattered and random work well defined and rounded labor, characterized by a thoroughness and sincerity worthy of true scholarship and culture. Its sphere is supplementary and complementary. It does not assume to take the place of a college or university course, it is rather intended as a supplementary work in connection with the literary courses in our colleges and convents, and as outlining the character of study which might be profitably pursued in our Reading Circles.

Already the answers to the first set of questions in English Epochal Poets have been examined, and the second set of questions, dealing with the genius and character of Shakspeare, Milton and Pope, are now in the hands of the members of the Class.

It may be alleged that these questions are too comprehensive—beyond the intellectual plane of many of our Reading Circles, but when it is remembered that the text supplied the members of the Class through the REVIEW will clearly meet all the questions asked, there is not much room for complaint upon this score.

Again, it may be contended that it is impossible to adequately answer eight questions in literature within the compass of four pages. Here comes in the true test of our work. It is only after a student has thought his way through a subject and thoroughly grasped it that he is able to gather up the pith of its truth and teaching and express it at once in language both clear and terse.

That many members of the Study Class know the full value of this clearness and terseness is evident from the character of the answers that are being returned to the questions. We will take the liberty here of noting some of the best answers that have been sent in, which, while not perfect, are certainly approximate to it, and in many instances have merited a maximum mark. It would be well if members of the Study Class would place these answers side by side with those of their

own papers and see wherein their work falls short.

To the first question, "Briefly indicate Chaucer's chief qualities of excellence as set forth in the *Canterbury Tales*, and note the reflection of English life and manners in the poem," the following excellent answer comes from Mt. St. Joseph's Convent, Chestnut Hill, Philadelphia:

"The plan of the *Canterbury Tales* is, in itself, singularly happy, enabling the poet to place before us a collection of admirable daguerreotypes of the various classes of English society. The pilgrims are persons of all ranks and classes of society. In the inimitable description of manners, persons and dress, and all the equipage with which the poet has introduced them, we have a minute portrait gallery of the social state of England in the fourteenth century. Campbell says: 'What an intimate scene of English life in the fourteenth century do we enjoy in these tales beyond what history displays by glimpses through the stormy atmosphere of her scenes, or the antiquary can discover by the cold light of his researches.'

"Quaint as they are they are the very quintessence of human nature. They live yet fresh, vivid, passionate and strong, as they did on their way to the tomb of St. Thomas upward of five hundred years ago. They can never die, never grow old; in the charm that envelops them is a strength that will outlast a thousand years. Besides for sustained beauty, for continuous charm, his verse has never been surpassed. He possesses the art of narration in its perfection; he is never for a moment dull, never cloy his readers with excess of sweetness. He is the most direct of story-tellers, and his narrative is never bald or thin;—he is ever ready with a touch of humour, philosophy, or vivid description, to hold our interest."

Here is a very creditable answer from St. Clara's Academy, Sinsinawa,

Wis., the question being, "Contrast as poets Chaucer, Dante, and Shakspeare, and vindicate Chaucer's right to the title of "The Morning Star of English Literature:"

"By comparing Shakspeare and Chaucer we find that the former was a dramatic and the latter an epic poet. They both possessed a great knowledge of man, but Shakspeare seemed to know man in a more universal way, while Chaucer knew only the men of his own country and time. They were both great lovers of nature. If one who can tell a story well may be said to possess dramatic power, then certainly Chaucer has a right to that title.

"When the language of England was broken up into numerous dialects, Chaucer appeared to combine what was best and purest in each into one grand language, English. So, too, when the language of Italy was in the same state of chaos, Dante came forward, and by his genius guided it through this chaotic darkness, leading it out into the fullness of light and beauty.

"Both Chaucer and Dante are masters in their chosen realms of poetry. The former deals with external life, the latter is concerned with the soul.

"Chaucer may well be called "The Morning Star of English Literature," for although many great writers have lived since his time, and perhaps have written even better, yet it is because of the rays of his genius shed across the fourteenth century that these succeeding writers have been able to see and pursue so clearly the literary path before them."

Let me supplement this answer with another, dealing with the same question, which comes from St. Mary's of the Woods, Vigo Co., Indiana. These two admirable answers show what can be done in a literary way by young ladies in our convents:

"Chaucer and Dante, masters alike in their respective realms of song, ap-

peared in the literary field at a time when their mother-tongues were both rent by a number of conflicting dialects.

"Chaucer dealt with the outside world and the concrete relations existing between men and things, and moralized, as it were, incidentally. Dante travelled into the spiritual world, but deals no less with man in the most important relations, those that concern his destiny. Dropping material realities he proceeds with the immortal soul, blending possibility with actuality, surrounding truth of doctrine with colors of fancy in non-essential points, thus blending the real with the ideal in a manner eminently felicitous.

"Dante represents God as a just and mighty Judge; Chaucer as a kind and loving Father. Chaucer was an epic, Shakspeare a dramatic poet, and their treatment of characters under extremely different conditions renders it impossible for a satisfactory comparison to be made. In his wonderful and extensive knowledge of human nature Shakspeare is second to none, but Chaucer deserves next place, while, as a narrative poet, he deserves mention among four of the world's greatest story-tellers."

The following brief but pointed answer to the third question, "Discuss Chaucer's religious attitude, and write a note on the influence of his genius," sent in by a young lady from the Convent of Holy Names, Hochelaga, Montreal, is quite satisfactory in its general drift, though, of course, not quite full enough:

"Many infer from Chaucer's attacks upon monks that he was a Wickliffite, and his connection with John of Gaunt, the avowed protector of that heretic, would possibly lead him to sympathize with the new opinions, but it is remarkable that he is never betrayed into a sneer at the doctrine of the Church.

"His sincere remorse for the coarseness and indelicacy of many of his

writings: his pleadings for mercy: his hope that the good he did in some of his writings might plead for him at the judgment seat, incline us to believe he was at least a repentant Catholic.

"It were futile to deny Chaucer's influence on our literature. All our great poets have paid him the tribute of imitation. What stronger proof could be exacted?"

To the fourth question, "Point out the chief merits and defects of the *Faerie Queene*," this very satisfactory answer comes from a member of the Study Class residing in Cincinnati, Ohio:

"We admire 'The *Faerie Queene*' for its ideal estimate of life, its high standard of morality, and the quaint stableness of its imagery. We appreciate also the beauty and melody of Spenser's verse, especially that swinging, haunting, ever-recurring rhythm so characteristic of the Spenserian stanza. Yes, it has its defects, too; one being its lack of artistic unity. Again, it does not account for itself, and necessitates looking elsewhere for an explanation and key. But its most marked defect is the abundance of ethical abstractions which weary even the most patient reader."

From Hochelaga Convent, Montreal, Canada, comes this creditable answer to the fifth question, "Chaucer was a realist: Spenser an idealist. Discuss this:"

"That Chaucer was a realist and Spenser an idealist is very evident in their writings. Chaucer had an accurate knowledge of men as men, and painted them as he saw them, true to life, in all their strength and weakness, in various moods, under various conditions, humorous or pathetic, as the case might be. Spenser treats of a world far removed from ours—a world suitable to the dreamer, peopled with visions of fairies, goddesses, nymphs, knights and ladies and beauties that belong to regions not traversed by the ordinary mortal."

Here is a very satisfactory answer to the sixth question, "Write a note explaining the Spenserian stanza and illustrate its pictorial adaptedness," sent in from St. Mary's Academy, Portland, Oregon:

"The Spenserian stanza consists of eight lines, ten syllables each, forming two quatrains with three rhymes, and a ninth line of twelve syllables, called an Alexanderine, and rhyming with the eighth. Its compact nature and sweeping close adapt it to pictorial effect in verse:

I stood in Venice on the Bridge of Sighs;  
A palace and a prison on each hand:  
I saw from out the wave her structures rise  
As from the stroke of the enchanter's wand:  
A thousand years their cloudy wings expand  
Around me and a dying glory smiles  
O'er the far times when many a subject land  
Looked to the winged Lion's marble piles  
Where Venice sat in state throned on her  
hundred isles!"

A member of the Study Class in Manchester, N. H., furnishes this excellent answer to the seventh question, "What was the condition of the drama in England when Shakspeare appeared, and write a brief note on an Elizabethan theatre:"

"The earliest form of the English drama was the Miracle Play, enacted by or under the supervision of the clergy. These plays gave place to the Moralities, in which the scriptural characters were replaced by Virtues and Vices. The Moralities were followed by the Interludes. Human life now took the place of allegory, and with this change came a great awakening and interest, and the true birth of the drama in England. A few years later saw its marvellous growth and its perfection under the master hand of Shakspeare.

"The theatre of the Elizabethan period was a wooden building open to the sun and rain. On either side of the rude stage were rows of seats, where the upper class sat and smoked. The remainder of the audience stood in the pit. Behind the stage was a sort of

gallery for the use of the actors, while a strip of canvas or a faded tapestry was the only attempt at scenery."

From the Ursuline Convent, San Antonio, Texas, comes this very full and satisfactory answer to the eighth and last question, "Give the sources of Shakspeare's leading tragedies, and note the evolution of his verse in the dramas:"

"To a story in the Danish Chronicles of Saxo Grammaticus, published in Belleforest's *Histoires Tragiques*, and of which an English translation appeared in 1608, may be traced the source of Hamlet, one of Shakspeare's great tragedies.

"The source of Macbeth is to be reached in Holinshed's Chronicles. A Latin play on the same subject, given in honor of King James, in 1605, on the occasion of his first visit to Oxford, may have suggested this tragedy to the fruitful mind of Shakspeare. The Italian story, Cinthio's *Hecatommithi*, which Shakspeare probably read in the original, afforded him the material on which to base the tragedy of Othello. The principal outlines of King Lear are given in the *Historia Pretoria* of Geoffrey Monmouth, who derived his information from some Celtic legend.

"With the ripening of Shakspeare's genius the character of his verse gradually underwent a change from the recitative, or metre bound, in his earlier dramas, to the spontaneous, where the verse is in complete subservience to the thought."

I think it will be conceded that these answers give evidence of a good deal of careful study and careful reading—a good deal of original thinking, and a fairly exact knowledge of the subject under consideration. What can be done by fifty or one hundred can assuredly be accomplished by five hundred or a thousand. My inference is that this Study Class should have an enroll-

ment of one thousand members, and if all our covents, North, South, East and West, would give the enthusiastic support accorded it by St. Clara's Academy, Sinsinawa Mound, Wis.; Mt. St. Joseph's Academy, Chestnut Hill, Philadelphia, Pa.; and St. Mary's of the Woods, Vigo Co., Indiana; the membership of the Class would quickly reach a thousand.

The work is both serious and practical, not trifling or theoretical. It is but an honest effort to do on a small scale what the managers of the *Cosmopolitan Magazine* are successfully carry-

ing out in the establishment of a People's University through correspondence. A real disciple of knowledge reaches out for truth on every side—through the narrow lanes of thought as well as high up within the sweep and current upon the mountain side, wherever circumstance or fortune guides his foot or lights his eye—the meadow page, the scroll of heaven, the feathered friends that warble in the grove, the wintry psalm of years, all these inspire, exalt and teach. If we would be true students we must learn to reverently bow down before the least of these.

## READING CIRCLE DEPARTMENT, 1897-'98.

### OUTLINE FOR WEEKLY STUDY AND REVIEW—MAY-JUNE.

#### OUTLINE OF REQUIRED READING.

*First Week.*—Lectures on the Early Church.—O'Connell. Chapter III., The Nations—the Building.

*Second Week.*—Chapters of Bible Study.—Heuser. Chapter XX., The Vulgate and the Revised Protestant Version of the Bible.

*Third Week.*—Lectures on the Early Church. Chapter IV., The Persecutions—the Storm.

*Fourth Week.*—Chapters of Bible Study. Chapter XXI., The Position of the Church in the Present State of the Scientific Controversy Regarding the Bible; XXII., Mysterious Characters.

#### QUESTIONS.

*Lectures on the Early Church.*

#### FIRST WEEK.—THE NATIONS—THE BUILDING.

1. Was the number of converts to the new faith in the beginning wonderfully great or inconsiderately few?

2. What was the character, intellectually and socially, of the first believers in Christianity?

3. Can the propagation of the faith among the nations be attributed to purely natural causes or to the Divinity of its origin and its providential protection?

4. What does Renan say of the propagation of the faith as it is recounted in the acts of the Apostles and the letters of St. Paul?

5. What admissions do Gibbon and Montesquieu make?

6. Where is the story of the propagation of the faith in the earliest times best studied?

7. Considering the credibility of the documents from a purely historical standpoint, what weight of authority has the testimony of Luke, the Evangelist?

8. According to the acts of the Apostles, what was the number of those baptized on the day of Pentecost; and by St. Peter at the gate of the Temple?

9. What effect had this great number of conversions on the High Priests and Pharisees?

10. What effect did the fierce persecutions raised against the Church in Jerusalem have in carrying the faith to other lands?

11. What was the result of the missionary labors of St. Barnabas and St. Paul at Antioch?

12. Show how the persecution by the Jews against the faithful proves that the latter must have been numerous.

13. What writers, during the apostolic

times, give testimony of the great multitude of people who embraced the faith in various countries?

14. What is the object of those who assert that the Church's following is made up and, from the first, always consisted of people worthy of small consideration?

15. Name some of the rich, the powerful, and the learned who embraced Christianity during the apostolic times.

16. What two religions prevailed at the beginning of Christianity?

17. Characterize these religions.

18. What were the causes that gave these religions the strongest possible hold upon the people who professed them?

19. What opinion did the followers of these religions entertain of the religion of Christ?

20. What opinion did they entertain of Christ himself?

21. What effect did the uniting of nearly all the world, under the single dominion of the Roman Empire, have on the propagation of Christianity?

22. Name the various countries that embraced Christianity.

**THIRD WEEK.—THE PERSECUTIONS—THE STORM.**

1. Name some of the causes for the persecutions against the Christians.

2. What were the occasions of these persecutions?

3. What were the pretexts of the persecutions?

4. What was their extent?

5. What was their duration?

6. Illustrate their philosophy.

7. Give the number of the early persecutions.

8. Why do the enemies of the Church endeavor to extenuate the fierceness of the persecutions, and diminish the number of the martyrs?

9. How is Paul Allard's "History of the Persecutions of the First Two Centuries" regarded?

10. Sum up briefly the condition of society during the era of the early persecutions.

11. From what cause does the first legal persecution date its origin?

12. Describe the punishments allotted to the Christian martyrs.

13. Name some of those who first gave their life for the faith.

14. What was the origin of the term, "The Thundering Legion?"

15. What does the survival of the Church through all these dreadful persecutions prove?

*Chapters of Bible Study.*

**SECOND WEEK.—THE VULGATE AND THE REVISED PROTESTANT VERSION OF THE BIBLE.**

1. What do Catholics claim for their Bible in point of fidelity to the original?

2. What proof have we for such a claim?

3. If we compare the first Protestant English version with all the succeeding revisions made at various times by the English Protestants, what do we find? What does this comparison prove?

4. Name some of the doctrines of the Catholic Church which the so-called reformers rejected.

5. How did they justify their rejection of these doctrines?

6. What is the meaning of the term "apocryphal?"

7. Does the Church reject these so-called apocryphal books of the Bible?

8. Summarize, briefly, the history of the King James' version of the Bible.

9. Why was the revision of 1881-'85 made.

10. Who were engaged in the work of this revision?

11. How many corrections were made in the New Testament alone? How many omissions?

12. What do these changes and omissions prove, as to the authenticity of the King James' Bible?

13. What change was made by the revisers of the "Authorized (Protestant) Version," regarding communion under one kind?

14. How did they treat the question of celibacy?

15. Show how they got a degree nearer to the old Catholic version and practice of confession.

16. What important change has been introduced in their treatment of the Lord's Prayer?

17. Whence does the difference arise with the Catholic and Protestant Bibles in regard to the writing of different names, especially in the Old Testament?

18. Which is the safer to follow on such



points as to the pronunciation of proper names—the Hebrew or the Greek? Why?

19. In comparing the two versions, the Authorized Protestant Version and the English Catholic Version, commonly called the Douay Bible, what inference must be drawn as to the peculiar character or merits of the latter?

20. Give, briefly, the history of the Catholic Vulgate.

21. How have the Protestant revisions done Catholics a service?

#### FOURTH WEEK.

1. Give an illustration of the old text of the Bible, which had no vowels, no division of words and sentences.

2. What is the result of the study of the Bible as to the conclusion of the great majority of scientific men?

3. How many variations are allowed in the New Testament alone in the different MSS of which we possess any trace?

4. What fact do these variations establish?

5. Why do not whatever changes may have crept into the text of the Bible,

through inadvertence of copyists or defective translations into other languages, effect the moral and dogmatic teaching of the Catholic Church?

6. What does the Council of Trent state about the Vulgate edition? Why?

7. What has the Church defined regarding the Vulgate?

8. What advantage does the Vulgate enjoy from a scientific point of view?

9. Do the multifarious theories about the Bible, and the various possible senses of its words and passages, effect the Church?

10. How has the examination of the critical integrity of the Bible effected the Church?

11. What is the meaning of the term, "higher criticism?" "Lower criticism?"

12. What effect is archaeological researches having on the Old Testament history?

13. Where have the discoveries of ancient monuments been found, principally?

14. Explain the manner of unravelling the mysterious threads of the Persian script?

15. What do the discoveries of archaeological documents disclose?

### READING CIRCLE SONG.

BY THE REV. MORTIMER E. TWOMEY.

We have searched in the woodland for beauty,  
We have stood on the bank of a stream,  
We have walked in the path stern of duty,  
To us life is aye more than a dream.

For we know that our minds are for knowledge,  
By the will of their Lord fashioned true,  
And we look on the world as a college,  
Where each scholar his part should well do.

And we glean where we can of the treasures  
Hoarded up in the mines of the past,  
And we find in this task of our pleasures  
The most true, for we know it will last.

And we share of our gleanings with others,  
Who in turn share their own with us too,  
Like to children who love with their mothers,  
Giving and taking the good and true.

Lo, our Circle's ambition is ever  
On the heights of bold Science to climb,  
With a strong and a willing endeavor  
To the Tone, while He gives us the time.

## READING CIRCLE CHRONICLE.

### **In Memoriam.**

The Fenelon Reading Circle Tuesday evening, May 3d, paid its tribute of respect to the memory of the Rev. James H. Mitchell, LL. D., an honorary member of the organization, and ever one of its staunchest friends, and the Pouch Gallery was crowded to its complete capacity by those who came to join with the three hundred and odd representatives of the Fenelon in showing their esteem and veneration for the dead priest, so dearly beloved throughout the entire diocese. The Rev. J. P. McGinley, director of the Circle, presided, and among the other clergymen present were the Revs. Father Malone, Coan, W. B. Farrell, Ferry, Thomas O'Brien, Smith, Naddy, O'Hara, Sheehy, of Jersey City, and Malloy. The speakers were the Rev. Edward W. McCarty, rector of St. Augustine's Church, who spoke eloquently of Father Mitchell as a priest, and John W. Haaren, a member of the Board of Trustees of the Catholic Summer School, and principal of Public School No. 10, who treated the character of Father Mitchell from the standpoint of the citizen. The musical program consisted of two solos. Mrs. Campbell-Keogh gave an impressive rendering of "Lead, Kindly Light," and Mrs. Frank Johnson sang "Fear Ye Not, O Israel," with much expression and artistic effect.

### **Carnival of "Our National Founders," Rochester, N. Y.**

The Carnival held at Fitzhugh Hall, Rochester, N. Y., April 28 to 30, for the benefit of the cottage building at Cliff Haven by The Rochester Cottage Association, was an artistic and a financial success; over one thousand dollars was realized, net. The cottage is now in course of construction.

The hall was completely transformed. On entering, one was transported to colonial days and times. Fair dames in costumes of stiff brocade and gallant cavaliers met you on every side. "Carroll Manor" was presided over by Charles Carroll of Carrollton, the most distinguished man Maryland has ever produced; by Mrs. Richard Caton and Marianne Caton, Marchioness of Wellesley.

"Faneuil Hall" was surrounded by fair Puritans in costume and colonial dames. "The State House" of Philadelphia, with Quakers and pretty Quakeresses, together with William Penn. One feature of this booth was the massive liberty bell suspended from the ceiling, composed of pink and white roses. The "Federal Hall," New York, represented by the ladies and gentlemen of the Cathedral, was a vision of "ye olden days." There were colonial dames and ambassadors' wives in gorgeous gown and jewels, and many celebrated people were represented. "Mt. Vernon" was occupied by courtly dames of Virginia, members of St. Joseph's parish. The elegance, richness and appropriateness of the costumes would be difficult to describe. Tableaux were presented every night under the direction of Miss Fannie Moran. Meyering's orchestra discoursed sweet music; the appetizing odors of Virginia, New England and Dutch suppers filled the air. From Carroll Manor came sweet strains of "Maryland, My Maryland," sung by a double quartette from St. Bridget's choir. A souvenir book under the auspices of the Textura Club was prepared, and contained the program for each night, besides able articles by Rev. James P. Kiernan on "The Catholic Summer School of America," "George Eliot," by Rev. Thomas A. Hendrick; "The Monroe Doctrine," by Walter J. Duffy. The cover for the souvenir book was a striking poster in yellow and black, designed by Miss Fannie Murray. There was a matinee on Saturday afternoon for the children. The entertainment was under the auspices of Miss Cecelia Yawman. This was decidedly one of the most unique entertainments ever given in Rochester. Rev. J. P. Kiernan was indefatigable in his labors.

The following are the tableaux which were presented each evening:

"Martha Washington's Reception."—"The King's Daughter."—"Christ or Diana."—"Columbia."

Archbishop Williams, of Boston, sent a check of \$20 to Rev. T. A. Hendrick, as a donation to the "Faneuil Hall" booth.

On Saturday night as the members of the companies who took part in the tableau of "Columbia," and who were to part on the morrow for war, were leaving the hall, they were serenaded by a chorus consisting of Miss Emma Haeker, Miss Caroline Cramer, and other prominent vocalists, who sang "The Soldier's Farewell." It is rare to hear such singing or to witness a like scene. It was most affecting.

Cardinal Gibbons kindly sent a set of his works and an autograph letter to the Cardinal Newman Reading Circle to be disposed of at their Maryland booth.

Best wishes for the success of the entertainment were received from the John Boyle O'Reilly Circle, of Boston, and a suitable response was wired in return by the Rev. J. P. Kiernan.

In the contest for the ticket to the Summer School, Mr. James Connelly came out ahead, Miss Susie Quinn following close after; over five hundred dollars was realized in this contest.

The Rochester Reading Circles, by whom this grand carnival was presented, merit the praise bestowed upon them for the magnificent success which they achieved.

#### **John Boyle O'Reilly Circle, of Boston.**

The John Boyle O'Reilly Reading Circle utilized its regular meeting night, Thursday, April 28, for a whist party in the hall of the Catholic Union, of Boston, for its members and friends, in aid of the Summer School Cottage Fund. It was in charge of Miss Sabina G. Sweeney, assistant secretary of the Circle. The devoted members and friends were well represented and had a most enjoyable evening. John D. Drum, Esq., was master of ceremonies.

Miss Susan G. B. Garland donated the principal prizes. Other prizes were given by Mrs. K. A. Coney, Mrs. Sarah Ferris Devlin and Miss Mary Marlowe.

Miss Sweeney's returns were augmented by the generous gift of \$50 from an old friend of the Circle, and by offerings of \$5 apiece from each of the following: Mrs. Frederick McGrath, Mrs. Anna G. Murray and Mrs. C. C. Buckley.

Further donations to the building and furnishing fund, are as follows: The Right Rev. Matthew Harkins, D. D., Bishop of

Providence, R. I., \$75; a Friend, \$25; Mr. R. B. Fuller, Boston, \$25; Mr. M. Lester Madden, Boston, \$25; the Right Rev. Mgr. Thomas J. Conaty, D. D., rector Catholic University, \$10; the Rev. R. Neagle, P. R., Malden, \$10; P. M. Keating, Esq., Boston, \$10; the Rev. M. J. Doody, Chancellor, Boston, \$5.

Messrs. Prescott, Buckley & Callanan, of Keeseville, N. Y., are the contractors engaged to build the Boston cottage, and work is advancing rapidly.

#### **Catholic Union Circle, Cambridge, Mass.**

On Thursday evening, April 28, the cantata of "The Holy City" was presented in Union Hall, Cambridgeport, by the Catholic Union Reading Circle of Cambridge. A chorus of 125 mixed voices, assisted by an orchestra, all under the direction of Mr. Frederick E. Chapman, rendered in an artistic manner this beautiful composition of Alfred R. Gaul. Miss Anna E. Dowling presided at the piano, and Mrs. Ellen Holmes at the organ. The soloists were: Miss Anna E. Westervelt, soprano; Miss Teresa Maginnis, contralto; Mr. Michael J. Dwyer, tenor, and Mr. Thos. E. Clifford, baritone. The performances of these artists on this occasion added to their already high reputation.

A large and appreciative audience was in attendance, and the affair was a decided success.

#### **Notre Dame Reading Circle and St. Cecilia Society of Boston**

For the past five years Patriots' Day has been devoted by the members of the Notre Dame Reading Circle and the St. Cecilia Society of Boston, to a social reunion of the members and their friends. These two associations are composed of graduates and former pupils of the classical and music courses of the Academy of Notre Dame, and their meetings and reunions are held in its hall.

On April 19, a literary and musical program of a high degree of merit was admirably carried out.

First came a Rondo Capriccioso, op. 14, Mendelssohn, for two pianos, by Misses Dolan and Cahill, two young ladies who are just completing the gold medal course, and whose brilliant execution shows the diligent study they are giving to the masters.

Miss Ella M. Horgan, president of the

Reading Circle, followed in an address of welcome to the guests, and then expressed in graceful words the gratitude of the members to the directress of the Reading Circle, for her exposition of the "Divina Commedia," and suggestions for its study, as also to the teacher whose lectures on the "Nature and Elements of Poetry," helped them to greater appreciation of the difficult work of the year.

Very fittingly after this came the Reunion chorus, sung with a will to a familiar air.

A well-read and well-written essay on Dante, by Miss Katharine Barry, dealt with the great poet's time and environment, his personal character, and his life-work. This brief review of the year's study prepared the way for Miss Mary Mahony, Miss Frances Doherty and Miss Mary T. Carney, who, following the best interpreters of the "Divina Commedia," showed, by means of very large and beautiful painted charts, the construction and symbolism of the "Inferno," "Purgatorio," and "Paradiso," as conceived by the great Christian poet. They were listened to with absorbing interest; not a head turned from the picture, every eye following the pointer along the paths of pain and of glory seen by the master in his vision. Too much praise cannot be given to the happy idea of the charts, nor to the young ladies whose clear and forcible explanations must have been the outcome of earnest effort to familiarize themselves with the labors of the great Dante scholars.

The three parts were not taken consecutively. After the "Inferno," Miss Mary Hale brought home the idea to the heart by a sympathetic rendering of "Dante," Liszt's very difficult symphonic poem.

During the "Purgatorio" the Cecilians chanted a part of the "In Exitu Israel," and after it sang with fine effect Verdi's "Miserere," the solos by Misses Mealey and Melley. As the voices died away, Miss Mary McSweeney struck the opening chords of Thalberg's "La Straniera." Before the explanation of the "Paradiso," Miss Margaret Mealey sang "A Dream of Paradise," (Grey). Equally appropriate, and very pleasing after the "Paradiso," was the trio, "How Lovely Are Thy Dwellings," (Cagliero), rendered by Misses Melley, Dolan and Cahill.

Miss Amelia Rockett won delighted ap-

plause by her playing of Wieniawski's "Kujuiak," on the violin, Miss Alice Mullen at the piano.

A sacred chorus, "Felix Es," Czerny, by the Cecilians, ended a program which everybody declared so interesting as to be too short, though it had consumed two hours.

An informal reception followed, old teachers and pupils meeting and greeting after a year's separation. The hall was taxed to its utmost capacity.

#### **The Vaughan Circle, Joliet, Ill.**

We have here in Joliet a Reading Circle comprising forty members, who work with a zeal and an energy that, with their able directress, Miss Margaret L. Gibbons, has made their society a success. It has been named "The Vaughan Reading Circle," in compliment to Miss Mary E. Vaughan, whose patronage has been so liberally extended to the Circle, and whose material aid has so much benefitted it.

The society holds its meetings in the beautiful new school building erected by the pastor of St. Patrick's, the Rev. P. W. Dunne. The reverend father has made one floor of the building into a lecture room, or hall, which he has named Marquette Hall. Here, on Saturday evening, March 26, Miss Vaughan gave a most delightful talk (the lady objects to the word lecture) on "The Madonna in Art and Song."

The appropriateness of the lecture for this time, coming, as it did, in the devout season of Lent, and the reputation of the lady, filled the spacious hall with an appreciative assembly, among whom were many of our teachers.

It is very difficult for a lecturer when so much has been promised in advance, but Miss Vaughan fulfilled every promise, and all enjoyed a most delightful and instructive evening. She is a charming speaker; nothing is overdone or affected in her manner, and her greatest charm lies in her voice. It is one of those rare voices—soft, sweet and at the same time very powerful. She strikes one as being a great scholar and possessing a high sense of appreciation of that knowledge; she seems to get the best things out of the best literature and art. This is why her talk on the Madonna is so valuable. It was a magnificent success, and whenever Miss Vaughan appears in Joliet again she can be sure of a crowded house.

The audience was more than delighted with her charming personality, her accomplishments and the scholarly simplicity with which she sways the audience at her pleasure.

Miss Alice Dunne, a sister of the reverend father, preceded Miss Vaughan with an "Ave Maria," in a clear, rich soprano voice. She was loudly encored, but did not respond.

At the conclusion a trio was given by Mr. and Mrs. Schager and Miss Anna Collins. It was most beautifully rendered and they were compelled to repeat it in part.

ANNE BANNON,

For the Vaughan Reading Circle.

Wheeling, W. Va.

The Camillus Reading Circle last month gave a most unique and original entertainment for the sole benefit of its president, Rev. R. F. Harris, in whose honor the affair was so artistically arranged.

It was not a burlesque, but it was a mirrored reflection of the manners, tastes, customs, and sterling characteristics of each member of the club, who was shown as a wax figure, while her various traits were being discussed. The idea so quaintly carried out was first suggested by the last high water which entirely flooded the streets of Wheeling Island, and made it somewhat resemble that "White robed bride of the seas."

The far famed members of the C. R. C. were represented first in a fairy-like gondola gliding peacefully through Venice, when, owing to an optical delusion on the part of one of the occupants, who reached for the supposed object, the boat capsized, and only one fair damsel lived to tell the tale of woe, and it was this very tale, so sad in facts, so doleful in expression, that formed the entire entertainment of the evening's recreation.

ANNA L. LEE, Secretary.

**The Father Emmonds Circle, Iowa City, Iowa.**

The secretary of the Father Emmonds Circle reports as follows: "We have followed the work as outlined in the REVIEW, together with Christian Art and English Literature, interspersed with papers on literary subjects and topics of the day. The attendance has been good and the results most gratifying. There are eleven members in the Circle."

**St. Monica's Circle of Wives and Mothers, Albany, N. Y.**

St. Monica's Circle of Wives and Mothers was established in December, 1896, at Albany, N. Y., after long and earnest thought and prayer on the part of the Dominican Sisters. To bring Christian Mothers together at frequent intervals, not only for prayer and instruction, but for helpful social intercourse, for exchange in ideas concerning the great responsibility of wifehood and motherhood, with a view to uplifting home life and of modeling it upon the blessed life of Nazareth, such is the aim of the Circle. Nor is it only this. It is missionary in its object, for it is designed that after a period of earnest preparation these women shall extend the helping hand and counselling word to other wives and mothers, whose lives are cast in less lightsome places, and to yet others about to take upon themselves the responsibilities of marriage. From the beginning of the Circle such work has been done, though to a limited extent when compared with the need and with the possibilities of future work. But materially much help has been given to the poor.

The present interest of the Circle and present means of preparing for the future, outside of prayer, is the study of types of holy womanhood and the study of the Church in her passing daily life. The latter is pursued that the daily lives of her children may be lived out more perfectly in union with her. How much dearer the good old Church, to which so many non-Catholic eyes are turning, would be to us whom she has always sheltered, if we entered as deeply as we may into her inner life! Friends are dearer than acquaintances; often a closer knowledge of a person will change an acquaintance into a friend beloved. Too many of us make of the Church an acquaintance rather than a friend, and yet, on her side, she is the truest of friends—a mother!

St. Monica's Circle of Wives and Mothers is an evidence of the utility of sowing the Scriptural mustard seed if one would produce a tree, goodly in size, and fruit-bearing. It began with only three members, called one afternoon to the convent and addressed earnestly on the subject by one of the Sisters. The plan appealed not only to the three, but to others to whom they bore the

good tidings. Ninety-five were on the roll when warm weather called for vacation, many of the members going out of town during the heated term. With married women life is full of varied duties which naturally make it impossible that they should absent themselves from home with unbroken regularity, even to attend a Circle full of interest to them. Nevertheless the weekly attendance was always good, and by special arrangement the doings of the meeting were carried to the absent by attending members, that the thread of the work might not be broken. The second year opened, at close of vacation, with a goodly attendance of the most earnest members, and the numbers are fast drawing toward the previous membership. In no way does the work clash with any existing parochial work, but aims rather to set forth the duty of all to be representative members of their own parish.

The meetings occur every Wednesday afternoon at the Dominican Convent, 886 Madison Avenue, and consist of prayer, hymns, instruction and social intercourse. The prayer is brief and to the point. The Holy Spirit is called upon, and our Blessed Lady is invoked as patroness of America, the mother of joy and sorrow; her aid is sought that all may be grateful for life's daily blessings, and faithful in uplifting themselves, their children and their homes, for God's glory and the well-being of the country. St. Joseph, as foster-father of the Christ-Child, is invoked; St. Joachim and St. Anne, as parents of the Blessed Virgin; Blessed Jane d'Aga, mother of St. Dominic; St. Blanche, as a mother whose child was always holy; St. Monica, as a mother who won the holiness of her child by prayers and tears; St. Thomas Aquinas, as patron of schools; St. Aloysius, as patron of youth; Blessed Smelda, as patroness of first communicants; the Holy Innocents, as protectress of little children, and that so many children here in America may not die unbaptized; St. Rose of Lima, as patroness of all America, and a daughter of a Christian home; the Holy Angels, as ever present guides and protectors. It will thus be seen how practical are the lines along which the wives and mothers are being led. Then, too, devotion to the souls in Purgatory is set forth; the members are encouraged to keep

prayerfully before them any member whom death has called away, as their own to help to eternal rest.

As to the hymns, besides those in ordinary use, the Circle frequently uses one to St. Monica, composed especially for their organization by a Dominican Tertiary, and bearing practically upon their work. It is set to the old familiar air, "Fading, Still Fading," and is as follows:

"Holy St. Monica! we seek thy fond blessing,  
We who the pathways of earth are still pressing;  
Aid us to brighten our homes with love's smile,  
To keep far away all temptation and guile.  
Dangers are round us, but God is o'erhead,  
In light of His counsels, oh, aid us to tread!  
Holy Saint Monica! loving Saint Monica!  
watchful St. Monica!

Pray for us!

Holy Saint Monica! how much once depended  
On thy fond prayers with which sorrow long blended;  
Aid us to guide in their childhood and youth  
Lambs of Christ's fold in His grace and His truth;  
Aid us if God wills that, like thee, in tears,  
We draw benedictions upon future years.  
Holy Saint Monica! tender Saint Monica!  
patient Saint Monica!

Pray for us!

"Aid us, dear patron, by thy interceding,  
Thou who didst never grow weary in pleading!  
Aid us to turn in all needs unto Heaven,  
For help unto prayer hath God ever given.  
Aid us to trust all to His mighty power,  
Patiently biding His way and His hour.  
Holy Saint Monica! prayerful Saint Monica!  
powerful Saint Monica!

Pray for us!"

The instructions given by the Sister in charge bear upon types of holy womanhood, and the spirit, doctrine, and practice of the Church. As to the social features, members may gather early, when the Sister in charge is free to converse with them, and they are free to converse with one another; and after the meetings, until five o'clock, members may remain at the convent. A circulating

library is attached to the convent, from which they may carry books home.

The meetings are held in St. Catherine of Siena's hall, to which a portion of the upper floor of the convent is devoted; but it is hoped that in the near future the hall building fund may reach a point which will authorize the Sisters to erect a hall upon their grounds. Plans are already matured and designs drawn. The building is not only intended for the Christian mothers' meetings, but for the Reading and Bible Circles, Christian doctrine classes, meeting of Children of Mary, Dominican Tertiaries, and all such gatherings embraced within the retreat work of the Dominican nuns. Among the many good offices set forth for the Circle is that of interesting themselves in a friendly way in the children of a departed member.

The Dominicans of Albany, whose special work is to help in mental and spiritual ways

women of the world, are keenly awake to the needs of our country, and keep closely in touch with the advance methods of the Church. Hence it is no wonder that one finds them interested practically in non-Catholic missionary work. This being so, it is no surprise to hear that their circles and classes are open to non-Catholics who desire to visit them, and that prayer for America's spiritual weal is frequent there, and frequently besought among those who enter the convent portals, either for circles and classes of Christian doctrine, or for the hospitality of the house during days of spiritual retreat, or restful retirement. And this is in keeping with the name of "daughter of St. Dominic," daughter of a spiritual father who, to spread the truth, built up a new religious family in the Church, one that has outlived the storms of nearly seven centuries.

MARGARET E. JORDAN.

### IDEALS.

BY ELEANOR R. COX.

St. Gabriel's Reading Circle, New York.

To live within the world, yet keep  
Our hearts above its sordid ways,  
To walk full-fronted with our days  
And of their fairest sowing reap.

To hold to Truth for Truth's own sake  
In great or little, good or ill;  
And let the end be as it will,  
Each moment its own record make.

To keep, however runs the tide  
High Hope and Faith to breast its force,  
And walk unshaken in our course,  
By fear of men, or hate or pride.

To list not with dumb lips, the creed  
That Honor is a fashion old,  
That merit's measure all is gold,  
And high, true gods are Self and Greed.

With clear, keen eyes, to watch the goal,  
And through glad days and days of pain,  
Speed onward o'er the lessening plain  
With swift steps and unswerving soul.

To follow where His footsteps trod,  
Who walked the world that men might know  
What manhood is, and thence to grow  
From sons of earth to heirs of God.

## THE CATHOLIC SUMMER SCHOOL OF AMERICA.

ASSEMBLY GROUNDS, CLIFF HAVEN, NEAR PLATTSBURG, N. Y., ON LAKE CHAMPLAIN.

SEVENTH SESSION, JULY 10TH TO AUGUST 27TH, 1898.

The Catholic Summer School of America extends to all its friends and patrons a cordial invitation for the session of '98. The work of this year will be inaugurated on Sunday, July 10, with a Solemn Mass, celebrated in the beautiful church of St. John the Evangelist, at Plattsburg, by the Right Rev. Henry Gabriels, D. D., Bishop of Ogdensburg. The solemn functions on the other Sundays will be performed by some of the most eminent prelates of the United States, among whom will be Cardinal Gibbons, the Apostolic Delegate and the Most Rev. Archbishop of New York.

In the April issue of the *Review* was published an account of some of the lecturers and subjects on the program for the session of 1898. We can now give, approximately, the order in which the lecturers will appear. This is not a complete list of those who will appear.

### SCHEDULE OF DATES.

*First Week, July 11-15.*—Rev. Charles Warren Currier; Rev. Thomas P. McLoughlin, S. T. L.

*Second Week, July 18-22.*—Rev. W. J. Kerby, D. D.; Rev. J. F. X. O'Connor, S. J.

*Third Week, July 25-29.*—Miss K. E. Hogan; Mrs. F. Rolph Hayward; Mrs. D. J. O'Mahoney.

*Fourth Week, August 1-5.*—Rev. Hugh T. Henry; Miss Anna Caulfield.

*Fifth Week, August 8-12.*—Rev. D. J. McMahon, D. D.; Brother Potamian; Mr. Alexis Coleman.

*Sixth Week, August 15-19.*—Rev. Thomas S. Gasson, S. J.; Henry Austin Adams, M. A.

*Seventh Week, August 22-26.*—Rev. John Talbot Smith, LL. D.; John J. Delany, M. A.

Reading Circle Day is assigned for August 19.

Beginning August 8, a series of papers will be read and discussed bearing on many practical thesis of charitable work. On the evening of August 10, the Hon. Edmund O'Connor, of Binghamton, N. Y., will speak

on "Charity in its Relation to City Government."

Sunday-school Teachers will have many topics of importance for their work presented for discussion on August 11.

Round Table Talks on interesting topics will be arranged for every week of the session.

### THE PRIMARY IMPORT OF THE CATHOLIC SUMMER SCHOOL.

The late Brother Azarias clearly defined the educational phase of the Catholic Summer School as follows:

"The primary import of the Catholic Summer School is this:

"To give from the most authoritative sources among our Catholic writers and thinkers the Catholic point of view on all the issues of the day in history, in literature, in philosophy, in political science, upon the economic problems that are agitating the world, upon the relations between science and religion; to state in the clearest possible terms the principle underlying truth in each and all these subjects; to remove false assumptions and correct false statements; to pursue the calumnies and slanders uttered against our creed and our Church to their last lurking place. Our reading Catholics, in the busy round of their daily occupations, heedlessly snatch out of the secular journals and magazines undigested opinions upon important subjects, opinions hastily written and not infrequently erroneously expressed; men and events, theories and schemes and projects are discussed upon unsound principles and assumptions which the readers have but scant time to unravel and rectify; the poison of these false premises enters into their thinking, corrodes their reasoning, and unconsciously they accept as truth conclusions that are only distortions of truth. It is among the chief sources of the Summer School to supply antidotes for this poison. And therefore the ablest and best equipped among our Catholic leaders of thought,



whether lay or clerical, are brought face to face with a cultured Catholic audience, and give their listeners the fruits of life-long studies in those departments of science or letters in which they have become eminent. They state in single lectures or in courses of lectures such principles and facts and methods as may afterwards be used and applied in one's reading for the detection of error and the discovery of truth. To achieve such work is the mission of the Catholic Summer School, and, therefore, does it in all propriety, and in all justice, take a place in our Catholic system of education."

#### RECREATION AND ENTERTAINMENT.

The Summer School is not a place for a one-sided development. It combines with its educational advantages ample opportunities for healthful recreation and profitable entertainment. To repeat what has already been said, the Summer School affords an ideal pleasure resort for a summer vacation. Its location is superb. Every portion of its property commands beautiful views of the enchanting Lake Champlain, the majestic Adirondack Mountains, and the graceful Vermont hills. It is easily accessible from New York and from the principal larger cities. It affords every opportunity for rest and healthful recreation of all kinds—boating, fishing, bathing, walking, riding, driving, mountain climbing, bowling, bicycling, tennis, golf—and gives to the lover of Nature an opportunity of viewing some of the most beautiful scenes in this country. Moreover, Catholics are here sure to meet delightful people, many celebrities in the intellectual, and dignitaries of the ecclesiastical world. They can own their summer homes, and build cottages or palaces according to their tastes and means, and thus they will have the privilege of building up a Catholic settlement which is sure to exert a potent influence on the welfare of the Church in this country.

#### PLACES OF INTEREST WITHIN EASY REACH OF THE SUMMER SCHOOL.

Following are a few of the many notable places that may be visited while at the Summer School:

The AUSABLE CHASM is within a short distance,—about eight miles—and can be reached by rail, boat, and pleasant carriage

drives. Having seen AUSABLE CHASM you have seen one of the marvels of America.

Saturday excursions may be planned for LAKE GEORGE, SARATOGA, the ADIRONDACKS, MONTREAL, QUEBEC, and the SHRINE OF ST. ANNE DE BEAUPRÉ, and day excursions to FORT MONTGOMERY, FORT ETHAN ALLEN, the new U. S. CAVALRY POST, the historic remains of the forts at CROWN POINT and TICONDEROGA, and the ISLANDS OF LAKE CHAMPLAIN. The largest military post in the East is close by, with its social attractions, dress parades, music, guard mounts and drills, while the superb park of the Hotel Champlain, to which the Summer School members are welcome, adjoins the Assembly Grounds. Among its many other attractions, this park now possesses a fine golf course.

#### YACHTING, FISHING, HUNTING AND BATHING.

To the yachtsmen, canoeist and angler Lake Champlain offers attractions unsurpassed. The best fishing and hunting are within a short distance, among the islands in the northern part of the lake.

For rowing, the facilities are ample and perfectly safe. A beautiful bay furnishes a well sheltered harbor, and a large number of the famous St. Lawrence River cedar row-boats are provided.

The late Hon. Joseph J. O'Donohue, of New York, donated his beautiful steam yacht, the *Iroquois*, to the Rev. M. J. Lavelle, president of the Summer School, for the use of the School.

The Summer School bay has the best sand beach along the shores of Lake Champlain. The excellence of this beach and the charms and purity of the water has made bathing very popular at the Summer School. So attractive is this recreation that it was found necessary to build a large number of new bath houses during the session of 1897.

#### BICYCLING, TENNIS, RIDING AND DRIVING, BASE BALL AND GOLF.

Hundreds of wheels are to be seen at Cliff Haven. The roads are good and there are many of them, besides there is an excellent mile track around part of the Assembly Grounds. A first-class bicycle livery has been established on the grounds.

Several splendid tennis courts are open for tournaments or private practice.

Horses and carriages may be secured at very reasonable prices for trips around the famous Cumberland Head, to Ausable Chasm, and to other delightful places.

The grounds for Baseball and Golf are unsurpassed; other outdoor athletic games may be indulged in.

THE HEALTHFULNESS OF PLATTSBURG.—EXPERT TESTIMONY.

Valentine Brown, M. D., president of the Board of Health, Yonkers, N. Y., says of the healthfulness of the Summer School:

"The salubrity of this invigorating locality is remarkable, judging from the published records of her vital statistics. Looking over the state report of mortality, I find that Plattsburg ranks among the first in the Empire State in the very important matters of health and longevity, a fact which in itself speaks volumes. . . . .

"Situated as Plattsburg is, girt round with river, lake, and mountain scenery, in the path of the pure breezes which sweep down from the great Adirondacks and across from the lovely slopes of the Green Mountains, enjoying, also, as before intimated, a front rank in state health reports, it only remains for the Catholic Summer School student to more emphatically demonstrate its claims to become the idyllic retreat of thousands in search of that pearl above price—*health of mind and body.*"

LOCATION AND EQUIPMENT.

The Catholic Summer School of America or, as it is sometimes called, the Champlain Assembly, is located at Cliff Haven, three miles south of Plattsburg, on the western shore of beautiful Lake Champlain. The grounds cover four hundred and fifty acres, on which have been erected a number of beautiful, costly and appropriate buildings. The Auditorium is capable of seating more than a thousand people. The Chapel is not as large as we hope to see it some day, but it is bright, cozy, pretty and devotional. The Champlain Club cannot be surpassed for beauty of architecture, and comfort of accommodation.

The Philadelphia Cottage, the first erected by private enterprise upon the grounds, overlooks the Lake and is the home, during the entire Session, of a large delegation from the City of Brotherly Love.

The New York Cottage was the pride of the institution last year. Spacious and beautiful, with wide spreading piazzas and awnings, it proved too small to content the number of Gothamites, who sought a home beneath its roof.

Father Healy's Cottage and the buildings now being erected by Boston and Rochester will be found comfortable and attractive.

There are five smaller cottages capable of accommodating from ten to twenty persons each. We recommend these to families. They can be rented at the rate of two to three hundred dollars, according to size.

PLAN OF DEVELOPMENT.

The purpose of the trustees is to provide for a summer settlement which, in the near future, will aggregate five thousand souls. This will require provision for a great many summer cottages, which will be built, not, of course, all at once, but as the needs of purchasers of sites shall require. Meanwhile plans have been prepared by eminent engineers and sanitary experts that provide for all the contingencies arising from the assembling of such a large number of people for a period varying from one to three or four months. A perfect system of sewerage, water supply, and lighting has been planned in advance, to be developed as the growth of the settlement shall demand. The grounds will be laid out so as to make them attractive in appearance. This will be accomplished by means of winding roads, and by preserving the forest groves, natural elevations, particularly pleasing trees now existing, improving these natural advantages as far as art can.

For plan of grounds, and price of cottage sites, address the offices named below.

WHY YOU SHOULD BUILD A COTTAGE AT THE SUMMER SCHOOL.

You should build a cottage at Cliff Haven and take your family there every summer for the sake of having them live, for a part of every year, at least, in a Catholic community. For two or three months out of the twelve they will be in Catholic atmosphere; surrounded by persons of their own way of thinking and believing in religious matters. They will become accustomed to the application of Catholic principles to all the affairs of life, small and great, and thus

have every reason to be proud of their religion. For this, more than for the intellectual part; for the moral and unconsciously educational, rather than for technical instruction, even from our able and brilliant Catholic lecturers and teachers, should you make your summer home at Cliff Haven.

#### LIVING AT THE SUMMER SCHOOL.

Ample accommodations for boarding and lodgings will be provided both on the Assembly Grounds and in the village of Plattsburg.

On the Grounds, a number of cottages will furnish lodging accommodations to a large number of persons, while board may be had at the restaurant, which is less than five minutes' walk from the farthest cottage. This restaurant will be so managed that perfect satisfaction may be guaranteed.

#### COTTAGES FOR RENT.

The cottages are beautiful in design and furnished with all modern conveniences of running water, baths, and electric light, and all are situated so as to command perfect views of the charming scenery around. These cottages will be rented at reasonable terms to families, clubs, associations from the various cities, or by single rooms to individuals.

The village of Plattsburg is distant but fifteen minutes ride by trolley line from the Assembly Grounds. There a very large number can be accommodated among the best private families of the village, at rates varying from \$6.00 to \$10.00 per week, while rates at the several hotels range from \$10.00 to \$28.00 a week. The latter rate is charged at Hotel Champlain which adjoins the Assembly Grounds. The leading hotels in Plattsburg are Paul Smith's Fouquet House, The American, The Witherill, and the Cumberland.

#### CHAMPLAIN CLUB RATES.

The Champlain Club will accommodate members, and patrons of the School who may not be members of the Club, on recommendation of members of the Club or of the Summer School management. Rates:

Meals, per week, - - - - \$10.00  
Rooms, - - \$1.00 per Day and upwards

APPLICATIONS FOR BOARD AND LODGINGS CAN BE MADE TO WARREN E. MOSHER, A. M.,

Secretary Catholic Summer School, YOUNGSTOWN, OHIO; Elmer E. Stewart, Superintendent Catholic Summer School of America, CLIFF HAVEN, PLATTSBURG, N. Y.; Jas. Veit, Manager New York Cottage, 123 EAST FIFTIETH STREET, NEW YORK CITY; Rev. Jas F. Loughlin, D. D., Logan Square, PHILADELPHIA, PA.; Rev. Jas. P. Kiernan, ROCHESTER, N. Y.; Miss Katherine Conway, 611 Washington Street, BOSTON, MASS.; Rev. J. F. Mulianey, LL. D., SYRACUSE, N. Y.; Rev. Thomas Gaffney, RUTLAND, VT.; Rev. John Dillon, ALBANY, N. Y.; Miss E. A. Cronyn, 55 Swan Street, BUFFALO, N. Y.; Rev. Bernard Bogan, RAHWAY, N. J.; Rev. Charles McElroy, DERBY, CONN.; Daniel O'Connor, Catholic Club, NEW YORK CITY; Henry J. Heidenis, Secretary Champlain Club, 348 West Fifty-fifth Street, NEW YORK CITY; Hon. John B. Riley, PLATTSBURG, N. Y.; Rev. B. J. Conaty, WORCESTER, MASS.

#### RATES FOR BOARD AND LODGING ON THE SUMMER SCHOOL GROUNDS.

Rooms per day, for one person,	-	\$1.00
Rooms per day, for two or more, each,	50	
Meals per week,	- - - -	7.00
Meals per day,	- - - - -	1.00
Single meal,	- - - - -	50
Board and lodging per week for one person occupying a room,	- -	14.00
Board and lodging per week for two or more persons occupying a room each,	- - - - -	10.50

#### THE COLLEGE CAMP.

In the curve of the bay, situated on a pretty plateau fifteen or twenty feet above the water, where the tender breezes of the lake mingle with the delicate odors of the cedars, spruces and pines, is the "Summer School or College Camp," under the directorship of Rev. John Talbot Smith, LL. D. A wooded cliff, twenty-five feet high, makes a magnificent background for the scene. To the left Cumberland Head, clad in green and dotted with groups of trees, stretches far out into the lake, and to the right, Crab Island rears its head. All the sport that young men can desire on lake and land can be obtained in the immediate vicinity of the camp.

The tents are put up over a platform, and are covered overhead with double canvas, which serves as a complete protection in

stormy weather. Father Smith, the prime mover in this enterprise, has camped on Lake Champlain for the last ten or twelve summers, and observation and experience have taught him how to get from this manner of life the most real comfort, health and pleasure. In addition to his knowledge of outdoor life and sports, Father Smith is a man of culture, refinement and broad knowledge. He is also affable and genial, and the young men who are fortunate enough to be for any length of time under his personal influence and guidance will be benefited in more ways than one. The Camp is called College Campus because it has been started under the patronage of the Catholic colleges of this country.

## TERMS.

Single tent per week,	-	-	-	\$2.00
Two in a tent, each per week,	-			1.50
Cot in common tent per week,	-	-		1.00

## CONDITIONS.

1. Gentlemen only received in the camp.
2. Rules and regulations of the camp must be observed by campers.
3. Board is obtained at the Restaurant.

## RAILROAD ARRANGEMENTS.

The Trunk Line and New England Passenger Associations have made a special rate of one fare going and one-third fare returning. Tickets for the going journey may be bought and certificates secured from July 5th to August 27th. Tickets for return journey may be bought up to and including September 4th.

The territory controlled by the Associations embraces all that part lying east of and including Buffalo, Niagara Falls, Dunkirk, Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, Ohio, Wheeling, Huntington and Parkersburg, W. Va.

Those contemplating a trip to the Summer School can learn the cost of transportation, routes, etc., by simply asking the ticket agents of their local stations, and thus save the time it takes to inquire at the general office of the School.

Persons living in New York and vicinity can obtain full and correct information concerning railroad arrangements—terms, routes, etc.,—and save much time and trouble by calling on or addressing the Ticket Office and Information Bureau of the Delaware &

Hudson Railway, 21 Cortlandt street, New York. By making arrangements a day or two before departure, tickets may be procured and baggage checked from residence.

## RESULTS OF '97 FORECASTING SUCCESS FOR '98.

In summing up the results of previous sessions, there was good reason to express satisfaction generally for the success achieved in the Summer School work, but no session of the School has passed that can compare with the session of 1897.

Despite the fact that every resort throughout the country was seriously affected because of the inclemency of the weather, the attendance at the Summer School was larger than at any previous session, and still a great many refrained from going there because they could not be guaranteed accommodations on the grounds.

The erection of the magnificent New York cottage, subscribed for by the New York friends of the School who followed the example set by Philadelphia the year before, was an important factor in the success of the session of 1897, and the little chapel of our Lady of the Lake was a consolation and a joy to all the members.

In the number and the character of great events and the presence of distinguished persons, the session of '97 surpassed all previous sessions. We may mention the presence of the APOSTOLIC DELEGATE, ARCHBISHOP MARTINELLI; THE PRESIDENT AND VICE-PRESIDENT OF THE UNITED STATES; Archbishop Corrigan; the Rector of the Catholic University of America, Monsignor Conaty; the Right Rev. Bishops Watterson, McQuaid, Monaghan, Farley, Gabriels; Monsignor Sbaretta; Monsignor Nugent and Canon Kennedy, of Liverpool, England, and scores of leading clergy and distinguished public men and *litterateurs*. The course of lectures was of the high order characteristic of the School, and the lecturers were among the most eminent in the land, and included both Catholics and non-Catholics.

The leading educational institutions of the Church sent representatives; among them the Catholic University at Washington, Manhattan College of New York, St. Joseph's College, and St. Charles Seminary, Philadelphia, and St. Francis Xavier College of New York. It is also worthy of note that the

staff of lecturers and preachers represented the Hierarchy of the Church, the Jesuits, Augustinians, the Brothers of the Christian Schools, secular clergy, and public school men.

An encouraging feature of the session was the practical work done on the lines of University Extension, and by conferences on Sunday School work, Catholic charities, teachers' Unions and Reading Circles.

The reception tendered to President McKinley, that to Monsignor Martinelli by the members of the School, the military review at the Plattsburg Post, and the receptions to Monsignor Conaty and other prelates will always be joyfully remembered by all who were present.

The Champlain Club as a factor in the success of the School was again demonstrated, it was there that all the dignitaries who visited the School were entertained.

In view of the above facts and from present indications, it is safe to predict a great success for the session of 1898.

## TWO GREAT EVENTS FOR THE SESSION OF 1898.

### PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRÉ, AUGUST 20TH.

One of the great events of the season of 1898 will be a pilgrimage from the Summer School at Cliff Haven to the world famed Shrine of St. Anne De Beauré, under the management and direction of the Summer School. The magnificent steamer *Three Rivers*, which can accommodate three hundred persons, has been chartered for this purpose. The fare will be less than one-half rate.

The pilgrimage will leave Cliff Haven for Montreal on SATURDAY, AUGUST 20TH, where the party will spend the day in sightseeing, and in the evening will embark on a special steamer for the trip down the St. Lawrence to Quebec and the Shrine of St. Anne De Beauré, arriving at the latter place Sunday morning early. Time will be allowed to see the famed city of Quebec and the falls of Montmorency. Returning the party will leave Quebec Sunday evening and arrive at Cliff Haven in time to attend the lecture on Monday morning. All arrangements for their excursion will be first-class in every respect. Particulars to be announced during the session.

### GRAND EXCURSION DURING THE OPENING WEEK, JULY 9 TO 16, UNDER THE AUSPICES OF THE CHAMPLAIN CLUB.

Our genial friend, Mr. D. J. O'Connor, for a long time Chairman of the House Committee of the Catholic Club of New York, is organizing for the opening week of the Summer School, an excursion which bids fair to be the great feature of this Session, and the harbinger of numberless similar pilgrimages to Cliff Haven. Mr. O'Connor has arranged that they may reach or exceed the number one hundred and fifty. We bespeak for Mr. O'Connor all possible co-operation in his enterprise, and we hope that similar excursions will be organized for every week of the Session.

Tickets for the excursion, including fare, sleeper, one week's board and lodging, and admission to all lectures, hops, entertainments, excursions, etc., as per enclosed programme, thirty dollars (\$30.00).

For those who cannot conveniently take the excursion train at New York, the Committee will be pleased to furnish tickets giving all accommodations and privileges except railroad fares, for eighteen dollars (\$18.00).

This applies to the many friends of the Summer School in other cities and towns.

#### PROGRAM.

*Saturday, July 9, 1898, 6:25 P. M.*—Excursionists leave Grand Central Depot (42d St. and 4th Ave.) by special train of *Wagner Sleepers*.

*Sunday, July 10, 5:30 A. M.*—Arrive at Cliff Haven, Summer School grounds. Sleeping cars remain on switch until 7 P. M. Masses at Summer School Chapel hourly.

7 to 9 A. M.—Breakfast at Champlain Club House.

10:30 A. M.—Pontifical Mass and opening of Summer School at St. John's Church, Plattsburg.

1 to 3 P. M.—Dinner.

6 to 8 P. M.—Supper.

*Monday, July 11, 8 P. M.*—Lecture.

10 P. M.—Grand Hop, with supper, at Champlain Club House.

*Tuesday, July 12, 3 P. M.*—Excursion on *Lake Champlain* to Port Kent, etc.

8 P. M.—Lecture.

10 P. M.—Reception at New York Cottage. Refreshments.

*Wednesday, July 13, A. M.*—Visit to Plattsburg Camp and Barracks.

2 P. M.—Special Excursions. Ausable Chasm, etc., etc.

8 P. M.—Lecture.

10 P. M.—Reception at Auditorium.

*Thursday, July 14, 3 P. M.*—Excursion on Lake Champlain.

8 P. M.—Lecture.

9 P. M.—Dramatic Performance—*Al fresco*.

*Friday, July 15, A. M. and P. M.*—Special Excursions. Plattsburg. Hotel Champlain, etc., etc.

10 P. M.—Grand Hop at Champlain Club House.

*Saturday, July 16, 9:30 P. M.*—Train for New York, arriving at Grand Central Depot 7 A. M. Sunday.

Opportunity and facilities are provided for fishing, rowing, lawn-tennis, golf and bowling during the hours not specially marked.

A new and commodious bowling alley has been erected this spring.

Other special features may be introduced by the committee to suit the taste and wishes of their patrons.

The Champlain Club-house has increased accommodation this year for comfort and convenience in Restaurant, Café, Barber Shop, etc.

Bicycles and Livery can be hired at reasonable rates on the grounds.

Excursionists who desire to remain at the Summer School after this first week, or to journey to Saratoga, Canada, Adirondacks, etc., etc., must change their return excursion

ticket to New York for a regular Summer School railroad ticket, for which one-third of single fare (2.67) additional is charged by the railroad. The excursion tickets are good only on these special excursion trains to and from New York.

As the number of excursionists will be limited, an early application is advised. All applications must be sent before July 1, 1898, in order that all arrangements may be completed.

As the special features of this week are for excursionists, an extra charge for admission to special entertainments will be made for all others.

For tickets, assignments of rooms, and all particulars, apply to

D. J. O'CONOR, Manager,  
120 Central Park South,  
New York City.

#### COMMITTEE OF CHAMPLAIN CLUB MANAGERS.

C. V. Fornes, 425 Broome Street.  
D. J. O'Conor.  
F. C. Travers, 107 Duane Street.  
M. E. Bannin, 83 Worth Street.  
H. J. Heidenis, 348 West 55th Street.  
Hon. Thomas L. Feitner, 56 Wall Street.  
John Crane, 307 West 103d Street.

#### COMMITTEE OF SUMMER SCHOOL MEMBERS.

Rev. D. J. McMahon, D. D., 1273 East 177th Street.  
Major J. Byrne, 45 Wall Street.  
William H. Moffitt, 59 Liberty Street.  
John B. Riley, Plattsburg, N. Y.  
C. O'Reilly, 34 East 45th Street.

### THE NATIONAL CATHOLIC INSTITUTE.

The work of the "National Catholic Institute, under the management of Mrs. B. Ellen Burke, of 91 Fifth avenue, New York, is to be greatly enlarged this year. Several important additions have been made to the Institute faculty, and already arrangements are perfected for Institutes in several of the largest cities of the country. Rochester, New York, Providence; Springfield, Fitchburg, Mass.; Pittsburg, Scranton, and other eastern cities, count the "Sisters' Institutes" among the annual educational meetings, while the diocesan Institutes of Chicago, Alton, St. Paul, St. Louis, La Crosse, and other western cities bid fair to eclipse

in numbers of teachers in attendance the Institutes of the east.

This means of bringing together the Sisters teaching in certain localities has proven of great worth, and its value has been enhanced because all is under the one management. Care is taken to vary the programs from year to year, to change the instructors, to bring to the teachers the educational thought of the country. It fosters union along educational lines, and we can not be too closely united when working in such a great cause as that of educating the children. We strengthen our power by consolidating our forces. In these Institutes our teachers are

like armies mobilized for a time for the purpose of deciding upon a few common methods of attacking the enemy, ignorance.

One of the remarkable features of the movement is the earnest teachers from all over the country who offer themselves to Mrs. Burke for the purpose of carrying on the work. All teachers in Catholic schools and all interested in the progress of our parochial schools ought to unite in this

great movement. The work has not reached its maximum of efficiency by any means, but is growing steadily and surely. The "Mothers' Meetings" and the "Educational Aid Societies" will receive consideration in many of the Institutes this year. All interested in Christian education should co-operate with Mrs. Burke in the work which she has so well begun, so nobly planned, and so ably executed.

## BOOK REVIEWS.

**OUR LADY OF AMERICA, LITURGICALLY KNOWN AS HOLY MARY OF GUADALUPE.** By Rev. G. Lee, C. S. Sp. 298 pp. Baltimore, 1897: John Murphy & Co., publishers.

From the dawn of the human race, God has been pleased in His infinite wisdom to speak at times to His creatures. These manifestations of His will take the form of wonders. They are a superseding or a setting aside of the laws of nature, and we call them miracles. They are a possibility, for God, who framed the laws of nature, can, if He so choose, suspend them in a particular instance. They become more than a mere possibility, when incontestable evidence prove that they have really taken place. We then no longer deal with theory, but with facts. The pages of Holy Writ teem with such evidence, and the history of the Church is replete with proofs of a similar nature. Miracles are the dower of the Bride of Christ. But strange as it may seem, the Church is most chary of adding to these proofs of divine life and origin. She does not at once accept every wonder as a miracle, no matter how favorable it be to her doctrines. Every miracle must bear with it most convincing proof, and evidence that would be accepted in the most exacting of civil courts, is often rejected by the Church as unsatisfactory. But when she does accept an event as miraculous, we are certain then that a miracle has really been wrought.

A more than passing interest then is manifested by the Catholic world when the Church sets the seal of her authority upon a miraculous shrine. Such a shrine exists to-day in the quaint and historic land of Mexico. Its origin and eventful history form the substance of a most entertaining and edifying volume written by Rev. G. Lee, a

member of the Congregation of the Holy Ghost. A residence in Mexico, a study of the shrine and its stanch adherents, the Mexicans themselves, have enabled the author to give the narrative a vividness of detail and local coloring. The story of the simple Juan Diego supasses the wildest flights of romance, and what is most wonderful is that the narrative is incontestably true. A reading of this timely book is accordingly as entertaining as it is instructive and salutary. B.

**THE LIFE OF FATHER CHARLES PERRAUD.** By Rev. Augustine Largent. From the French. Introduction by Cardinal Gibbons. New York: The Cathedral Library Association. Cloth. Pages 97.

It is never too late to review a book, except a forgotten bad one. This sketch is very pleasant reading, but a little tantalizing. Here and there the author touches on questions in a way which takes for granted that the reader knows both sides already, and his intention is merely to add another word or two in explanation. We could wish also that the life was fuller because the glimpses given of Father Perraud's many-sided mind and ardent soul, create a strong desire for a more thorough knowledge of his thoughts and surroundings. To clergymen, however, this volume must be very interesting. Would that we had more lives of priests eminent for virtue and learning. The subjects are numerous enough, but the biographies rare. Like all the publications of the Cathedral Library Association, the make-up of the book displays good taste and judgment.

**TEN COURSES OF READING.** Cathedral Library Association. New York: Paper. Pages 8.

We are glad of an opportunity to call attention to this publication. It would be of great utility not only to a reader or student but to one desiring to form a library, as the best authors and authorities are mentioned. If Catholic readers would be guided in their book buying by such publications, what good results would follow! It may be well to draw particular attention to the fact that in these courses are included lists of *fiction* illustrating the various subjects.

**A SELECT BIOGRAPHY OF THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES.** Compiled by George Franklin Bowerman, B. A., B. L. S. With a host of the most important Catholic works of the world as an appendix. Compiled by Rev. Joseph H. McMahon. New York: Cathedral Library Association. Pages 94.

The title sufficiently explains this very useful work. To priests especially it is valuable. We do not recommend it, because such a book speaks for itself. The publication of this bibliography seems to us to be a better indication of genuine progress than any other sign of the past few years.

**MEDITATIONS ON THE SEVEN WORDS OF OUR LORD ON THE CROSS.** By Father Charles Perraud. Introduction by Cardinal Perraud. From the sixth French edition. Benziger Bros. Cloth. Pages 175. Price 50 cents.

These meditations are beautiful and suffused with piety. They are not—pardon the word—hackneyed. The translation is well done.

**SPIRITUAL EXERCISES FOR A TEN DAYS' RETREAT.** For the use of religious congregations. By Very Rev. Rudolph V. Smetana, C. SS. R. Benziger Bros. Cloth. Pages 280. Price \$1.00.

The meditations in this volume, thirty in number, give evidence of very careful writing and close reasoning. They are compact and forcible.

**HOW TO COMFORT THE SICK.** Especially adapted for the instruction, consolation and devotion of Religious persons devoted to the service of the sick. From the original of Rev. Jos. Aloysius Krebs, C. SS. R. Benziger Bros. Cloth. Pages 303. Price \$1.00 net.

Not only to those for whom it is especially intended but to all who may be brought

into frequent contact with the sick, this work will be welcome, cheering and instructive.

**A PRACTICAL GUIDE TO INDULGENCES.** Adapted from the Original of Rev. P. M. Bernad, O. M. I. By Rev. Daniel Murray. Cloth. Pages 239. Price 75 cents. Benziger Bros.

Father Murray had a wholesome and holy thought when he determined to translate this very serviceable little volume, and the author had a wise thought when he restricted his work mainly to plenary indulgences. Many indulgences, which may be gained under very easy conditions, are lost by the faithful through want of information. This book gives the needed knowledge clearly and precisely.

**THE MONTH OF OUR LADY.** Under the patronage of Our Blessed Lady of Victory. From the Italian of Rev. Augustine Ferran. By Rev. John F. Mullany, LL. D. Cloth. Pages 342. Price 75 cents. Benziger Bros.

An excellent set of meditations or readings for the Month of Mary: not too sentimental nor far fetched, and printed and bound clearly and neatly. We like that silver edged top because it keeps out dust.

**MARIOLATRY: NEW PHASES OF AN OLD FALLACY.** By Rev. Henry G. Ganss. Paper. Pages 308. Price 25 cents. Notre Dame, Indiana: The Ave Marie.

This is reprinted from *The Ave Maria*, and well it deserves reproduction. Dr. Fry-singer, a Methodist preacher, preached on Mariolatry, and his sermon was so beautiful, so logical, so fair, and so convincing, that in the goodness and satisfaction of his heart, he had it published in pamphlet form. How cruel is the press! The Doctor's sermon, as spoken, might have lived as a pleasant impression in the memory of his hearers, but as printed,—O cruel fate, that made Father Ganss a reader of pamphlets! Father Ganss read, and then he wrote and proved that the Doctor's effort was like a whited sepulchre or some other Pecksniffian monument. There was no beauty in it, not even the stern and harsh beauty of truth; there was no logic in it, not even the cold logic of facts; there was no fair play in it, but garbled and invented authorities; there was no conviction in it,



except the conviction that Doctor Fry-singer may have some "gift of the gab," but is otherwise morally and intellectually away below par. Father Ganss' book is very readable. It has the literary touch, a good bibliography and also an index—three good things for a book to possess.

**THE TRAVELLER'S DAILY COMPANION.** Preface by Archbishop Elder. Pages 62. Price 5 cents. Benziger Bros.

This companion measures in length  $3\frac{1}{2}$  inches, in width  $1\frac{1}{2}$ , in thickness  $\frac{1}{4}$ , and contains morning and night prayers, prayers for Mass and for a journey, etc. It seems a little fragile, but is so modest looking that not even a "drummer" could refuse it pocket-room.

**CATHOLIC PRACTICE AT CHURCH AND AT HOME.** The Parishioner's Little Rule Book. A Guide for Catholics on the External Practice of their Holy Religion. By Rev. Alexander L. A. Klauder. Cloth. Pages 211. Boston, Mass.: Angel Guardian Press.

We think that just as soon as pastors read this book, they will immediately set about providing every family in their parish with one, and this will be no difficult matter, for all Catholics have often desired some sure and handy means of knowing just what they are expected to do under certain circumstances, and, consequently, none will grudge the expense. To start out to show what good rules Father Klauder has given would be to copy the whole book. We recommend it most heartily,—On page 132, is not the door to laxity on the score of abstinence opened quite widely?

**A GUIDE FOR GIRLS** in the Journey of Life. From the German of Rev. F. X. Wetzel. B. Herder. St. Louis, Mo. Cloth. Pages 105. Price 40c retail.

Written in an easy, pleasant style, containing sensible advice, not goody goody. We read it all through with interest and wish now to give it a hearty recommendation.—"Proffered" and "contradictions" are rather obsolete forms.

**THE TREASURE OF NUGGET MOUNTAIN. WINNETOU, THE APACHE KNIGHT.** Edited by Marion Ames Taggart. Benziger Bros. 12mo. Cloth. Cover design in colors. Retail 85 cents; net, 64 cents.

"These are the first two volumes in an entirely new series of adventure stories under the general title of "Jack Hildreth Among the Indians." The stories are very exciting,

full of interest, perfectly pure, Catholic in tone, teaching courage, honesty, and fidelity. They are to be highly recommended as premiums for boys." By placing such books as these in the hands of boys who desire wonderful Indian stories, their wishes will be gratified in the safest way.

**FABIOLA'S SISTERS.** A tale of the Christian heroines martyred at Carthage in the commencement of the third century. Adapted by A. C. Clarke. Benziger Bros. Cloth. Pages 313. Price \$1.00.

As an account of heroism, full of life and interest, pathetic and fascinating, *Fabiola's Sisters* is undeniably a success, and will undoubtedly win applause. As a book good to read and elevating in its influence, it is unnecessary to recommend it; but as a work of art we wish to ask, kindly, why did not the adapter set the stage and arrange the scenery for his *dramatis personæ*? The failure to do this is the common fault of most historical novels by Catholic authors. As a rule in such works, the characters are drawn with sufficient life, the events are vigorous and varied, the dialogues accurate enough, but the scenes would suit as well for one country and period as for another. The local color is wanting. The setting is poor. In describing localities, for instance, we are more frequently informed that such a building was here or there than we are furnished with a description of the actual building. "At the farthest end of the amphitheater was the *spoliarium*, &c." What image can this sentence summon up in the mind of the average reader? That *spoliarium* should be painted in at least a few lines. In this story, offering such rich opportunities for fine effects, the action is so hurried towards the end that its force and beauty are half lost. With a greater expenditure of time and words than of talent or genius, the fight for life in the amphitheatre might have been made a scene thrilling and impressive to the highest degree, but, as narrated, it struck us as somewhat confused and indefinite. Many historical novels impress one in the same way as the rehearsal of an historic tragedy—when the stage is bare and the players in everyday costume. These remarks, however, are not meant to detract from the beauty and worth of *Fabiola's Sisters* as a story touching and ennobling, but we are sorry to see such good material not used to the best advantage. E. P. G.

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# THE CATHOLIC READING CIRCLE REVIEW.

Organ of the Catholic Summer School of America and Reading Circle Union.

VOL. XII.

YOUNGSTOWN, O., JUNE, 1898.

No. 3.

## MODERN SOCIAL REFORMS IN THEIR RELATION TO POLITICS.\*

BY JOHN W. WILLIS,

Judge of the District Court, St. Paul, Minnesota

"An honest tale speeds best, being plainly told."  
—Shakespeare.

The world, in modern times, is always demanding reform. In our own republic, the demand for social reform is heard and becomes daily more insistent. To determine the propriety of that demand, to deny it or to grant it, are among the leading responsibilities now resting upon the American people.

No benignant sovereign views, calmly and unselfishly, our social condition and moulds that condition upon ever improving models. All improvement proceeds by the evolution of society itself, and is accompanied by the din of strife and the clash of contending interests. Strange it is, that the development of man from a condition of savage individualism to the highly organized social state has been accompanied *pari passu* by the development of countless abuses and colossal wrongs. Civilization is associated with injustice. Progress is attended by poverty. The greatest accumula-

tions of material wealth co-exist with the most abject and revolting pauperism.

Man is more successful in dealing with externals than with his own destiny and that of his fellowmen. His first experiment in existence and association with other mortals was a failure. It eventuated in a supreme catastrophe. It was the ancestral advent of a fallen race.

Civilization is defined by John Stewart Mill to be "a progressive mastery over the forces of nature." By that definition a civilized state is one in which the inhabitants have acquired great facility in utilizing this planet upon which we dwell to the best possible advantage. In achieving that end, civilization has been most successful. Never have the material wants of shelter, food and clothing been so well met as at present, and therein lies our proudest boast. Each nation lays under contribution the most distant regions and thence derives materials out of which it weaves cloth, builds edifices, and supplies the table.

\* Adapted for the REVIEW by Judge Willis from his lecture on this subject, delivered at the Columbian Catholic Summer School, Madison, Wis., 1896.

The interchange of commodities to accomplish these results gives rise to an important branch of human industry to which we give the name—Commerce: and to facilitate commerce, we cross seas, tunnel mountains, raze hills, and devote a large portion of our accumulated resources to the construction of highways, various in their kinds and classifications.

Right royally is man serving his material nature! The ancient galley has given way to the steamship. The ass and the camel have been superseded by the steam and electric locomotives. The fleet-footed messenger of old, typified in the classic god, Mercury, has become obsolete. Electricity has become the modern messenger. The emperor Augustus boasted that he found Rome built of brick, and that he left it a city of marble edifices. The present day "apartment house" contains more luxury than all the palaces of the Cæsars.

Wealth disports itself with liveried servants and gorgeous equipages along avenues paved with costly materials and bordered with palaces. The pre-eminently rich have incomes greater than the entire revenue of the kingdom over which Cræsus ruled. To acquire all this has been the supreme object of human exertion during the last four centuries. Success in the acquisition is the theme of the loudest boasts which our contemporary chronicles record.

Why, then, do we hear any call for reform? Is not the measure of human happiness complete? Amid the chorus triumphant, the clangorous tone of which characterizes the *fin de siècle*, is not a demand for reform strangely discordant? Is it not impertinent?

The fortunate and prosperous, with great unanimity, say, "Yes." The superficial observer offers a ready acquiescence. Three classes of people alone, answer in the negative. Three classes demand reform, the Christian, the philosopher, and the oppressed. They who unite in this demand know that civilization is not the paradise which its beneficiaries and their heartless, thoughtless, selfish parasites represent it to be; and that it is, for thousands upon thousands of the human race, either a Purgatorio of torture or an Inferno of despair.

Not many years ago, the public experienced surprise, sorrow and humiliation by reason of the disclosures regarding the condition of the forlorn poor of East London. Cardinal Manning startled the world by the assertion that a million of the inhabitants of London had never been laved with the sacramental waters of baptism, and that in the proud capital of England hundreds of thousands for whom Christ died never heard His Word preached. The same people who were sending missionaries to the baptised Christians of Spain and Italy were stolidly overlooking the unbaptised at their own gates. If such woeful conditions prevail in London, the greatest city of the civilized world, the pre-eminent metropolis, the center of culture, the seat of empire, what has civilization wrought that tends to the true betterment of humanity? The soul of humanity has been bartered for material gain, and amid human wretchedness which defies description, the leaders of thought and the governing agencies of society calmly ignore the forceful and suggestive inquiry of the Incarnate God. "What shall it

profit a man to gain the whole world and lose his own soul?"

The broad domain now designated as the United States of America was, less than three centuries ago, the roaming place of savages. Later it was the common property of the English-speaking races. When American independence had been won, and George Washington became the chief official of a new confederated republic, all that portion of the domain lying west of the Allegheny mountains was common property. Had just social, economic and political measures prevailed, "The Great West" would, to-day, be a realm of happiness, concord, and universal prosperity. It would be a land of Liberty, Equality and Fraternity. Pauperism would be unknown. The grinding oppression of one class by another would be confined to the Eastern continent, and would be the theme of regretful comment in the Columbian commonwealth.

Far different, sadly different, are present conditions! The vast mineral resources of the Mississippi Valley, the coal, the oil, the metals are in the possession and under the control of comparatively few men; and these men, not content to abide the results of the law of competition, form vast combinations known as syndicates and trusts which enable them to successfully play the role of the individual often mentioned in the plain language of Sacred Writ as "the extortioner." These vultures of commercial life, gorged with stolen wealth, are commented upon by servile newspapers as "magnates," as "Napoleons of finance," and "merchant princes." This is only one example of the many differences between the Holy Scripture and the

ungodly journalism of our times. Many of these trusts are gigantic organizations, exerting widespread political influence. In various portions of the Union, the citizen may say of the trust as Cassius of Cæsar:

"Why, man, he doth bestride the narrow world  
Like a Colossus; and we petty men  
Walk under his huge legs, and peep about  
To find ourselves dishonorable graves."

Other "magnates" become rich by the unscrupulous manipulation of railways and railway securities. They plan a new line of railroad, build it with capital obtained by loans and by public contributions, euphemistically cloaked under the term "bonus." As soon as the railroad is completed and equipped, they issue capital stock vastly in excess of the entire amount expended in construction and equipment, sell the stock and pocket the proceeds. Not yet satisfied, they issue and sell bonds to an enormous amount and coolly appropriate the funds thus obtained. The stock and bonds thus "floated," (a term strongly suggestive of a wandering from terra firma), constitute the "capitalization" of the scheme, and the promoters who have thus coined a large amount of fictitious wealth adjust the charges for transportation of chattels and passengers over their railway lines so as to yield the annual rate of increment usual in the case of legitimate investments; although that rate is applied to the entire capitalization real and unreal, just and fraudulent, alike.

Nor is the story of typical railway finance yet told. The next step is to studiously mismanage the highway over whose iron surface the invisible spirit of motion—steam—drags the chariots of commerce.

When this mismanagement has continued long enough to result in producing a default in the payment of the interest upon the bonded indebtedness, the mortgage upon the railway given to secure such indebtedness is foreclosed. The initial step in the process of foreclosure is the appointment of a receiver. The receiver manages the railway until it is sold to satisfy the debt for which the mortgage was given. When the sale is held, the railway is usually purchased by a "re-organization syndicate" or committee, which, as a general rule, is composed of the original wreckers of the enterprise then under foreclosure. This syndicate takes the railway, and forthwith executes the same process of "capitalization" as that which marked the inception of the enterprise. That capitalization enriches another clique and is followed by another foreclosure, another re-organization, and a systematic repetition of these iniquitous processes. By such means, and the operations of commercial trusts, a comparatively few persons manage to absorb the major portion of the national wealth. As all wealth is the product of labor, the schemer thus makes the producer his slave and raises himself to a power, affluence and luxury surpassing the conditions which surround an Oriental monarch.

The artificial monopolization of wealth in the hands of a minority subtracts from each individual of the masses a portion of his just share in material comfort and prosperity. The individual may live in the midst of a social order unvexed by the presence of burglar or bandit. He may never be the victim of an ordinary pick-pocket or swindler. Not the less sure-

ly does artifice make him surrender a portion of his earnings to a malefactor. Not less surely is he robbed. Not less surely does he find the door of opportunity blockaded by an unlawful toll-gatherer. Nay, he finds himself hampered in his lawful enterprises and denied the full enjoyment of the product of his labor, while his invisible assailants are unmoved by his frowns, unawed by his threats, and the blows struck by him to the right and to the left in his desperation inflict no bruises and lay no adversary prostrate.

In this, the fairest and most productive of all lands where the annual product of labor (aided by the superb mechanical appliances evolved by modern inventive genius) is unequalled, the men who perform manual labor seem to be in constant conflict with their employers. When the student of sociology inquires into the causes of this industrial warfare he finds that labor suffers much injustice; and that its annual earnings per capita fall far below an equitable share of the annual product due to the use of capital combined with physical exertion.

Agriculture, formerly the most remunerative pursuit in America, has witnessed a decline in prosperity, and the farmer is engaged in an almost incessant controversy with the managers of railway lines. Meantime, farm products are the sport of certain gambling operations conducted in palaces allotted to the use of Boards of Trade, and the farmer, in his distress, is dazzled by the vast fortunes which gamblers thereby accumulate.

The toiler, while he is assured that the fundamental principle of a free government is equality of privilege and opportunity; that he is entitled

to protection against wrong; and that the forces of civilization ought to be arrayed upon his side, instead of being ranged in opposition to his interests, has discovered that the cunning and unscrupulous have given to all these propositions an emphatic and effective negative.

A republic can only be maintained when it serves to benefit society. As it depends upon the co-operation of all its citizens, it can only be a success when the co-operating factors cherish mutual good-will and find in its operations mutual benefit. Fraternity is a vital element in the success of free government. Discord is baneful. Unremedied injustice of one class toward another is fatal. It leads either to tyranny or to revolution.

The masses are now anxiously, and in good faith, propounding these questions:

Was man made that some among him should engross the earth and the fullness thereof, and others starve?

Must the majority of mankind, even though instinct with willing industry, be ranked among the disinherited?

Ought the mantle of civilization to fit jauntily upon the idle dude and its trailing border crush the honest toiler?

We have, therefore, as the most marked socio-political phenomenon of our times, the social aggrandizement of the few and the consequent curtailment of social ease and prosperity as regards the multitude, with resultant distress and loud complaint. When property has been fully or almost completely absorbed by the few, the general standard of living will decline, culture will decrease, institutions of learning will have but scant attendance, gaiety will diminish, the national temperament

will undergo a change, scowls will supplant smiles, and songs will be succeeded by groans.

The misery of the peasants of Ireland under British rule will serve as a practical example of the popular wretchedness which is possible in a fertile region vexed by unjust social conditions. Indeed, the more lavish the endowment which nature has given to any land, the more responsive the soil to the touch of labor, so much the more plentiful are the opportunities for pillage, and so much the more plenteous are the rewards of the pillager. The regions of greatest natural resources are those wherein wealth assumes its most lordly proportions and where progress and poverty are alike conspicuous.

The rich may ask: Why elevate the masses? The answer of the Christian is given when he points to the saying found in the New Testament: "One is your Master, even Christ, and all ye are brethren." The answer of the philosopher is, "Because the very nature of society is such that it constitutes in very fact one single entity. An injury to one element of society is an injury to the whole."

We learn, also, from philosophy that if life be precious to the rich, they must bestir themselves to retain life with all the enjoyment which wealth admits and promotes. To save life they must minister to the masses. To fully enjoy wealth, in peace and security, to foster that contentment which gives productive power and zeal to the toiler, to build up an industrious community and obviate ruinous riot, the excess of wealth must be surrendered to the control of humanitarians and employed in good works. To engross the whole in pandering to sel-

fish desires is to endanger the whole. Philosophy no less than religion speaks the warning: "He that saveth his life shall lose it." Selfishness is ever defeating itself.

Another answer to the question, "Why lift up the masses?" is taught by the reflection that infectious germs may be carried by the garment wrought upon amid the distress and squalor of the sweating-shop to the palace wherein the opulent sneer at the working classes and spurn their entreaties.

What is the task imposed upon that portion of humanity which lovingly and proudly calls America its home?

It is to destroy the dragons that crouch in the pathway of a race designed for happiness and glory in this world and for immortal felicity in the next.

The thought of the world is moving with ever accelerating power toward the conviction that the sovereign good of all must be preferred to the excessive power and plunder now enjoyed by favored classes—that the energies of states must be exerted in full measure for the redress of social wrongs and the equitable re-adjustment of social privileges.

The cunning man, long the hero by common consent, must be dethroned. In spite of his snivelling about vested rights he must first be brought to the bar of the popular court judicial and there made to disgorge and do penance for his manifold transgressions.

The hawk must no longer be king in the poultry yard, nor the wolf stalk in much admired majesty among the sheep.

Humanity is clever enough to circumvent anti-social greed and cunning when once awakened to social dangers.

Is the task one that can be executed? Yea, a thousand times, yea. As the progress of medical science is ever diligent in the discovery of disease germs, and ever finds its researches fruitful in remedial agents and antidotes, so the arduous study of sociological science will discover the essential ills of humanity and unite all men in efforts for their conquest.

May we rely upon political action to reform society? Human pride may answer in the affirmative, and yet the answer must be amply qualified. We have noted with interest the recent movement of socialism in Europe. The government of Germany, by its careful enactments designed to protect workmen from physical injury and to insure them against pecuniary loss arising from such injuries, its provisions for old age pensions and other forms of relief, has set a noble example to the world.

In old England, conservatism has yielded to modern altruistic impulses, and in her great cities local councils are providing decent, sanitary homes to replace the hovels wherein the laboring man has hitherto reared his family of hapless, neglected Britons. These measures, commendable though they be, are mere palliatives to cancerous social maladies. The complete cure is yet to come. In our land, we are merely upon the threshold of social disaster. Wrongs exist, but they are not yet traditional. No long period of existence has enthroned them as vested rights to oppressors upon which even a down-trodden proletariat looks with awe and to which statesmen refer with timid and respectful language. The flowers still bloom in the social summer of America and the chills which

betoken the approach of autumn are scarcely felt.

To avert the social degradation and distress now unhappily prevalent in Europe, we need something better than legislation, some grander agency than political forces.

We may, indeed, find in political action many obvious and practical methods of achieving a certain measure of reform. Great wrongs may thus be modified or abolished. To prevent society from relapsing into other maladies and misfortunes, we must create a sentiment that will effectively restrain selfishness and stifle injustice.

To make the needs of society themes of partisan contest, to involve them with the interest of warring factions, to identify reforms which are sacred with the ambition of rivals for public preferment, is, it seems to me, an error pernicious and fundamental.

The true remedies for the ills which afflict society are spiritual. As physicians often advise medical treatment which tends to build up and fortify the constitution of the patient, so the true sociological reformer must recognize the need of supernatural forces—forces that will work a complete social regeneration. To the Christian religion must we look for the salvation of society. A world governed upon the principles laid down in the New Testament is the only kind of a world wherein the social state will imply complete welfare. Christ—Christ enthroned in the human heart—will, eventually, make this broad earth a sanctuary, and thence, by moral power, banish the polluting force of plutocracy of which the money changers in the days of Herod were the infernal prototypes.

In a world truly Christian, no "East end of London" could exist. Social miasms and pollutions owe their origin to the ignoring of the Golden Rule, and work the social damnation of the race through a persistent rejection of the lessons taught in the Sermon on the Mount.

In recent encyclicals the Holy Father of Christendom has given impressive and authoritative utterance to this idea. He points us to the Ages of Faith, and history tells us that in that period the Church guarded the rights of labor and infused into the relations of master and servant the sweet spirit of fraternity. The recent monumental work of the distinguished Oxonian professor, J. E. Thorold Rogers, discloses the interesting fact—to latter-day self-sufficiency, the amazing fact—that the reign of Henry VII was, for the English artisan and laborer, his most prosperous period. The guilds of the Middle Ages, with their many secular privileges, their religious spirit and mutual helpfulness, are bright examples to which we may turn for instruction in these days of strikes and lock-outs, these days wherein the embattled laborer at Homestead, Pennsylvania, or at Chicago, is mown down by the fire of artillery.

In laboring for the advance of the faith which blessed England in the reign of the Seventh Henry, we are, therefore, laboring effectively for social reform. As religion advances, sociological wrongs will be gradually extinguished. The day of complete redemption for society will come when the prophecy uttered by Ezekial shall have been fulfilled:

"And I will give you a new heart,



and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit in the midst of you: and I will cause you

to walk in my commandments, and to keep my judgments and do them."

With Hope as the guardian angel of our ambition, let us strive for the fulfillment of the prophecy!

### LITERARY AMBITIONS.\*

BY THE REV. MORTIMER E. TWOMEY.

Man born of woman lives his little life upon this earth, and, during his crossing upon the stage, he enacts a drama of vivid scenes and massive results. From the first awakening of the senses, through the dawning and growth of reason, until comes the stillness of the tomb, he is a striving, struggling entity. Imaginations, ideas, desires lead him on. There is outside him what he would make his own. There is the presentation to sense, to reason, to will of what promises to him contentment. He longs, he seeks, he gains or he fails. But, within him there is an increasing ambition to go beyond and outside that realm which is himself, and to be master of the dominions which he contemplates.

Civilization has been described as the attempt of man to get back to where Adam was before his fall. And prostrate humanity finds in its perpetual yearning to the old mastery of reason over sense, and calmness over passion, the influence of the Good Samaritan of its immortality.

Viewing the nobility of our origin from which we have fallen, and the eternity of grandeur to which we are tending, our whole being stirs itself into vast development, broad-reaching energy, incomparable determination, excellent achievements.

Failures, indeed, attend many an ambition. But, in the best light of Christian kindness, let us hope that to many, beyond our ken or conception, life is a success before angels if not before men.

And, among all the artistic attractions for the human soul, none exert a more potent influence, none have had a more lasting power, none wield today a more compelling force, than the attraction of letters. Be it blind Homer that sings the pæans of victorious Greece, Dante the luridness of the *Inferno*, the glory of heaven, Shakespeare the varied passions of the heart, or Longfellow the sweet strains of Evangeline's gentle love, the world listens, and all the world listens. Herodotus writes his story of earliest times, Moses traces back to the origin of man, and beyond man, works into the chaos, and into the beginning when God created heaven and earth, Irving sails with Columbus across the pathless ocean to discover the New World, and Herodotus, or Moses, or Irving holds his world-wide audience spell-bound.

Truth is the natural food of our minds, and our busy minds are ever searching out into the realms of truth. The great multitudes depend on the few, the men and women of taste, of leisure, of extra ambition, for the knowledge they are eager for, yet may

\* A lecture delivered at the Catholic Summer School of America, 1897.

not of themselves attain. To some it is given to penetrate into the vastness of nature's treasures, to bring forth the light and brilliancy of truth, to manifest to an impatient, because famished populace, the splendor of science, of history, of poetry.

The literary worker, true to his mission, is a benefactor of humanity. For him, ambition is an incentive, an earnest to work. He may delve into the depths of the sea, journey over sub-marine mountains, look upon the untraveled bed of ocean, reveal what only the hollowed eyes of the shipwrecked sailor have witnessed, or he may scale the mountain heights of learning, and, when the pyramids fail, he may unveil the beauty of the stars, the grandeur of the solar system, and read beyond the scientific calculation of distances and time, the harmonious movement of all the stars about the throne of God. He may deal with the passing events of life, analyze the thoughts of the mind, the workings of its imagery, the carvings of its fancy, the emotions of its heart. He may startle, charm, captivate with knowledge, beauty, love. To him past and present and future are the fields wherein he works. Dynasties have arisen and have fallen to afford his pen the theme of story or of song. Æneas bore the old Anchises on his shoulders that Virgil might recount the pious ancestry of Augustus; Ulysses was shipwrecked that Homer might laud the hero's virtue; Jerusalem was destroyed that Jeremias might in marvelous lamentations tell its ruins; and Nero lived that Sienkiewicz might narrate the vanity which burnt Rome for a spectacle and Christians for a laughter.

Ambitious Cæsar, conquering Alexander, imperial Napoleon, destroyed, cursed even where they saved. Wolsey charged his successor to fling away ambition, for by that sin the angels fell, and how can man, the image of his Maker, hope to win by it. Men have been ambitious for power, for riches, for glory, and, too often, success has been ruin to thousands and tens of thousands about them, and such ruin would seem, even of necessity, to the furthering of their schemes. But, a true ambition in literature yields good to author and to all.

We are dealing with a true ambition. We feel that the pace has been set, a fast and hard one, that the heights have been climbed, stern and lofty, and the standard waving from those heights is no mean banner, that it has inspired the noblest minds of all times, in Israel and in Egypt, in Greece and in Rome, in France and in Italy, in Germany and in England, in Ireland and in America. The men and women who have climbed a little distance, and have looked in admiration, never in envy or despair, at the great heroes of the lower summit, the Lowells, the Longfells, the O'Reilly's; the men and women who, braver and sturdier, have gone nearer to the top but have failed in the ruggedness of the topmost ascent, the Tassos and the Virgils and the Tennysons; and the immortal climbers who have no peers to dispute the claim of pre-eminence, the Homers, the Dantes, the Shakespeares; all have pointed out the pathway of perfection, and have visited with undying scorn any but noble, true work. In literature, the standard of perfection is unattainable but by the chosen few, but the stand-

ard is set for the ages of ages, and, planted high and firm, it waves forever from the hills of Parnassus.

What an achievement! what a glory! that a man writing in the companionship of his own thoughts shall stir the thoughts and win the admiration of ages yet unborn! Dynasties totter, peoples disappear, but recorded thoughts endure! What immortality of earth can with this compare? What likeness to the immortality destined for us by the Creator? What a recompense for the hours of patient industry, of persevering toil, of victorious enthusiasm?

The great works of literature endure, because they are great works. The superficial, the thoughtless reader or writer may judge an ephemeral success as a sufficient reward for the labor spent in the making of a book, but your true enthusiast knows that the only apt reward is in the book's influence from generation unto generation. Critics may applaud or condemn; the multitudes may buy in quantities or consign to oblivion; but the merit or demerit of the volume shall be tested in the crucible of time.

And herein is evident the fact that in every true book must be enduring qualities, that not every production upon the market deserves even the title of a book, much less the perusal, the attention and the time of serious men and women. The book is the man or woman that produces it, in bone, in sinew, in mind, in heart, in all his soul. Picture to yourself the genesis of a true work of literature, be it in fiction, in history, in poetry; be it the account of two brave armies at Gettysburg, for days arrayed in hostile encounter, winning here, losing there,

advancing in one division, retreating in another, silencing a battery, decimating a regiment, combining, separating, hoping, despairing, consoling, falling, until to the one comes defeat, to the other, victory; be it the degradation of the *Scarlet Letter* in the punishment of passion-led lives; be it the denunciation of slavery in the polished language of Wendell Phillips, or the fierce cry of a frenzied people in the shouting of the Marseillaise; in one and in all, a soul has been stirred to its inmost fibre, intellect has been aroused, emotions stirred, and the whole great heart of an immortal being transferred to the spoken or the written word.

The novice in literature is inclined to believe that hard work counts for little, that genius presides at every endeavor, that all is the result of a happy inspiration, and that, the fervor over, the happy possessor has achieved fame and reward. But, here, as in all else, the true definition of genius is in the ability to do hard work. The impossible becomes easy to genius, but work, dull, persevering work has made it so. "Labor vincit omnia" is the fundamental motto for one ambitious in literature. Let no one even aim at success unless to him or her has come the determination and the will to plod, to dig, to delve, to prepare the rough ground, to remove the harsh stone and the choking weed, and then to nourish, to plant, to tend, to watch the growth, and expect fruit only in the harvest day, when, through the rains alternating with the sunlight, God has given the increase.

The sluggard has no place in literature. We picture to ourselves the devotion of the man of science, who in

his laboratory dissolves the stones and studies the elements of the rocks, who visits far-off regions, the better to survey the transit of Venus; we admire the statesman who gives his time and his influence to varied men and varied kingdoms that he may gain an advantage to his nation; but, we can parallel their devotion and their sacrifices in the story of a blind Homer or a blind Milton, in our own Prescott or in our own Parkman. Such triumphs as Prescott and Parkman achieved make us blush at our indolence and make us appreciate the power of mind over matter, of will over adversities. To Prescott, no means was given to arrive at the knowledge of Spanish history except through the eyes of another. And those eyes he directed and used as if his own, to our amazement and rapture when we read his Ferdinand and Isabella or marvel at his Conquest of Mexico. And the wonder grows for us anew that Parkman, after spending his time and his health among the Dakotas, to gather the information he needed for his histories, should with weak eyes and a broken constitution have given to us his works of elegant diction and great research.

These then are the necessary conditions for the success of one who would climb the heights of literature and rank his name with even the lowliest of her favored children. And, be it here asserted, that to rank with even the lowliest is great honor to every noble-minded man or woman. They differ in degrees of excellence, but they all are stars of greater or lesser magnitude, brilliant lights and captivating scintillations.

But, while we place the elements of patience, of industry, of perseverance

in the category of necessary conditions for literary workers, we must say that they still are only conditions. Here and there a great magic power of supereminent genius may elevate a writer above all his surroundings, but there is that essential in literature that no man or woman can ignore, and that essential is truth. The Creator has so decreed, and His decree shall stand. And, be it said to our great and everlasting glory that the excelling, enduring works of literature are all on the side and in the cause of truth. And, in speaking of truth, I speak likewise of its kindred, morality. I hold that the immoral book, purposely so, mainly so, is an untruthful book, that it does not appeal to the reason, but to the imagination of man, and that it disorders that kingdom which is his soul, and leads its captives from lying premises into false conclusions of irretrievable error. I speak not of a book from whose pages here and there looks forth a hideous feature, of books professedly good, yet setting forth of a necessity in the general plan the cause or the effects of human depravity in individuals. The general tone of the book, not the chance evil hidden here or there, is to be considered. In the most beautiful field of flowers, a poisonous plant may be found; on the sweetest rose, the thorn will grow; beneath our feet that tread the velvet lawn, the snake may hiss. These dangers we know and guard against, yet they do not detract from the beauty and the scent and the pleasure of garden, of flower or of field. I have heard Ben Hur condemned for one chapter, and, after re-reading that chapter most carefully, I feel justified in all conscience to place the book in

the hands of every pure, noble-minded girl. I have heard multiplied regrets that *Quo Vadis* has accorded some pages to the licentiousness of Nero's court. I agree that the omission of details would in places be desirable, be safer for young imaginations, but I believe the author has withal so treated his subject that no mature mind need suffer harm, and that these very details only serve to bring out the power, the Almighty power, of Christ's religion, which could so change a lost world. The reading of the whole book, its general tone, its absorbing influence, its magic inspiration to Christian aims and ideals, are the tests of its value. Not dissection should be our aim, but the viewing of the whole story in its vitality. And then the horror for vice must pervade every one capable of being charmed with the beauty and innocence of Lygia, the gradual change of the pagan Vinicius into the Christian hero, the sturdy faith of Peter, the magnificent love of Paul.

The Bible, the book among books, deals not alone with the Redemption, but with the fall of man, points out to us not only the glories of Olivet, but the abyss of Sodom, dwells not only on the steadfastness of John, but on the treason of Judas. It is the book to be read by all, to be an everyday companion, teacher, inspiration, guardian, but a book withal to be read with discrimination, with the intellect informing the heart and reining in the imagination, lest some things in it shall be wrested by ourselves to our own destruction. And, like to this best of all books, God's inspired word, must be to us other books in due proportion. "Test all; hold to what is

good." And, speaking on this subject, there comes to mind a powerful book, one of thought, of splendid diction, of absorbing interest, of ennobling theme. And yet, because of a few short pages, not even the author's own, but translated from another language and introduced for illustration, I have always felt the book to be unsafe for young minds, while well adapted for older heads.

In the struggle which some of our writers make for positions, there is a seeking of advancement along the line of art for art's sake. This word has come to the excuse of every unsafe, as well as every depraved author. And the great reading public has been disposed to regard the assault upon the eternal principles of virtue with much akin to leniency, if not to pardon. Human nature is weak; therefore, portray its weakness. We feel better from association with those who, like ourselves, are prone to failure. Well, indeed, if in the manner of the Bible, the sinner could be presented as deserving, winning the chastisement of divine justice, and, won to repentance before receiving pardon. I never could feel a dash of sympathy for the book *Trilby*. I felt its purpose was ignoble, its pages vile, and its tendency downward, and I won almost condemnation for saying this at the time of *Trilby's* appearance. But I gladly learn that the German critics have recently received the play with destroying contempt. "*The Damnation of Theron Ware*" has degeneration in its pages equal to the most famous of Thomas Hardy's productions, while the authoress of *Little Lord Fauntleroy* has added shekels to her stores at the price of injured souls. What a pity to witness such a perver-

sion of talent, such a desire to imitate the mud-flinging of certain French writers. There are better schools than that of Zola, and talent is better employed than in walking on his path. Not all the talent in the world can justify wrong, nor can the wanton degradation of one immortal soul be atoned for by the plea of "art for art's sake."

Is it ambition that leads Frederic, or Hardy, or Burnett astray? Some men become irreclaimable drunkards, because their pride makes them imitate men of stronger wills. Others can drink, then why can't I? But they cannot. Others, Shakespeare above all, can deal with the most imperious passions of the soul, deserve the title of the world's greatest dramatist, be called nature's true poet, the paragon of writers. Then, says talent, as Shakespeare in the drama, so shall I be in fiction. Talent says this, while only genius, superlative genius, can ever imitate Shakespeare. The men and women of mere talent fail in their presentation of vice, and their very failure proves the lack in them of the divine light and power of genius. They write the condemnation of their own pride, and gain beyond the passing tribute of venality, a deserved oblivion.

Where the genius of a Shakespeare presides, vice never triumphs, weakness never compels admiration, sin never wins applause. There is admiration for the intellect of Falstaff, disgust at his animalism; there is absolute loathing for the luxurious Henry VIII., esteem and love for his noble queen, she of Aragon. Genius partakes of immortality, and, with its keen interspection within eternal decrees and unchangeable counsels, knows that the wages of sin is death, and that

the Damocles' sword of retribution is ever poised over the persisting sinner's head.

A great wrong it is to hail each new production with joy, before examining the book's claim to a place in literature. Put down as mediocrity, never as genius, the abilities of the dark-lantern writers who struggle among us for fame. Consign them to their place in the offal-market, and, perhaps, when they find themselves forced to partake of the husks of swine, with which they fain would fill the reading public, the spirit of the Prodigal may lead them to return to their father's house of truth and morality. And, until they show the willingness to return, no Christian man or woman, especially no woman of refinement, of chastened thoughts and disciplined will, should be seen raking over their ash-heaps or feasting on their garbage. Carry this out to the extremity, ostracising all that promotes such degeneration, from the magazine that prints the serial to the theatre that offers the dramatized version of the sinful book.

And in like manner, and, perhaps, no less severely, be a Macaulay to every presumptuous Montgomery. Cultivate a taste for literature, live with the best authors, until they have trained you in that discipline of taste which tolerates no deception. Then, by comparison with the works that have stood the test of generations, estimate those who today claim your homage. Be honest; be just; not ready to condemn unheard, nor yet to vaunt undeservedly. Thus, you encourage ability that frequently is pushed aside in the mass of mediocrity, and you consign to forgetfulness the ephemeral productions of inferiority. But, alas! only

time can produce this desideratum, in the presence of such hollow criticism as we are regaled with today. Many an advertisement of books, equally with those of theatrical plays and patent medicines, appears in the reading portion of our daily papers, and is the composition of some one too friendly to the publishers. After a short experience as a critic of books for a magazine, I abandoned the task, finding it impossible to act honestly with the public. Some most reputable publishing houses ceased to forward new books, immediately that an honest criticism was given of an inferior, or a useless, or a vapid book. To be a successful critic on any struggling paper or magazine, you must praise and magnify every leaflet, pamphlet and booklet coming through your hands, until Little Red Riding Hood will compare with Macbeth in tragic interest, and Mother Goose with the Merchant of Venice in vein of humor and pleasantry. "A friendly eye," quoth Cassius, "would never see such faults." "A flatterer's would not," answered Brutus, "though they be as huge as high Olympus." Let us not be flatterers to conceal defects, but friends to set them forth, and then the useless will sink down, and, on stepping-stones of these dead things, talent and merit will rise to eminence.

A wrong point of view is generally responsible for our glaring errors, our miserable short-comings, and our deplorable failures. And a great error is committed, however unwittingly, by some people when they regard the multitude as incapable of fine taste, of true discernment in literature. The preacher learns that the people, generally considered, who listen to his teach-

ings from the pulpit are capable of following him in the discussion of the sublimest truths. If only he will address his hearers in plain, simple language, they will understand, as well as he who speaks it, the doctrine he sets forth. And in the simplicity of language, he needs no vulgarism, no colloquialism, but should use words of refinement, of elegance, of purest and choicest diction. The doctrine thereby receives an added charm, appealing to the people, as do the dogmas of religion presented in the glow and brilliancy of the Church's loveliest and grandest ceremonies. And, in like manner, the reader can acquaint himself with the beauties of letters, and receive an intense delight from the choicest authors, if only a little care and training be spent upon him. The people, as a people, have the greatest of capabilities. There is no limit to their power of understanding all that comes within the range of the human intellect, while they can grasp in the security of faith, eternal and infinite truths. We, who are interested in the present movement of extending to the many yet unreached the advantages of our literature, should be fully convinced of the vast intellectual powers of our people. Starting here we make no mistake, and we shall never regret the endeavor to lead all whom we may influence along the ways of the highest culture.

We should begin with the children. If we may not present to them the unedited works of Shakespeare, we may educate their young minds to grow in that direction by Charles Lamb's presentation of the prince-poet to immature minds. The little ones are charmed in every way by the stories

of the Bible, Moses and Samuel and David and Tobias. And, skillfully used, these stories establish in them not only faith but the yearning for worthy influential stories all through life. Only let these stories, whether in writing or in speech, be presented to them in beauteous adornings. The main point is to teach them the immense gulf between the pure gold and trash, between truth and humbug. No child ever trained to appreciate Sir Walter Scott will waste his time on dime novels, nor will the admirer of Dickens be content with *Roe* or *Optic*. In the best authors, the young mind will not seize the meaning of every line, nor grasp the full intent of each paragraph. Be it so. Educate his taste, discipline his intellect, give to his memory worthy lessons, and to his imagination honest scenes, and the growth to the conception of the classics will be marvelous. Passing by the letters that compose and the pages that frame the words, he will investigate the very pith of the author's meaning.

And, as for children, so, too, for our young people in shop and store. They have been long away from school and its influences. The years of earlier education appear fruitless. Organize a Reading Circle in their midst, bring them into contact with the school-teacher, the public speaker, the ready debater, the trained writer. They will timidly refuse to join your Reading Circle, claiming that they cannot write essays. Tell them that they shall be only listeners. Go out upon the highways and the byways and *compel* them to enter. And begin at once with the best authors. Waste no time upon preliminaries. Did Abraham Lincoln

call for the training of even one generation of the slaves in the ways of freedom before he gave liberty in one stroke of the pen to five millions of bondsmen? Sign at once the Emancipation Proclamation in every Reading Circle, by making Longfellow and Lowell and Hawthorne and Scott and Tennyson your lecturers, your ordinary teachers. And the shop-girl and the young man at the bench will quickly leap on before you, delighted and enraptured with the view presented to them, gazing in amazement upon teeming field and opening glade, upon the wealth of stream and plain and forest, and, grasping the staff of these guides, they will roam the world-wide universal domains of Shakespeare, the Eden of Milton, and the eternal shores of Dante. The good book, the strong book will evoke the exercise of hidden powers, will astonish the possessor of the mind to appreciate real literature, will excite the zest of living, the desire to be seated at the best table, and the enthusiasm that, coming from work, leads on to better, more exalting work.

It is our endeavor, the endeavor of every one of us interested in this Summer School, to rise to the heights. They who plan the work from year to year are seekers for the best influences. They have chosen a place of beauty where nature and history vie with each other to charm the visitor, to enthuse the imagination, and to arouse the mind. Lake and hill and chasm invite to the exploration of what is passing, and of what, though past, lingers in the immortality of brave deeds attempted, of freedom fought for, and of glory gathered. And, in such a presence, and under the ægis of such associations, we feel inspired to seek



the richest treasures of literary delving, of philosophic love, and of theological training.

We have come into the work with willing minds and willing hands. Let us every one put our hand to the plough, not looking back, but forward, that we may be worthy of the promised reward. We are individuals glean- ing in the harvest fields, and if, like Ruth, we shall find only the few ears left by the reapers, we shall yet gather a rich armful of blessings. But we must realize that in this work the principle of solidarity, as in other great works, is of paramount necessity. We want to enrich ourselves, but we want also to convey the spirit of acquiring to even the inert among our people. God has scattered His beauties in profusion about us. Richer than Solomon in all his glory is the lily, and the grass so green that rests our eyes, to-morrow is cast into the oven, and the proudest sunset fades away before our vision, the rainbow dissolves and the glories of the day are dispelled like the baseless fabric of a dream to be succeeded by the new glories of the new day. What an example for us! We rejoice in literature and its beauties. Then we should scatter them in profusion. Calm science and proud philosophy and impenetrable theology shall gain a new meaning to us if they be adorned with literary care. Even the plainest newspaper article need not disdain the laws of taste, of honesty and of beauty. How quickly even on the page of more than a score of different subjects, we discern the inexpressible something that wins us to overlook the headlines and then settle

down gladly to read the column or two by such a sweet writer as Richard Malcolm Johnston. We want more of this. The settings of the table enhance our appetite. The dainty garden grasses, the few waving lilies, the single rose even delights the eye, soothes the mind, makes us at peace within us and without us. And, akin to this, is the literary charm of which we can be the ready partakers, if only all who claim our time shall deserve it, when they convey their truths in beautifying raiment. A little essay on the writing of letters, a talk with friends on friendship, hardly promise more than the commonplace, but, when Miss Katherine Conway is the hostess, we are the guests at the table of culture and elegance.

"Nil tetigit quod non ornavit," is said of Goldsmith. And is it not fitting that we should require of all who write or speak as by profession that they shall adorn all that they touch? We require of the actor that he shall add to the qualities of voice a finish, an ease, a grace of action, the union of ability, of study, of practice, and of desire to please his audience. And we should require no less of the writer. Truth can and should be beautiful even to the telling of it. Our Divine Teacher communicated His saving truths in the simple elegance, the alluring charm of parables. David told his griefs, his sins, his repentance and his joys in the figurative melody of the Psalms, and Isaias denounced the treachery of Israel, prophesied the advent of the Messiah in his pages of unparalleled magnificence.

## THE NEW YORK ELECTRICAL EXHIBITION.\*

BY BROTHER POTAMIAN, D. SC.

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Electrical exhibitions bid fair to become annual events in Greater New York. The second of the kind, under the auspices of the New York Electrical Society, is now attracting crowds to the halls of Madison Square Garden.

The inaugural ceremony was marked by such features as congratulatory messages from the President and Vice-President of the United States, and an address from Mr. Chauncey M. Depew, as well as by such a concourse of visitors as rendered futile any attempt at inspection or comfortable perambulation.

The orator of the evening is well known in and out of the city, not only as a politician and a railway magnate, but also as a felicitous post-prandial speech-maker.

In his address he briefly referred to the illustrious Philadelphia printer, as well as to the discoveries of Henry and the inventions of Morse. Then followed volleys of well-rounded sonorous periods about telegraphs and telephones, about annihilating time and space, and girding the earth round with magic wires.

After delivering himself of these and other appropriate commonplaces, Mr. Depew took leave of the magnetic field and betook himself to the evidently more congenial sphere of politics. Commodore Dewey had just crushed the Spanish fleet at Manila, and though the news of the victory was neither official nor confirmed, the ora-

tor of the evening waxed warm and warmer still over the achievement, until his sympathetic hearers, forgetting all their electrical surroundings, rose to their feet and made the vast building ring with sound-waves of all sorts of length and amplitude, while hats and handkerchiefs were made to describe all manner of figures in three-dimensional space. The climax came when the hoary-headed and silvery-tongued orator intoned the "Star Spangled Banner" and the excited multitude took up and continued the spirited bars of America's patriotic song.

But, standing round Mr. Depew were many cool and sober-minded electricians, engineers, and professors, who asked one another what all this denunciation of Spain, laudation of England, and eulogizing of American sailors had to do with the Electrical Exhibition, and it was generally conceded that as Mr. Depew knowingly allows himself to be considered a popular orator, he is bound sometimes to indulge in claptrap, and cannot help occasionally playing "to the gallery."

The exhibition, as we have said, has been organized by the New York Electrical Society, a body that is making praiseworthy efforts to include in its ranks all the electrical talent of New York and its vicinity. On its roll of membership there are five hundred names, and some of these belong to prominent workers in the electrical field. The Society is not yet out of its teens, having been founded in 1881, "for the

\*From *London Engineering*.

advancement of electrical knowledge, and for the study of electrical and other scientific phenomena." The actual president is Dr. Michael I. Pupin, of Columbia University, and its secretary, an able and pushing man, is Mr. George H. Guy.

It is the common verdict that this Society deserves great credit for the intelligent and successful manner in which the Exhibition is organized and administered.

Among the exhibits we meet dynamos, motors, motor-dynamos and alternators of various types and of all sizes. There are storage batteries, too, from the dwarf to the mammoth, motor-vehicles, effective groupings of glow lamps, a car running on the underground-trolley system, showing plough, shoe and electrical connections; two carriages illustrating the "third rail" method of electric traction, electric launches, specimens of Weston's beautiful ammeters and voltmeters, and a multitude of pleasing electrical novelties.

In our rambles round the Exhibition we noticed a few collections possessing special interest. Foremost among these is Edison's model illustrating his method of separating the iron particles from the crushed magnetic iron ore. The real plant is erected in the mountains near Lake Hopatcong, New Jersey, and is capable of handling four thousand tons of crude material a day. The rock is first loosened by dynamite, then excavated from the face of the vein by steam-shovels, hauled on skips to the crushers, and then passed through a succession of rolling and crushing machines. There is one mile of electro-magnets in the plant, and the crushed rock passes several times in front of their poles

until the separation is fairly complete. The sand falls vertically, but the iron particles are deflected into a curved stream and fall into appropriate receptacles. It is estimated that every four tons of rock will yield one ton of a mixture of sand and iron particles, the iron forming about ninety-one per cent. of the concentrate.

The concentrated iron is next mixed with a binding material, and the paste-like compound is carried to machines in which it is moulded into briquettes weighing one pound each. These briquettes are automatically transferred to cars outside the works and conveyed to the blast furnaces of Pennsylvania.

The sand is also removed automatically and sold for building purposes. There is but little absolute waste in this ingenious process, as everything ground up has a distinct marketable value.

Another interesting exhibit shows the Wellman's system of fastening a torpedo to the hull of a battle-ship. This is effected by means of electro-magnets located near the forward end of the torpedo. The coils are energized by a primary or by a storage battery placed within the torpedo shell, the electric circuit being closed by the operator before the dreaded engine is started on its errand of destruction. The closing of the switch allows the current to circulate round the coils of the magnet. A powerful field is thus created on the outside of the torpedo-shell, the effect of which is to fasten the torpedo to the iron or steel hull of the doomed vessel. It will there remain securely moored until the battery current is interrupted either through outside agency or by explosion of its contents.

In another part of the Exhibition a deep tank has been erected for the purpose of showing how submarine mines are fixed in position and fired. The model mines consist of small charges of powder in which is placed an electrical fuse. On closing the circuit the explosive is fired, and a miniature battle-ship is tossed up in the air, the work of destruction being effectively simulated.

At this critical juncture (May 18th), everything relating to the protection of coasts and harbors has special interest for the people of the United States, and the management of the Exhibition was well advised in ordering the preparation of "The Night Scene at Sandy Hook." The formidable mines are seen anchored to the floor of the glazed, oblong tank, while tiny red lamps glowing at the surface indicate the line of danger. A cruiser and a few small craft give reality to the scene which, despite its weirdness, brings a sense of relief and security to the heart of every citizen of Greater New York.

Wireless telegraphy—as it is popularly called—is represented in its latest phase by Mr. W. J. Clarke, of New York City. The transmitter is placed on one gallery and consists of the usual induction coil and triad of polished brass spheres. The sparks that pass between these balls being of an oscillatory character generate corresponding disturbances in the ubiquitous ether, and it is these long waves that close the distant local circuit of the receiver by their action on the few grains of metallic powder which form the coherer. In its normal condition, the resistance of this thin layer is exceedingly high; but as soon as the waves from the transmitting instrument beat upon it, its re-

sistance falls enormously. This great decrease permits the current from a single cell to flow round a local circuit and energize the magnets of a high-resistance relay which, in turn, draws up its armature and works a Morse sounder. Before another signal can be received, the layer of filings must be thrown back into its highly-resisting condition. This is effected in the Clarke apparatus by placing a relay in multiple with the sounder, so that the two instruments are actuated at the same time. The vibrating tongue of the relay taps the glass tube containing the filings and thus causes the required decoherence.

The distance between the transmitter and receiver is one hundred and fifty feet. Instead of the Morse sounder, an ordinary electric bell is used. Both the principal instruments behave well; while we were examining the apparatus, however, we noticed that the coherer seemed to need a little coaxing from time to time.

Close to this highly interesting exhibit is a dark room in which X-ray demonstrations are given. The object of the installation is not to show the various appliances of radiography nor the scientific results hitherto achieved, but merely to gratify that strong element in human nature, viz: curiosity. For the trouble of waiting his turn, the visitor is rewarded by the gruesome sight of some of the elements of his osteological system.

"Effects of high tension currents on animal organisms" is a very catching inscription. Like many another searcher for electrical information, we were lured by its attractiveness, and on inquiry what did we find? Little else than the remains of two eagles that

had the temerity to alight on the power transmission-lines of a Californian electric company just at a time when they were carrying a current at a pressure of ten thousand volts. It is surmised that after alighting on the wires they had some differences, and when, in the development of the quarrel, their beaks or claws touched each other, the conductors were short-circuited, and the eagles almost entirely cremated. The fragments found and shown in the exhibition consist of one skull, four feet, and parts of legs.

Accompanying the remains of the electrocuted eagles, and presenting a puzzle by their almost perfect condition, are two owls which met their doom while perching on a ten thousand volt line. One night the men on duty at a certain Californian generating station were alarmed by a gradual change that occurred in their electric meters. The ammeter showed increased output, and the voltmeter a corresponding diminution in pressure. They were nonplused; they could not account for this variation of their electrical quantities; fortunately the lines soon returned to their normal working conditions. The cause of the disturbance was not discovered for several days. A telephone lineman, making his tour of inspection, found the clue. Two night-birds caused all the trouble, but they paid for it with their lives. One of them was found hanging down from the ten thousand volt wire by one of its talons, while the other bird of ill omen lay prone on the ground beneath. The enterprising lineman undertook to remove the depending owl by swinging a piece of telephone wire against it; but when the wire struck the bird the man fell to the

ground, and for a time was unable to move hand or limb. Happily he recovered from the shock, and is now giving all ten thousand volt lines full right of way.

A small room in the exhibition has been set apart and arranged like a place of worship. It has its seats, lectern, and organ. It is fitted up for the purpose of showing the efficiency of vacuum tubes for the purpose of general lighting. The tubes are very large, bent so as to follow the curvature of the arched roof, and placed at regular distances apart. When the current is switched on, the tubes are filled with a white, striated and slightly pulsating glow that lights up the chapel pleasantly, though not very abundantly. The tubes are always nearly at the temperature of the room, so that we have practically light without heat. This system of illumination is the invention of Mr. D. McFarlan Moore, who is said to be the pioneer in vacuum-tube lighting.

A novel and very popular feature of the Exhibition is the representation in wax of some of the characteristic stages and leading discoveries in the history of electrical development. These life-like tableaux were prepared under the direction of such men as Dr. Park Benjamin, Prof. Crocker, and Mr. T. C. Martin. This is sufficient guarantee of their accuracy and suggestiveness. The groups are very realistic, and as printed explanations accompany each, they afford much ready information. The first is appropriately called prehistoric, as it represents a Syrian woman plying her amberspindle. By rubbing up against her dress the spindle becomes electrified and attracts to itself loose filaments and other light objects.

The second is the mariner's compass group. It shows a bar of steel that has been rubbed with the lodestone, resting on the rim of a little tin bowl which floats in a bucket of water. An old Norse sailor is eagerly watching the mysterious magnet, while another stands close to the mast paying the penalty then usually inflicted on any one found tampering with the mariner's guide. This penalty, imposed by a sea-code of great antiquity, condemned the culprit to have a knife thrust through his hand into the mast, and to remain there without food or drink until he tore himself away.

The next symbolical group is a beautiful one. It represents Gilbert, of Colchester, the father of electricity, explaining to Queen Elizabeth his theory that the earth is a great magnet. He holds a *terrella* in his left hand, and the intentness of the Queen shows that the illustrious Doctor has elicited the deepest interest of his sovereign lady. In a corner of the alcove is a red-hot forge, recalling the many experiments made in his Colchester workshop by Gilbert on the effect of heating bars of iron and allowing them to cool in various positions relative to the magnetic meridian.

A Franklin group was, of course, a necessity, and accordingly we have the kite experiment rendered after the philosopher's own description. A fly-leaf might have appropriately recorded the fact that the field in which Franklin flew his exploring kite is now a street in the city of Brotherly Love, and is nightly resplendent with electric light.

Our countryman, Faraday, has been

accorded a niche in the gallery of illustrations. He is represented with a steel magnet in one hand, a coil-wound keeper in the other, thus recalling the epoch-making experiment of 1831, in which he obtained a tiny spark between the ends of the coil when the keeper was suddenly applied to the magnet or wrenched from it, or as Mr. Herbert Mayo beautifully put it:

Around the magnet, Faraday  
Was sure that Volta's lightnings play;  
But how to draw them from the wire?  
He drew a lesson from the heart;  
'Tis when we meet, 'tis when we part  
Breaks forth the electric fire.

This famous experiment led, in due time, to the construction of dynamos, induction coils and transformers; it represents to-day in the United States alone an investment of two thousand million dollars.

Three other groups complete this interesting section of the Exhibition, viz: Stephen Gray, the Charterhouse Pensioner, experimenting on electrical conductors, Dean Von Kleist with his Leyden phial, and Galvani with his frictional machine and quivering frog legs.

These various tableaux are accompanied by descriptive cuttings from Gilbert's *De Magnete*, Franklin's *Memoirs*, Tyndall's *Life of Faraday*, and chiefly from Dr. Park Benjamin's "Intellectual Rise of Electricity." This last is an extensive and scholarly work in which the progress of electrical science is not only chronologically recorded and eloquently described, but also critically discussed by one who has achieved distinction in the field of electrical research.

## CO OPERATION OF UNITED CHARITIES.\*

BY THOMAS M. MULRY.

In this paper, I propose to give a few reasons why Catholics should co-operate more actively with people of other religious denominations in doing charitable work, because of the mutual advantage to be derived from such co-operation. One of the greatest hindrances to this work in the past has been the distrust and suspicion of each other's motives, which actuated the different charities.

Religious prejudice has had much to do with this feeling. The spirit of proselytism was rampant among many of those so-called non-sectarian societies, and the alleviation of the condition of the poor or the caring for the children were but secondary motives. The main purpose was to draw the children away from the Church and to destroy her influence in every possible way.

All the non-Catholic societies were not actuated by this feeling, but the activity of those in that field made Catholics suspicious of the others.

There was certainly a strong feeling of prejudice against Catholics, and, whether this was due to ignorance or to malice, there was no question of its existence. This also tended to widen the distance between Catholics and non-Catholics.

Add to this the prejudice of many of our people, brought from other lands, where they were persecuted for their faith, and the task of bringing together people so diametrically op-

posed to each other seemed a very hopeless one. With this state of affairs, it was useless to look for any concerted effort.

The strange spectacle was presented of charitable societies working, each in its own way, for the good of the poor, and yet violating every principle of charity and religion in their intercourse with each other.

This spirit of antipathy and opposition could not fail to be destructive in its results. It created a sort of piracy among the charities. One was constantly poaching on the other's domains and the professional pauper, the designing beggar and the avaricious were reaping a harvest over the disputes and the rivalries of the contending sects. A Catholic to-day, a Protestant to-morrow and a Hebrew the day after, he could carry on this trade with impunity. There was no danger of discovery while the charities kept so far apart. He applied to all and received help from all. His accommodating conscience enabled him to live in greater comfort than he could hope to enjoy from honest labor, so he labored not, but prospered more.

We were not wholly free from blame, however. It is true we could not compete with our separated brethren in wealth or resources. They had the wealth; we had the poor. We were continually in sore straits to provide for the many who looked to us for help, and yet the Catholic layman made no serious attempt to remedy this evil, but stood either idly or stolidly

\* A paper read at the Salon of the Catholic Club, New York City, April, 1898.

by, leaving to Providence and an over-worked clergy the solution of the problem.

In 1882, or thereabouts, the Charity Organization Society was started in New York City. The objects of the Society were to prevent the indiscriminate giving of relief, to evolve a system that would be acceptable to all and to bring the various charities closer together.

The Organization gave no relief, but acted as a sort of Charities Exchange, where all information could be obtained, and where people applying for assistance would be investigated and referred to proper relief societies.

There was something repugnant to the Catholic idea of charity in this new scheme. It seemed like dragging the worthy poor before the public, and there was nothing to appeal to our people in an organization which expended *all* its receipts in salaries and expenses, none going to the poor.

We refused to co-operate with them, but after a few years a better understanding developed itself. It was seen that there was a good side to the work.

After the Organization had been in existence a few years, the attention of some of the members of the Society of St. Vincent de Paul was called to the large number of Catholic children attending the various Protestant missions and Sunday schools. Immediately the Charity Organization Society was looked upon as the cause.

It happened that the work of investigating the matter was assigned to me. I called upon the committee of the Charity Organization Society. What did I find? A body of ladies and gentlemen earnestly endeavoring

to do something to help God's poor, and most anxious for our moral support and co-operation.

There had been some Catholic gentlemen's names used, but they had taken no active part. I found letters had been sent to clergymen, to Conferences of the Society of St. Vincent de Paul, to the various charitable organizations, but in most cases the letter had been thrown into the waste basket, the requests to assist ignored, and yet the people needed care and looking after.

Despairing of obtaining assistance from Catholic sources, other people took on themselves the care of helping the families, with the result that, in many cases, the children were weaned from the Church.

Bear in mind the class of Catholics which applied to them were generally the dissipated or careless ones, but in most cases having large families, for this very reason they particularly needed the care of the Church to win them back to good lives, or to at least save the children. Was it to be expected our non-Catholic friends would do the work which we, as Catholic laymen, were neglecting? Their duty was performed when they called our attention to the condition of such families, ours the responsibility of acting on their information.

We saw at once the field this work opened for us. We saw also the danger of neglecting this great means of doing good. Therefore, several Catholic gentlemen became actively connected with the association. We soon made our people familiar with its purposes; we also received a warm welcome from the Charity Organization Society. Our assistance was valued



very highly and our advice appreciated.

It is true, we encountered many prejudices, and much dissatisfaction was expressed at our methods, but we were dealing with earnest, honest people, and when they studied our charities more closely and saw the motive underlying all our work, none could be found more candid in their expressions of admiration for the boundless charity of the Church.

From this beginning has spread a better feeling, a closer relation between the various charities than we had ever hoped for. It will certainly contribute more than anything else to that Christian unity, which our beloved, august and respected Pontiff so earnestly recommends. Perhaps the grand spectacle of a body of laymen devoting their leisure time, the world over, to visiting and relieving the poor has excited the admiration of our non-Catholic friends more than anything else;—no paid agents, no class distinction, no petty social differences, all working gratuitously for God's poor, following the same rule, and practicing the same methods.

I have dwelt somewhat at length on the relations of the Society of St. Vincent de Paul with the Charity Organization Society because that Society has been the great means of accomplishing this co-operation and of extending all the other charities.

It is true, there are many points on which we do not agree. In fact, there are points on which we will never agree, until they come over to our way of thinking. But, we have learned to tolerate each other's opinions, to give to each the freedom of thinking as each may think fit, and to do this

without compromising one jot or tittle of the faith we value above all else.

To-day Catholics are identified with the National Conference of Charities, with the Associated Charities of New York City, and there never was a better understanding between all the Charities.

If the State Board of Charities, or the State's Charities Aid Society, or any other organization, wishes to have some bill introduced in the Legislature, all the Charities are called together and, if opposition is shown by any one, every effort is made to make the measure acceptable to all before acting upon it.

Your Committee on Catholic Interests have seen evidence of this good feeling and of the great advantage of co-operation in the recent attendance at Albany, when Catholic and Protestant were united in opposing a bill which threatened to deprive us of our liberty of action in regard to our children.

Another great advantage in this co-operation is the lesson it teaches us, that those outside the Church frequently put us to shame in their zeal and activity in the service of the poor.

We also appreciate the fact that much of the opposition ascribed to bigotry against our institutions is not due to that cause at all, but to a difference of opinion as to the best means of dealing with the poor. In our intercourse, we receive many valuable hints, and in return give them new ideas. We always have this consolation, that, no matter what may be their defects, and we know they are not perfect, our Catholic institutions compare favorably with any others, whether they are public or private.

I heard Mr. Lauterbach, in an address at the Catholic Protectors, say that until other religious denominations could have within their folds the religious orders, who devote themselves for God's sake to the care of the unfortunate, none could hope to equal the Catholic Church in her treatment of the poor and destitute.

When we first started in this work of co-operation, people were found willing to sell themselves and their children to any religious sect that would pay the price. This traffic has been almost entirely stopped, and if the abuse exists in any shape at all, it is because of our neglect, as Catholics, to enter the field in larger numbers, to guard the interest of our children.

The rights of each are respected, the evil of proselytism has received a great check, and it is but a question of a short time when there will be found the very best of feeling between the charities of all denominations, including those which were most antagonistic to us in the past.

With our associates on the various District Committees of the Charity Organization Society, we compare notes, find those of our own people who are attending other churches, report to proper parties, have them turned over to us, and in this way bring them to the notice of the various pastors and charitable societies. When we make our report or notify the proper parties that the people they are assisting belong to us, they at once take their hands off. As an evidence of the great benefit to the Church of this co-operation, I recall the fact that in one parish, during one winter, six families were found in which the husband and wife had not been married regularly, or

were such in name only. These families applied to the Charity Organization Society, were referred to the Catholic members of the Committee and by them placed in charge of the members of the Society of St. Vincent de Paul. They were, through the priests and Sisters, reconciled to the Church, and the children of those families, ten in number, the greater part of whom were never baptized, were brought within the fold.

What was the result?

Started on the right road, their burden taken off their consciences, these people became, in a very short time, self-supporting, and were able to take care of themselves.

I could give you various instances by the hour of the spiritual and temporal good accomplished through this co-operation.

In looking over the crowds of children going to summer homes in the country, we found that a large number of them were Catholics, and that most were sent to Protestant homes, where, for the time being, they were compelled to attend the religious services.

Not having any Fresh Air Vacation Society under Catholic auspices, we felt it a difficult matter to handle, but as some of those associations were non-sectarian, and as the Charity Organization Society had much to do with them, we complained that this vacation business was drawing many of our children away from the Church.

We were very quickly informed that if Catholic homes could be found in the country, willing to take children, ours would be sent to them under the same conditions, as the others were being sent.

The St. Vincent de Paul Society

took up the work of finding such homes. One of the members made a tour of the State each spring. Each year homes are found among Catholic farmers in which the children are kept for two or three weeks free of charge. The country clergy enter with great interest into this work. Without their help, of course, nothing could be accomplished.

Last year 400 Catholic children were so placed. The Tribune Fresh Air Fund paid for all the transportation, and the agents of the Charity Organization Society accompanied the children to the various places and returned with them to their parents at the end of the vacation. All this work was done without any cost to us.

I wish some of our well-to-do Catholic ladies and gentlemen would start a Fresh Air fund, or identify themselves actively with some of those now in existence and not leave to non-Catholics so much of the work we should do.

Through co-operation, we have succeeded very often in having Catholic children returned to us who were placed in non-Catholic institutions and from which there seemed no prospect of having the children restored to us. Let me give you one instance. It is the old story—dissipated parents and innocent children suffering.

Some members of the Society of St. Vincent de Paul refused to help the family because of the drunken parents. I would remark in passing, that they evidently had not the spirit of the Society.

The parents applied to one of the Children's Aid Society Schools. The lady in charge helped them, gave them food, clothing, etc., and, feeling that the children were not safe in such

keeping, had the parents surrender them to the Children's Aid Society. There were five of them. One died, three were placed with Protestant families in Iowa and one was about to be sent away when the case was brought to our attention.

We felt that we had no right to find fault with the Society which had taken up the work that had been neglected by us, and we also found that we had no legal case.

When told that I was going to try, co-operation, some of our people smiled and some called me an enthusiast. The Children's Aid Society had never been known to give up any children in such a way.

It took nine months to settle the business. We did it without any fighting, although there was some plain talking on both sides, and to-day the mother is a good, steady, hard-working woman, but the father is still a drunken loafer. Two of the children have been transferred to good Catholic homes in the same State under the charge of the Catholic priest, the other two children are home, and if we could manage the father the case would be settled.

In addition to this, the Children's Aid Society has placed five Catholic children, voluntarily, in Catholic homes in the West since we started on this case, and has even gone so far as to offer the services of its agent in finding Catholic homes for children in the country, and to do this under the direction of the priests. And we are also on more friendly terms than ever before with each other.

Is not this a good result from co-operation?

I trust that what I have said will

set you thinking. If people will only stop to think, action will follow, and action is what is demanded of every Catholic to-day.

Something more than lip service is required. Profession, without practice, does not count. Catholics should be proud of their faith and never ashamed to show by action their love for our Mother Church. Ozanam and a few choice kindred souls silenced the jeers and scoffs of cynical, infidel Paris by their deeds of Charity. They were in the world, of the world, and did not hesitate to enjoy the world's pleasures. They filled their places in society, were to be seen at the theatres, at balls, at parties. Nothing in their appearance would distinguish them from their fellow men. But their lives of unostentatious self-sacrifice, of devotion to God's poor, of wonderful achievements in charity, filled their world with respect and esteem for them and did more to win souls to God and His Church than theological discussions or controversial sermons could ever hope to win.

We hear every day of the number of converts coming into the Church. May their numbers ever increase. But for the one we gain, dozens of our children are lost to the Faith, because of the criminal indifference of Catholics.

I sometimes think we are too well off, and that a little more of the A. P. A. spirit would open our eyes to the importance of organization and of ma-

terial effort in carrying on every good work. Much remains to be accomplished. Catholic children are still in non-Catholic institutions and the doors of those institutions are closed to Catholic priests.

If the men and women who are listening to me will look down into their hearts, if each will find in what way he or she may do something in the cause of charity, and determine to do that work, be it great or small, then some good will result from this meeting to-night.

In the various districts of the Charity Organization more Catholics are needed on the committees. The ladies will find opportunities here. In an organization like the Catholic Club there should be found plenty of good material to supply workers for every Catholic charity. We must not leave all the work to the clergy and the religious.

We who are engaged in the various charitable works know that the mission of the laymen is entirely distinct from that of the clergy. There is room enough for all. We also know that if Catholics were to take advantage of every opportunity placed in their way, there would be no fear of any more "leakages" in the Church, and we would present for the edification of the world and the glory of the Church, a record which would be unequalled in the history of charity.

## TRAINED NURSES.\*

BY JOHN HARRIGAN, M. D.

"Blest is she who knows no meaner strife,  
Than art's long battle with the foes of life;  
Whose cheering presence always brings relief,

Who yields herself to sooth another's grief.  
Nature's truest servant, powerful to aid,  
Who dares the fate the bravest might evade;  
Such are the toils, the perils that she knows,  
Days without rest, and nights without repose;  
Yet all unheeded for the love she bears  
Her fellow-beings whose ev'ry grief she  
shares."

The foregoing lines are a modification of the original ones, purposely selected because their author, Dr. Oliver Wendell Holmes, seemed possessed of an exceptionally clear conception of the risk incurred and the responsibility assumed by those who adopt and who devote themselves to a vocation whose aim and object is the alleviation of suffering, the restoration of health, and the preservation of human life.

Health bears such a close relationship to the prosperity of the community that it has justified the trite saying, "Public health is public wealth." This being true, it necessarily follows that the restorers of the one must be accorded a prominent place among the producers of the other.

If it were possible to estimate in money value the results of skillful nursing in shortening the duration of disease and in restoring to health patients whose illness would end disastrously without such nursing, this accounting would undoubtedly show

a large balance to the credit of each individual nurse while actively engaged in her work. The fact that we live in a commercial age, is a sufficient justification for calling attention to this matter; but, fortunately, the God of Mammon has not taken entire possession of the land. Rather, let us hope that in the future, as in the past, considerations other than mercenary ones will incite men and women to their best effort; that "the soothing balm of an approving conscience, the look of gratitude intended to supply what material compensation could not furnish," will continue to be considered among the coveted rewards for efficient service faithfully performed.

The attention that nursing has attracted in the recent past, and the consideration it is receiving at the present time, may create an impression in the minds of some that the art of nursing is of recent origin. This is not so: nursing is as old as the human race; and under the guidance of maternal instinct, was practiced "with fond and anxious care" in primitive times, and under all conceivable circumstances and conditions. Its influence within the sacred precincts of the home, is the very foundation that gives to the word "home" its best significance.

The only thing that is new in nursing, therefore, is training; or, as I prefer to call it, education; for education has been defined to mean "any preparation made in our youth for the sequel of our lives." This definition, for the

\*An address delivered at the graduating exercises of St. Mary's Hospital Training School for Nurses, Brooklyn, N. Y., April 21st, 1898.

purpose of its adaptation to trained nurses, might well be modified so as to read, "preparation made during the best years of our lives for the benefit of the lives of others."

The correctness of this modified definition will not be questioned by those familiar with the facts, for thoroughness in preparation is the watchword of the hour; without it, the best results possible cannot be secured; and if this is true in other callings, it is particularly so in the case of those who undertake the care of people who, for the time being, are unable to perform that duty for themselves.

The importance of this undertaking cannot be over-estimated; it seems to be fully recognized at the present time, and history teaches us that it has not escaped observation in the past. On the contrary, it appears that some of the best minds the world has ever produced, have expended both energy and life in this kind of labor.

The year 1633 must forever mark an epoch in the history of endeavor for the relief of human suffering. In that year four young women who volunteered for the purpose, were placed by the great apostle of charity, St. Vincent de Paul, under the charge of Mme. La Gras, a noble woman, who had already devoted many years of her life to the care of the poor. Such was the origin of the Sisters of Charity. From that modest beginning great results have followed, the Order having since been maintained by attracting to it pure and holy-minded women, some coming from humble and obscure homes, and others from the surroundings of wealth and affluence, but all inspired by the same sublime motive—the desire to help the afflicted. The

work performed, the results accomplished, beneficent influence exerted by these noble women, ought to be sufficient to save the entire human race from its degenerate tendencies.

The devotion with which the followers of St. Vincent de Paul have, during the past two hundred and sixty-five years, applied themselves to the work of caring for the poor and nursing the sick, seems to find a fitting supplement in the self-imposed task of Father Damien in caring for the wretched and hitherto neglected lepers of Molokai. The labors of this ideal servant of his Divine Master, during the seventeen years that his presence constituted the single star of hope in a long night of human misery, among the afflicted members of this doomed colony, has commanded the admiration of the civilized world, the earthly reward of these unparalleled years being a leper's grave. It seems safe to predict that this disinterested self-sacrifice will be gratefully remembered as long as the human mind is capable of paying homage to modest heroism.

Florence Nightingale, whose name has become a household word, made, early in life, a special study of methods of caring for the sick. The beneficent results of her labors during the Crimean war and subsequently, have been fully acknowledged by all who had an opportunity to observe them.

On this side of the Atlantic, we have the Florence Nightingale of America, in the person of Clara Barton. In considering what has been accomplished by this noble woman, it seems difficult to determine in which undertaking she exercises the most commanding influence over our admiration—whether as an individual, nursing

the sick and wounded during the war of the Rebellion, or planning to devise ways and means for their better care and protection; marking the graves of the dead patriots in the vicinity of the prison pen at Andersonville; furnishing prompt and efficient relief to the sufferers from cyclone, fire, or flood, in various parts of the country; arguing before a committee of Congress to induce the government to participate in the humane and beneficent schemes contemplated by the Society of the Red Cross; or, at the present time, distributing relief to the starving non-combatants in the island of Cuba.

Those who have been educated in the various training schools for nurses are quite familiar with all this. Would that others were equally well informed! For if a sufficient number could be induced to follow the example of this magnificent woman, then war's carnage would cease, or at least its attendant horrors would be reduced to a minimum.

It has been said that position, official or other, does not confer honor on the individual; but that the individual may bring honor to the office. What has been referred to, shows clearly that the nurse's calling has been liberally honored by the illustrious men and women who have been its patrons, honored by the character of mind and heart of those who have participated in its labors.

Among the latter, there is one, whose name has not, to the best of my knowledge and belief, been mentioned in this connection; and if it has been reserved for me to be the first to call attention to it, I shall certainly be none the less pleased at having done so; for, in my judgment, this name

should be placed on the honor roll of membership in the confraternity of nurses.

In the year 1832, the Asiatic cholera raged with great virulence throughout the different countries of Europe; and, invading the American continent by way of Quebec, it made its appearance, a little later, among the soldiers of the United States army, then en route from the Canadian frontier to the Mississippi River. These troops were under the command of Major General Winfield Scott; and, when the dread disease broke out among his men, General Scott, instead of issuing orders and giving directions from a safe distance, set to work quietly and unostentatiously and assisted in nursing his sick soldiers, doing with his own hands everything for them that was possible under the circumstances.

The trained nurses of the present day may well point to this historic event with feelings of pride; so also may every man and woman in this favored land of ours share in these feelings, while contemplating the picture of this battle-scarred hero performing this humane duty, with a bright untarnished sword suspended at his side, a sword that, in his case, was the insignia of the highest order of military genius, as well as the symbol of an unsullied honor.

It has been stated that the reason why General Scott exposed his own life in this seemingly reckless manner was that a sufficient number of nurses was not available, and that the sufferers were his comrades, and let me say that the word "comrade" has, on the tented field, a significance not fully understood nor fully appreciated elsewhere. This explanation might well

be considered ample and sufficient for our purpose; but is it not more than likely that the true motive was, that in the faces of his plague-stricken comrades, he saw reflected the image of their Creator?

There is another name to which I shall refer for the purpose of contrast. During his campaign in Egypt, the first Napoleon, on finding the movements of his army hampered by the presence of a number of sick, sent for the chief of his medical staff, Doctor Desgenettes, and suggested to him that large doses of opium be administered to the sick, and that in this way they be quietly put to death, so that he might be relieved of the necessity of providing for their care and transportation. To the credit of the great French nation, and to the honor of all who have devoted themselves to the healing art, the doctor replied: "Monsieur, my mission is to heal, not to kill." Thus, for once, at least, perchance for the first time in his eventful history, the man of destiny realized that he was in the presence of his master. Without desire for dramatic effect, are we not justified in repeating what Hamlet said to his mother? "Look on this picture, and on this."

There is one other reference I wish to make, but I feel disposed to hesi-

tate before doing so; as it encroaches upon a domain, into which, in all sincerity, I feel unworthy to enter. The reference, however, seems so well suited to my purpose that I am unwilling to refrain from making it. I shall say, therefore, to these young women—while actively engaged in the work of your useful, humane, and honorable calling, never cease to remember that the beggars on the roadside had their sore and blistered feet bathed, annointed and soothed by the gentle Nazarene, by Him before whose throne uncounted millions have bowed during the past eighteen hundred years.

In undertaking to perform the duty assigned me this evening, I have omitted the usual stereotyped complimentary words addressed to graduates on occasions of this kind. In pursuing this course, I have been influenced by the belief that nurses educated at St. Mary's Hospital and trained by the Sisters of Charity, do not need any such laudation.

On behalf of my colleagues, I wish to say that we desire to have it understood that the diploma of St. Mary's Training School for Nurses means that the holder thereof is a person capable of performing the duties of nursing, and morally fitted to assume all the responsibilities that pertain thereto.

## QUATRAIN.

BY MARY F. NIXON.

The silvery moon looks faint and dim from out  
 The clouds above;  
 So lowering sorrow hides from earthly eyes  
 God's face of love.



**STUDY CLASS DEPARTMENT, 1897-'98.**  
**CHRISTIAN ART: FROM THE FIRST AGE TO THE PRESENT TIME.**

BY ELIZA ALLEN STARR.

SYNOPSIS:—Catacomb Mural Art period—Catacomb Plastic Art period—Early Mosaic period—Byzantine period—Sieneſe School—Florentine School—Revival of Sculpture under Niccolo Pisano—Cathedral period—Efflorescent Mosaic period—Efflorescent Plastic period—Efflorescent period in painting—The Academic School.

**ENGLISH LITERATURE: EPOCHAL POETS.**

BY THOMAS O'HAGAN, M. A., PH. D.

SYNOPSIS:—Chaucer—Spenser—Shakspeare—Milton—Pope—Wordsworth—Tennyson—Browning—Mrs. Browning.

These studies will be published in serial form in the REVIEW, accompanied by copious notes and questions helpful to the student, and which will tend to make the reading of the subjects more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course.

These examination questions should be answered and the papers returned to the office of the REVIEW within thirty days.

The papers will be personally examined and critically marked and rated by the instructor, and returned to the student.

For pass certificate a faithful study of the serial papers published in the REVIEW, will be quite sufficient. Those desiring honors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work. Honors are for any one who has leisure for investigation.

Sixty per cent. of the examination questions correctly answered will be required for the January and April examinations, and seventy-five per cent. for final examination. Ninety per cent. in final examination will be required for those desiring honors.

Students will be expected to answer the examination questions in their own language, and, as far as possible, from memory, after special study and investigation.

**CHRISTIAN ART: IX.—THE CATHEDRAL PERIOD.—(CONTINUED).**

**THE REVIVAL OF CHRISTIAN SCULPTURE.**

BY ELIZA ALLEN STARR.

The revival of sculpture, under Niccolo Pisano, was a revival of the highest expression of religious faith and devotion possible to art, and retained its characteristics through four entire centuries. So glorious a period may well receive our persevering attention, and its details, which must be, necessarily, so sparse in a course like this, will be chosen most carefully.

The name of Andrea Pisano, or Andrea of Pisa, is the first to attract us after those of Niccolo and his son Giovanni. It is not necessary to consider Andrea as belonging to the family of Niccolo; he was a citizen of

Pisa and always bore her name to her honor as well as to his own. Like Niccolo, he had profited by a careful study of such antique marbles as had been brought to Pisa, until his renown reached Florence, and he was employed on the sculptures intended for the facade of Santa Maria del Fiore, especially a statue of the then reigning Pope, Boniface VIII.; on one side Saint Peter, on the other Saint Paul. This group, now in the Strozzi Garden, Florence, was succeeded by admirable works, in which he gave proportions and other qualities which he had derived from the antique, with great

gain to their devotional as well as artistic merit, since these proportions are founded upon the highest ideals of the beauty of the human form as created by God. All these won for him the great honor of being selected to furnish a gate or door, in two divisions, to the ancient Baptistery of San Giovanni, in Florence. This venerable edifice, designed from the very first as a Baptistery, was built in the last years of the VIth century by Theodolinda, queen of the Lombards, as a thanksgiving for the conversion of her husband, Autharis. From the year 600, then, it is safe to say, that to this font was brought every Florentine child to receive the sacrament of regeneration, and the esteem in which it was held was echoed by Dante, when he puts into the nineteenth canto of the *Inferno* of his three-fold song, this enthusiastic exclamation:

*Mio Bel San Giovanni,*

"My beautiful Saint John."

To this our Andrea Pisano was to give the principal gate, which was to be enriched by panels, containing the story of the life of Saint John, the patron of all Baptisteries. This story was given in twenty compartments. The first represents the annunciation of the birth of Saint John to his father, Zacharias; two figures only (see Fig. 1), that of the angel and of Zacharias; but noble in its conception as few have been before or since. Second, Zacharias having been struck dumb, meets a group of his friends, and the event is communicated to them by him and received by them with the most significant gestures. Third, the visitation

of the Blessed Virgin to Saint Elizabeth, three figures. Fourth, the birth of Saint John Baptist, given on two planes, the lower one giving the dressing of the new-born babe; beautiful in their arrangement. Fifth, Zacharias, sitting, writes the name of the child as John, while the Blessed Virgin stands bearing the infant in her arms, with two attendants. (See Fig. 2). Sixth, we see the young Saint John, bearing his reed staff, in his robe of camel's hair, hastening to the desert, a wild of rocks and stunted shrubs. The seventh and eighth represent



Fig. 1—ANNUNCIATION TO ZACHARIAS. ZACHARIAS STRUCK DUMB.

Saint John preaching, in one compartment to the pharisees and sadducees; in another, preaching to the people, around him the scenery of the desert. Ninth, gives Saint John baptizing, pouring water on the head of the kneeling person, with devout companions awaiting their turn. Tenth, represents the baptism of our Lord, who stands in the water while John pours water from a shell on his head. Above our Lord is the Dove of the Holy Spirit; a stalk of lilies springs up beside Him at the feet of Saint

John, and a beautiful angel, as beautiful and holy as one of Fra Angelico's, kneels opposite Saint John. (See Fig. 3). Eleventh, Saint John is brought before Herod and Herodias, a most

crowned like Herod. Eighteenth, shows Herodias, as a crowned queen, sitting and receiving on her hands from her kneeling daughter, the head of Saint John Baptist. Nineteenth, gives the carrying to his burial of Saint John. Six disciples bear him on their arms, and the noble head, so lately dis-severed, is supported so as to give the perfect symmetry of the martyr's body. (See Fig. 4.) In the twentieth compartment he is laid, with great lamentation and tears, into his tomb.

#### SECOND WEEK.

Eight other compartments give us the virtues, natural and supernatural, beginning with



ZACHARIAS  
WRITING THE NAME, JOHN.

Fig. 2.

THE YOUNG  
SAINT JOHN IN THE DESERT.

significant group. Twelfth, he is led to prison. Thirteenth, he is questioned by the Jews through his prison bars. Fourteenth, our Lord sends an answer to John through those who have come from John to ask if He is really the Christ. Fifteenth, gives the banquet of Herod, the daughter of Herodias at one end of the table and a musician playing a violin at the other, and the king very sad because of his oath. Sixteenth, we see Saint John kneeling at the door of his prison to receive the stroke of the sword. Seventeenth, we see again the banquet of Herod, the daughter of Herodias kneeling before him with the head of John Baptist on a charger, while Herod points significantly to her mother, standing, with folded arms, at the other end of the table,



ST. JOHN  
BAPTIZING THE PEOPLE.

Fig. 3.

ST. JOHN  
BAPTIZING OUR LORD.

Faith, seated, with flowing draperies, in one hand the cross, in the other the sacramental chalice. Next Hope; seated, but winged and springing upward and forward, with uplifted arms, as if to grasp the "prize of her high calling." On the same line, on the other half of the gate

opening in the middle, is Charity, with a most cheerful countenance, flowing robes; in one hand she holds up a heart of flame, on the other arm she bears a cornucopia, the symbol of plenty, since our Lord has promised to those who give overflowing measures in return. Next to Charity, Humility, her robes gathered close about her, in one hand a lighted taper. Below these are Prudence, double faced, looking both forward and backward, and in one hand a serpent; for our Lord says: "Be ye wise as serpents." Next Justice, in her left hand the balanced scales of perfect equity; in the other, the uplifted sword. Then Temperance, holding hersword in its sheath, signifying self-restraint; followed by Fortitude, with her shield and uplifted club, a beautiful face and figure, in classic drapery. The illustrations which we give from this gate show the border which encloses all the panels, meeting at each corner in the head of the Florentine lion. Notwithstanding the elegance of the succeeding gates, this one by Andrea Pisano has never been eclipsed in its severe Greek simplicity and the truth of its Christian conceptions. This noble work was completed in 1339, after twenty-two years of labor.

At this time, the goldsmiths of Florence were genuine artists making their own designs, finishing them with their own hands, and making it plain that grandeur in art is not so much a matter of space as of ideas. One of the great goldsmiths of Florence, whose name comes down in the history of

sculpture, was Cione,\* who designed and, in great part, executed, for the Baptistery of Florence the altar of embossed and gilt silver which is brought there from the treasury of the Duomo on the feast of Saint John Baptist. The whole front of the altar is adorned with reliefs, in two storeys, giving the life of Saint John with almost innumerable statuettes, each under its own Gothic canopy. The central niche, which includes both storeys, contains a statue of Saint John Baptist, in his garment of camel's hair; in his left hand his reed cross, and his right



BURIAL OF ST. JOHN. Fig. 4. ENTOMBMENT OF ST. JOHN.

raised as if in the act of preaching. The scenes are given with such vivacity that any child reasonably familiar with the scriptural narrative could interpret them, and with a dignity which fills one with admiration. The whole is surmounted by a massive crucifix in the same precious metal; to one side, on a branch like a candelabra, the statue of the Blessed Virgin, on the other of Saint John Evangelist; still below, our Lord in His pas-

\* Pronounced Chi-o-ne, as in cheek.

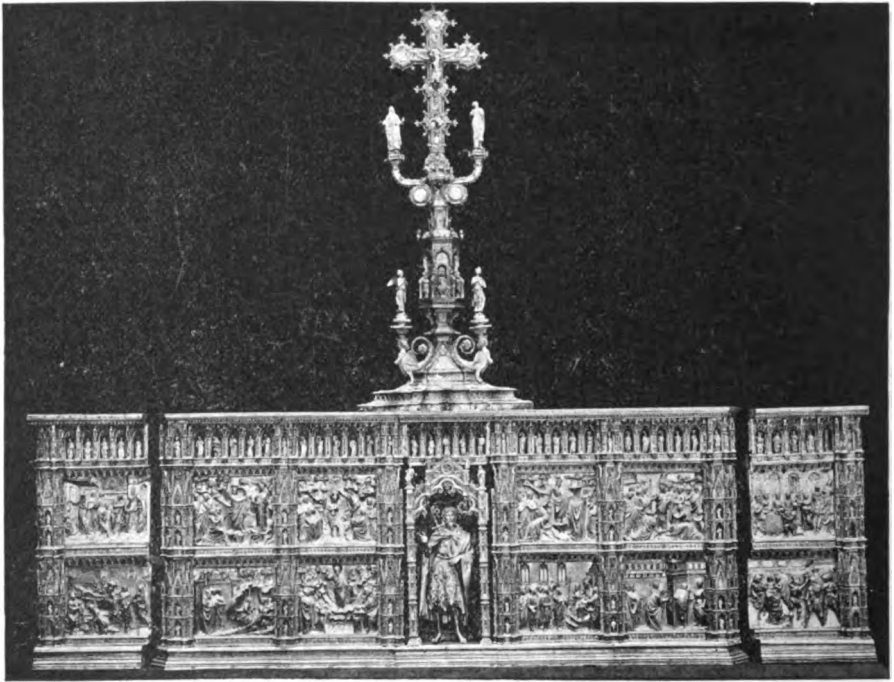


Fig. 5—THE SILVER ALTAR IN THE BAPTISTERY.

sion with adoring angels; set, as if in the sides of a tabernacle, in exquisite workmanship, while still below are two angels on candelabra branches, in praise and adoration; every detail being of consummate beauty. Mæstro Cione was succeeded in his work upon this masterpiece of the goldsmith's art by Maso Finiguerra, Antonio da Pollajuolo, and Verrocchio, all masters in their time, and it was not completed until 1447. (See Fig. 5.)

Nor was this the only work of its kind in Italy. In the chapel of Saint James in the Cathedral of Pistoja is an altar which gives our Lord enthroned as the Judge of the world, with figures, in niches, of the apostles full of noble beauty, angels and many saints, executed by an unknown master after 1287; the Saint James, by Mæstro Giglio of Pisa, is in the style of his

contemporary, Andrea Pisano, and was executed in 1353. Of this we have no reproduction, but give one of the altar of Saint John Baptist in its entirety.

#### THIRD WEEK.

The name of Jacopo della Quercia has appeared already in our description of the font in the Baptistery of Siena. We can now give his place in the history of art more in detail. He was the son of Mæstro Piero of Quercia, a town in the neighborhood of Siena, and born in 1374. Piero himself was a goldsmith, and brought up his son in the practice of the art. But Jacopo was possessed of an independent and aspiring mind, an acute and inventive talent, and made, instinctively, a transition from the prevailing style to one more life-like in its conceptions. One of his earliest works is a charming recumbent statue

for the tomb of Ilaria del Carretto, in the Cathedral of Lucca. This is crowned with forget-me-nots, and a little dog, symbol of fidelity, is crouched at her feet.\* (See Fig. 6.)

Vasari describes an equestrian statue of Ubaldini, the favorite general of the Sienese army, then in action against the Florentines, who died of his wounds in Siena, and was to be honored by a solemn funeral. A pyramid was raised, on the summit of which was a statue of Giovanni Ubaldini, larger than life, executed by

like clay. The whole, after the cement was modeled into form, whitened to look like marble. We have given this process, which is still in use with sculptors, who, having the exact proportions of the model before their eyes, work with greater facility, especially in colossal subjects. But another work was awaiting him in his native city which was to be of enduring interest; no other than the surroundings of a fountain to which the two great Sienese architects, Agostino and Agnolo, had brought a supply of pure

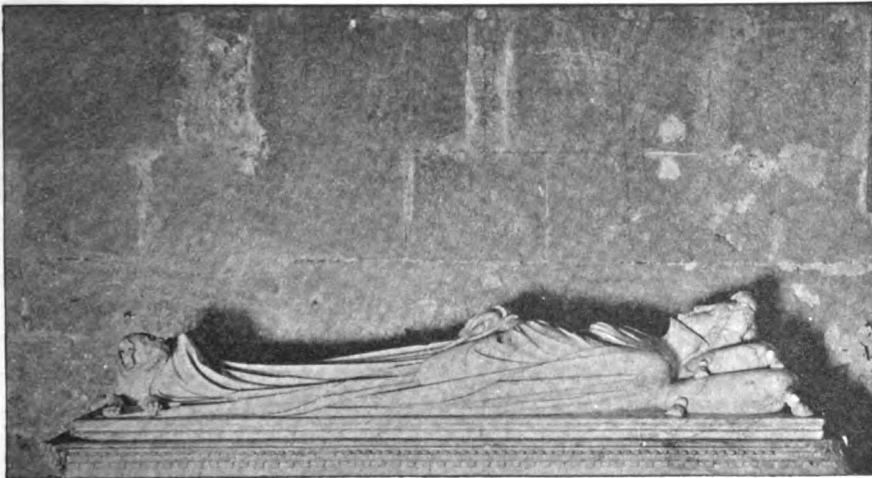


Fig. 6—THE TOMB OF ILARIA DEL CARRETTO.

Jacopo della Quercia, after a manner which showed his inventive genius. The skeleton of the horse was made of pieces of wood, and small planks, swathed in hay, tow and hemp, secured with ropes, when all was covered with clay mixed with a cement made of paste, glue and shearings of woolen cloth, giving the whole an appearance of massiveness, and not liable to crack

\* Vasari tells us that when her husband was driven from Lucca, the monument, out of the hatred borne to him, was near to destruction, when the fury of the citizens was restrained by the beauty of the figure and its sculptured ornaments.

water. The subject in itself was inspiring, and won, from the exultation felt by the Sienese in its possession, the title of *Fonte Gaja*, or "Fountain of Joy," while the love of country and of his fellow citizens, whose appreciation must have given him so honest a satisfaction, made this work rich in inspirations. The original fountain from the hand of Jacopo della Quercia, assisted by Francesco Valdambrino and Ansano di Matteo, sculptors of Siena, is now in the

*Opera del Duomo* for its preservation, and a copy by Sarrochi, one of the most famous Italian sculptors of this age, stands on the spot. We give a view of this to show its construction, and some of the figures from the original for, although greatly injured, they have a peculiar interest. (See Figs. 7-8.) The form is a simple parallelogram, with a low curbstone in front, the long side and both ends raised in storeys, the

and have a charming expression, giving life and grace to the marble, finishing every part with infinite delicacy and unwearied patience." To the above groups Della Quercia added stories from the Old Testament, with lions and wolves, which belong to the arms of Siena, and beautiful children; all accomplished within twelve years. This admirable work won for him the title of *Jacopo della Fonte*, or

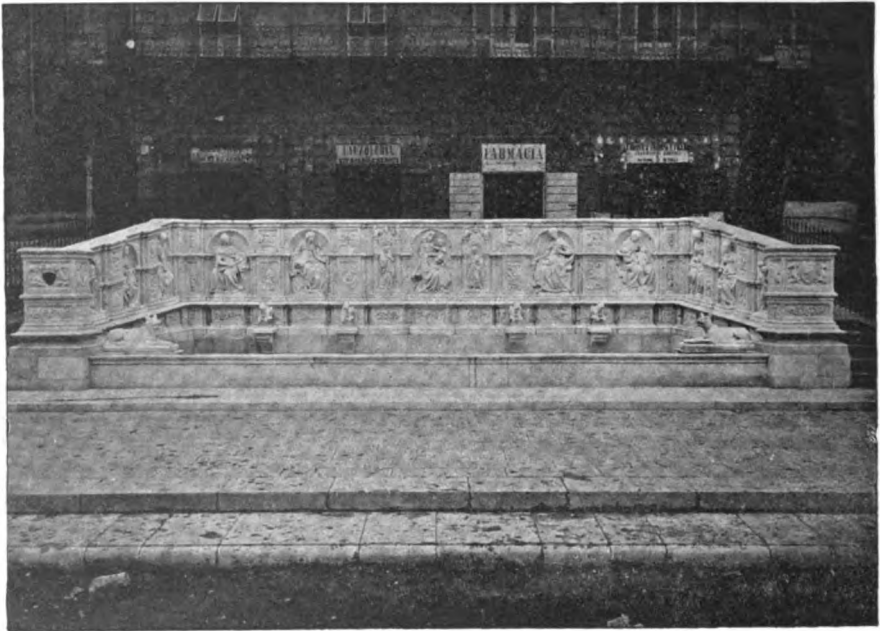


Fig. 7—FONTE GAJA—THE COPY.

upper story broken by sculptured pilasters between niches, in which are statues. "In the middle of these," as Vasari expresses it, "the sculptor placed the glorious Virgin Mary, the special advocate and protector of that city, a figure of singular grace and beauty. Around the Madonna the artist grouped the seven theological and cardinal virtues. The heads of these are finished with much delicacy

James of the Fountain. Also in consideration of his three panels on the font of the Baptistery, his zeal for the honor of their city, and the uprightness of his life, he was rewarded by the lords of Siena with the order of knighthood, and they also made him one of the wardens of the Duomo for the direction of all works upon it, which have been specified, particularly the sculptures that frame in the round

window of the facade, in our article on the Cathedral Period.

#### FOURTH WEEK.

Another work, however, remains to be noticed. This is the sculptured group in the apex of the second door to the north of the cathedral, called, also, *Porta della Mandorla*, or "Door of the Mandorla," from the almond shaped glory in which the Blessed Virgin is represented ascending to heaven, while with infinite grace as well as graciousness, she lowers her girdle to Saint Thomas, to convince him of the Assumption of her body from its tomb; which the disciples had found empty on the third day. The majestic delicacy, exquisite proportions of this Queen of Heaven, seated on clouds, on either hand and under her feet a cherub, all within the mandorla, gives a type of the Blessed Virgin which has never been exceeded in beauty even by Raphael's brush. The ascending mandorla is upheld by four angels and three express, upon pipes and horns, the joy of her entrance into bliss. The right hand corner of the triangle which encloses the mandorla is filled by the kneeling apostle, extending his hands to receive the girdle; the left by a bear climbing a pear tree, the badge of the kings of Spain, which is supposed to indicate that some scion of a royal Spanish house had contributed to the expenses of the door. The sculptures of the side posts and lintel of this door, are by Niccolo of Arezzo, of a richness and diversity of design, including arabesques and figures, which of themselves would make this door a marvel, while an Annunciation, in mosaic, by Ghirlandajo,\* fills the lunet below the



Fig. 8—FIGURE FROM THE ORIGINAL FONTE GAJA.

apex. Statues of life size stand on either hand under Gothic canopies or as terminals of the exquisitely sculptured side posts. We have introduced this as a whole into our illustrations (see Fig. 9), instead of giving the details, that our Study Class may have some idea of doors in Florence; doors to churches, as if they were designed as portals for heaven itself. The artistic, we may also say the devotional spirit evinced by such multiplied decorations, is a subject to dwell upon in one's own mind, to be even a subject for meditation. There is not a hand's

\* Pronounced Gir-lan-da-yo.



breath, or finger's width, in this door which has not felt the touch of an inspired chisel; and, yet, this is only one of four lateral doors opening into *Santa Maria del Fiore*, each one of these doors having distinctive claims to our

boys and our girls were initiated into the secrets of artistic industries. A wide field, where there is very little competition, is open before us, occupied at present almost altogether by foreign workmen. Some of these come to our

country, skilled, even artistically educated, to turn into stone-cutters, because they do not speak our language, and must have work of some sort. We have in mind, now, a band of Italian workmen who were toiling in the quarries of a town near by as simple laborers. By a mere incident, their qualifications as architects and sculptors, with their diplomas from renowned schools in Italy, were discovered by a priest who had studied ten years in Rome and returned with his Doctor's baretta. He wanted a tower to his church; forthwith, our architects and sculptors stood forth, fully equipped, and a tower is rising on the church crowning the highest point in Lockport, Illinois, which will rival many a famous one in the mediæval cities of Italy. These workmen have artistic ideals in their minds; they have a love in their

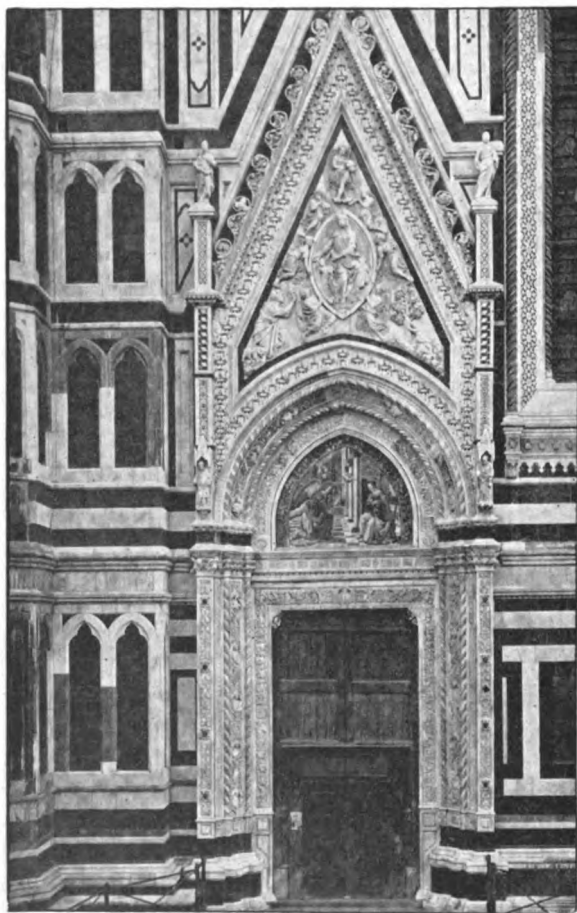


Fig. 9—THE GATE OF THE MANDORLA.

admiration; the work of masters, who worked with love as well as with knowledge.

We feel inclined to devote a few sentences, at this point, upon the advantages which would accrue to our rising generation, if, instead of studying mere mechanical industries, our

hearts for the beautifying of the house of God, for the place where His glory dwelleth, for the abode of the Blessed Sacrament, and when Rev. James McGovern, D. D., has become dust in his grave, his church tower will bear witness to the love of beauty educated into him in old Rome; while his work-

men will have given a blossom in architecture and sculpture to our American soil to gladden more than one century, more than two centuries; perhaps, to kindle the latent genius of some American boy, who will walk in the footsteps of these great men, whose works we have tried to describe so as to attract and persuade our people to the culture of artistic industries among

our youths. The impression is, that they do not pay, these artistic industries. Certainly they pay as well as type-writing, or telephoning, or telegraphing, and think of the immense gain in brain power and heart power. Do not put this subject away from you with the reading of this appeal in behalf of artistic industries.

## QUESTIONS.

1. Of what was the revival of sculpture under Niccolo Pisano an expression, and through how many centuries did it preserve its characteristics?

2. What name appears after that of Niccolo and of his son Giovanni?

3. Give an outline of his studies and the spirit in which they were conducted.

4. What was one of the chief qualities derived from his familiarity with the antique, and for what reason?

5. Give the origin of the Baptistery of Florence, and the name of its founder.

6. How long has it been associated with the religious life of every Florentine?

7. Quote Dante's apostrophe to this renowned monument.

8. What honor was given to Andrea Pisano in connection with it?

9. What was to be the subject of this and how was it to be executed?

10. Give a general description of the Gate, also name the events represented.

11. Also, describe not only those given as illustrations, but any which strike you as interesting.

## SECOND WEEK.

12. What made the subjects of the eight panels outside the life of Saint John Baptist? and explain their symbolism.

13. When was the work completed, and how many years of labor had been given to it?

14. What was the artistic rank of goldsmiths at this period?

15. What name has a most honorable mention among these goldsmiths?

16. By what work is he known to us more especially than any other?

17. Who were his successors in its completion and when was it finished?

18. Give a general description of this altar from the illustration.

19. What other work of this kind is worthy of mention? By whom and when were its several parts executed?

## THIRD WEEK.

20. In what connection has the name of Jacopo della Quercia come, already, before the Study Class in Christian Art?

21. Give his place of birth, date, and his father's influence on his son.

22. Give, also, the personal characteristics of Jacopo della Quercia.

23. Describe one of his earliest works and give some interesting incidents connected with it.

24. Describe, also, his manner of modeling an equestrian statue, and give some incidents connected with this youthful effort and the service rendered by it to succeeding artists.

25. What work rendered him dear to the people of Siena?

26. Who assisted him in this magnificent work?

27. Where is the original at this present date, and by whom was the copy made which stands on the spot?

28. Give a general description of this fountain, and also give the name by which it is known.

29. What name was given to the artist as a token of their admiration of his work?

30. What other honors were bestowed upon him?

## FOURTH WEEK.

31. What work in Florence gives a still additional glory to his name?

32. Describe this charming conception and its surroundings.

33. From what does this gate or door derive its name?

34. By whom were the sides and lintel of this door designed and executed?

35. By whom was the mosaic designed and executed, and tell what space it occupies?

36. How many doors open on the sides of

*Santa Maria del Fiore*? What idea seems to have inspired them?

37. Give, in your own words, the concluding ideas concerning artistic industries and their place in the education of the youth of our country.

38. Also, cite an example given in our own neighborhood, of the value of these industries.

## ILARIA.\*

BY ELIZA ALLEN STARR.

Ripe in her womanly beauty,  
Noble in womanly grace;  
Sweetness of human affection  
Softening the awe of her face.

Crowned with forget-me-nots only;  
Nostrils unstirred by a breath;  
Holy, majestic her slumber;  
Thus she lies, pillowed, in death.

Type of fidelity, sleepless,  
Lies the lithe hound at her feet;  
Mantle and tunic still guarding  
Modesty, high and discreet.

Thus *della Quercia* has sculptured  
Italy's daughter, of fame  
Worthy of Lucca's cathedral,  
Worthy of race and of name.

And, as the ages roll onward,  
Pilgrims still pause in the gloom,  
Each a forget-me-not bearing,  
At heart, from Ilaria's tomb.

\* Reproduced from *The Ave Maria*.

## ATTACHMENTS.

BY PASCAL DE BURY.

A little, warbling captive, there sat he  
Upon his throne, contented, blithe and gay,  
And merry to the golden beams of day  
And lilies white he sang his rhapsody.

A swallow lighted on the facing tree,  
Then flew afar. The sweet entrancing lay  
Was hushed: unable thus alone to stay  
He spread his wings—alas! he was not free.

No more is man, to other creatures bound:  
His heart is not his own; it lies enthralled,  
Encircled by the ruthless chains of flame.  
Awhile brief happiness in these is found,  
And man is blissful. Let him try his walled  
Earth-gaol to break, he finds him lame!

## ENGLISH LITERATURE: ROBERT BROWNING.

### IX.

BY THOMAS O'HAGAN, M. A., PH. D.

**Browning and His Age.** In the study of Browning, it will be well for the student to note the spirit and character of the age in which his genius took form; for we must always remember that the age imposes its subject, and the subject imposes its methods. Every great poet, too, is not only the product of his age, but also an interpreter of it. In the pages of Chaucer, we read fourteenth century England; in the pages of Shakspeare, the England of Elizabeth; and in the *Divina Commedia* of the great Florentine, the life and spirit of Italian mediævalism.

How far, then, does Robert Browning represent the nineteenth century, and to what extent is he its child? It may be said that in Scott and Wordsworth the school of romance and nature found completion and culmination; and Divine Beauty wrapped the drapery of death about her on the tomb of young Keats. Robert Browning came with a new poetic message which begot its own method. He touched our planet three years after the advent of Alfred Tennyson, being born in the year 1812.

Browning was born with a broad and comprehensive temperament. If, as a writer says, Wordsworth's was the priestly temperament, and Tennyson's the artistic, Browning's may be designated the nobly human temperament. With him, man is of paramount interest;—not man in the abstract, but

man in the concrete. He has little interest in governments and social fabrics; his stage, his theatre, his world is the soul with its conflicts of passion and vicissitudes of movement. No other poet of the nineteenth century has so completely mastered, as Hamilton Mabie says, the larger movement of modern thought on the constructive side, or so deeply felt and so adequately interpreted the modern spirit. No other poet of our day possesses such a passion capital or thought capital. In his intellectual sweep and grasp and height, it may be truly said that Browning more nearly resembles Shakspeare than any other poet of the last three hundred years.

**Browning: The Man and the Poet.** Robert Browning was not greater as a poet than as a man. His life was a full-

toned, heathful and rounded one. From the time he published his first work, *Pauline*, in 1832, till the publication of his last volume, *Asolando*, in 1889, he never swerved, retreated, or abated a tittle in the faith which he upheld and kept intact to the end. Few poets have such a life record, and few have so consistently carried out the promises and principles of their youth. As Prof. Corson says: "There are many authors, and great authors, too, the reading of whose collected works gives the impression of their having tried their hand at many things. No such impression is derivable from the voluminous poetry of

Browning. Wide as is its range, one great and homogeneous spirit pervades and animates it all, from the earliest to the latest. No other poet of the nineteenth century gives so decided an assurance of having a *burden* to deliver. An appropriate general title to his works would be, 'The Burden of Robert Browning to the Nineteenth Century.' His earliest poems show distinctly his *attitude* towards things. We see in what direction the poet has set his face—what his philosophy of life is, what soul-life means with him, what regeneration means, what edification means in its deepest sense of building up within us the spiritual temple."

**His Art-Form:  
The  
Dramatic  
Monologue.**

The dramatic monologue belongs peculiarly to Browning. It might be said that he created it as an art-form. Every student should make a close study of the dramatic monologue, as employed so largely by Browning, if he would hope to understand the spirit and method of this great nineteenth century artist and seer. The monologue is, indeed, a fit vehicle for Browning's thought. It enables him to lay bare the soul. It must be remembered that Browning is not a dramatist in the true sense of the word. He is a dramatic thinker, whose office it is to interpret intellectually the approaches to action. The dramatist gives you an objective presentation of life—letting life act itself. But this is not what Browning does. He always gives you life in terms of the intellectual rather than in terms of action. "He is ever," as W. J. Dawson says, "analytical, searching the consciousness of his characters for motives, moods and spiritual processes,

and these he expounds with all the virile brilliancy of his strong nature and the egoism of the monologue."

It should be borne in mind, too, that the monologue is superior to the drama as an instrument or means of revealing the subtler and minuter workings of the mind, with which Browning chiefly deals. You will notice in Shakspeare that whenever, as in Macbeth and Hamlet, it is found necessary to lay before the audience a fuller soul revelation, the soliloquy is resorted to where the character is made to think aloud. But the dramatic monologue has an advantage over the soliloquy, and this advantage or superiority is well set forth in one of Prof. E. Johnson's Browning Society Papers. "The dramatic monologue differs," says Prof. Johnson, "from a soliloquy in this: While there is but one speaker, the presence of a silent second person is supposed, to whom the arguments of the speaker are addressed. It is obvious, too, that the dramatic monologue gains over the soliloquy in that it allows the artist greater room in which to work out his conception of character. We cannot gaze long at a solitary figure on canvas, however powerfully treated, without feeling some need of relief. In the same way, a soliloquy cannot be protracted to any great length without wearying the listener. The thoughts of a man in self-communion are apt to run in a certain circle and to assume a monotony. The introduction of a second person, acting powerfully upon the speaker throughout, draws the latter forth into a more complete and varied expression of his mind. The silent person in the back-ground, who may be all the time master of the sit-

uation, supplies a powerful stimulus to the imagination of the reader."

It will be noticed that the monologues of Browning are characterized by great abruptness which tends to confuse the mind of the reader. Again, there is the imputed question which requires careful consideration. A good example of the latter may be found in "My Last Duchess," where the Duke says, "Who'd stoop to blame this sort of trifling?" This poem should also be studied as a most excellent exemplar of the dramatic monologue in Browning, as well as his command over the technique of verse.

No person can read Browning with any degree of thought and care and not discover that he is a good deal—in fact, a great deal—of a philosopher. Unlike to other poets, he is not much struck by the beauty and emotional interests of life. He can and does depict life and character, but in doing so his purpose is always to exemplify some far-reaching general truth. He is ever concerned with the inner rather than the outer life. "My stress," he says in his dedication of *Sordello*, "lay on the incidents in the development of the soul; little else is worth study."

Herein we see that Browning is in a particular manner a child of his age—an exemplification of the self-conscious, self-probing, self-analyzing spirit of the time.

Again, this tendency to dwell on the inner rather than on the outer life, on mind rather than on matter, marks off, as Prof. Alexander notes, Browning as an idealist—indeed something of a transcendentalist.

He holds nothing in common with the materialistic or agnostic philosophy

of the day. In fact he is a distinct reaction against it. Tennyson was much more influenced by the materialism and agnosticism of the age than was Browning, though in the end the poet laureate emerged from the conflict with a faith largely unmaimed.

In regard to the soul's inherent possessions—its potentialities—Browning voices his own creed through Paracelsus, where the latter is made to say:

"Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.

There is an inmost centre in us all,  
Where truth abides in fullness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth,

A baffling and perverting carnal mesh  
Binds it, and makes all error: and, to know,  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape,

Then in effecting entry for a light  
Supposed to be without."

**His Theory  
of Art:  
Andrea del  
Sarto.**

Browning is in a particular manner the artists' poet. He teaches in all his art poems, notably in *Andrea del Sarto*, that art to be worthy and effective must be regarded as a medium of aspiration. Greek art sought after physical perfection, and, having attained it, rested in the bosom of the finite. The early Christian painters had ideals reaching out into the infinite—this vitalized their work and indicated on the part of the artists spiritual growth and progress. Browning always looks through the technical execution of a picture or poem, to its spirit—the aim the artist had in producing it, and the nature of the truth that it embodies. If the conception be lofty, though but partly realized, he considers it superior to the most finished technique, em-

bodily a lower aspiration. "In the hierarchy of creative minds," he says, in his essay on Shelley, "it is the presence of the highest faculty that gives first rank in virtue of kind, not degree; no pretension of a lower nature whatever the completeness of development or variety of effect impeding the precedency of the rarer endowments, though only in the germ."

Browning cares nothing for intellectual achievement as intellectual achievement; it is always spiritual aspiration and growth which he emphasizes—

"A man's reach should exceed his grasp  
Or what's a heaven for?"

He also inculcates the lesson that art is a great medium of truth. In the *Ring and the Book*, this value of art as a medium of truth is set forth in the following lines:

... "It is the glory and good of Art,  
That Art remains the one way possible  
Of speaking truth, to mouths like mine at  
least . . . .

But Art,—wherein man nowise speaks to  
men,

Only to mankind,—*Art may tell a truth  
Obliquely, do the thing shall breed the thought,*  
Nor wrong the thought, missing the mediate  
word.

So may you paint your picture, twice show  
truth,

Beyond mere imagery on the wall,—  
So, note by note, bring music from your mind  
Deeper than ever e'en Beethoven dived,—  
So write a book shall mean beyond the facts,  
Suffice the eye and save the soul beside."

According to Browning, the artist must not rest in the finite—but must reach out towards the Infinite, the source of all beauty and truth. It is this spiritual aspiration in art—this soul growth which touches all art with immortality and gives it a value beyond the mere excellence of technique,

and this it was that was lacking to Andrea del Sarto, known as The Faultless Painter. No artist can be a great artist without a fullness of life, and there can be no fullness of life without spiritual aspiration. Andrea del Sarto had mastered technique; so have many of the painters and poets of our day, but this is not sufficient to insure their work against the teeth of time. Will Swinburne live, think you, or has he written a little too low for the touch of heaven? It should be remembered that when art becomes an art and not a means, it becomes a degradation. Andrea del Sarto lacked an inner power equal to outward forces, and, as a consequence, sank into fatalism.

It may read like a paradox to say that Browning is too lyrical in his dramas and too dramatic in his lyrics. There are, certainly, lyrical flames lighting up his work—aye, burning through the very marrow of the thought. What more beautiful than the poet's lyrical apostrophe to his dead wife, which closes the long prologue to *The Ring and the Book*, in which he invokes her aid and benediction in the work he has undertaken:—

"O lyric Love, half-angel and half-bird,  
And all a wonder and a wild desire,—  
Boldest of hearts that ever braved the sun,  
Took sanctuary within the holier blue,  
And sang a kindred soul out to his face,—  
Yet human at the red-ripe of the heart—  
When the first summons from the darkling  
earth

Reached thee amid thy chambers, blanched  
their blue,

And bared them of the glory—to drop down,  
To toil for man, to suffer or to die,—  
This is the same voice: can thy soul know  
change?

Hail then, and hearken from the realms of  
help!

Never may I commence my song, my due  
To God who best taught song by gift of thee,  
Except with bent head and beseeching  
hand—

That still, despite the distance and the dark,  
What was, again may be; some interchange  
Of grace, some splendor once thy very  
thought,

Some benediction anciently they smile:

—Never conclude, but raising hand and head  
Thither where eyes, that cannot reach, yet  
yearn

For all hope, all sustainment, all reward,  
Their utmost up and on,—so blessing back  
In those thy realms of help, that heaven thy  
home,

Some whiteness which, I judge, thy face  
makes proud,

Some wanness where, I think, thy foot may  
fall!"

Again, in such lyrics as the Cavalier  
Tunes, Evelyn Hope, and if we in-  
clude his ballads, such stirring nar-  
ratives as *How They Brought the  
Good News from Ghent to Aix*, and  
*Hervie Riel*, we see what Browning  
can do when the lyric fit is on him.

As has been already noted, Brown-  
ing is never a dramatist in the same  
sense in which Shakspeare is a drama-  
tist. The objective presentation and  
representation of life is the work in our  
day of the novelist. The age is full of  
movement and life and action, but  
convention has set its seal upon it and  
pinioned its freedom. Browning knew  
full well that the dramatic field had  
been long pre-empted by Shakspeare,  
and that his task lay more properly in  
observing and noting the workings of  
the soul and tracing the motives and  
influences at work in its revelations.

**The Ring  
and  
the Book.**

For skill and delicacy of  
treatment, strength of con-  
ception, power, purity, pas-  
sion and subtlety of thought, *The  
Ring and the Book* stands as Brown-  
ing's masterpiece. It was published

in 1868, and is certainly a remarkable  
production. It is a monologue devel-  
oped into a great epic. The poet  
speaks in his own person in the first  
and last part of the poem. This re-  
markable poem contains nearly 22,000  
lines. *Paradise Lost* has not half that  
number, and Homer's *Iliad* less than  
16,000. All the monologues lead up  
to the moral of the poem. The poet  
tells in the first part of *The Ring* and  
the *Book* how he found an old volume  
in a Florence book-stall, giving an ac-  
count of the trial in a case of murder  
committed in the year 1698, and this  
he makes the basis of his remarkable  
work. The character of Caponsacchi,  
the Pope, Pompilia, and Guido are  
each a masterpiece of conception and  
execution.

**The Idea of  
Personality  
in His Poetry.** Browning is a believer in  
the apostolic succession of  
great personalities. He be-  
lieves that it is by their presence that  
the world is regenerated. His interest  
is ever in the individual—not the race.  
He tells us in *A Soul's Tragedy* that  
"A people is but the attempt of many  
to rise to the completer life of one."  
This quickening, regenerating power  
of personality shines through all of  
Browning's poetry. It is the most  
vitalized element in it. You will find  
it in *The Ring* and the *Book*, in  
*Colombe's Birthday*, in *Saul*, in *Sor-  
dello*, and in his Greek poems.

In *Saul*, Browning sets forth the  
idea of the transmission of personality  
in the following lines:—

. . . "So, each ray of thy will,  
Every flash of thy passion and prowess, long  
over, shall thrill  
Thy whole people, the countless, with ar-  
dour, till they too give forth  
A like cheer to their sons, who in turn, fill  
the South and North  
With the radiance thy deed was the germ of."



And, of course, Browning teaches that art is an intermediate agency of personality. A work of art, as Prof. Corson says, cannot be impersonal. It is always apocalyptic of the artist's own personality.

**Browning's  
Attitude  
Towards  
Christianity.** Browning was neither a sceptic nor an agnostic, yet his Christianity is very vague and indefinite. It almost amounts to indifferentism, as witness these lines:

"One trims the bark 'twixt shoal and shelf,  
And sees, each side, the good effects of it,  
A value for religion's self,  
A carelessness about the sects of it.  
Let me enjoy my conviction,  
Nor watch my neighbor's faith with fretfulness,  
Still spying there some dereliction  
Of truth, perversity, forgetfulness."

He believes in a personal or loving God. He believes in the Divinity of Christ, and would have men employ the short span of their lives in living out the saving truths of Christianity rather than in speculating upon them. In his poem, "A Death in the Desert," which is a reply to certain German professors who denied the Divinity of Christ, Browning thus refers to this great central truth of Christianity and its solution of all man's world-problems:

"I say, the acknowledgment of God in Christ  
Accepted by thy reason, solves for thee  
All questions in the earth and out of it,  
And has so far advanced thee to be wise.  
Would'st thou unprove this to re-prove the  
proved?  
In life's mere minute, with power to use  
that proof,  
Leave knowledge and revert to how it  
sprung?  
Thou hast it; use it and forthwith, or die!"

**The False  
Note of His  
Teaching.**

The late Brother Azarias, in his excellent essay on Browning in Books and Reading, thus sums up and lays bare

the thread of falsity running through Browning's gospel of life and living: "Far from being properly fixed, the value of restraint and self-discipline is almost ignored in Browning's theory of life. His ideal of living is will-power carried into action. True, he would make of the evil in one's life an experience out of which one might rise to good. And so may one within clearly defined limits. But to go farther, as the poet seems to do, and make wrong-doing the essential out of which right-doing may come, were as false in art as it is false in morality. Under no circumstances is the doing of evil to be urged that good may follow. Perfection with Browning is not the soul's spiritual growth in holiness and conformity to the will of God. It is rather a taking hold of the goods and the ills of life indifferently as they present themselves, and utilizing them to the best advantage. Without evil there would be no growth of character; therefore, does he call evil blessed. Life, ideal life, he defines clearly enough to mean

..... "Learning to abhor  
The false and love the true, truth treasured  
snatch by snatch."

But what is the false, what the true? False and true, instead of being contradictory, are in Browning's philosophy, one to the other."

**How Prejudice  
Warped a  
Great Poet.** Browning's genius never blossomed till it came within the ray of Italian life and thought. Well might he sing, "Open My Heart and You Shall See Graven on it Italy," for not until the poet had discovered Italy with its rich store house of personages and incidents, did his poetry have in it warmth or passion or power. He took me.

diæval Italy—perhaps it would be more correct to say mediæval Europe, as the soil of his poetic sowing, and cast into its fields of faith, its vineyards of sacred keeping, the seeds of prejudice which three centuries of anti-Catholic England had nurtured and brought forth. It seems almost incredible that so broad and great and gifted a mind as Browning's could not discern about him the beauty and strength of Catholic teaching and truth, and the flowering of its virtues in the hearts of those who came within its spiritual radiance. Nearly all his characters who have Italy for their habitat and Catholicism for their faith, are monsters of evil, and as for a good and saintly ecclesiastic—why, it would seem impossible for Browning to draw such a character—the only exception to this being two characters in *The Ring and the Book*. He saw, or imagined he saw, evil, but shut his eyes to the good around him.

**Browning's Literary Significance.** What is the significance of Browning in a literary sense? asks W. J. Dawson. And he answers by saying: "Chiefly this—that he has introduced into English poetry a new, strong, fresh, and intensely masculine style. He is a transcendentalist in philosophy, but a realist in style. No word is too common for him, no phrase too hackneyed or too idiomatic or too scholastic or too *bizarre*, if it will carry his thought home. Wordsworth aimed at writing poetry in the language of prose, but

Browning has ventured further and has used vernacular prose. He makes his men and women speak as they would have spoken if alive. In this respect, Browning is in line with the development of his age. We are becoming less idealistic and more realistic every day. The modern imagination is less concerned with the bright dreams of old chivalry than the present mysteries of sad humanity. It finds sufficient food for sorrow, wonder, faith, and passion in the things of the day. It fixes its piercing gaze on man rather than on Nature, knowing that he is of more value than many sparrows building in the summer caves, or many lilies whitening happy hillsides in the spring.

#### SUGGESTED READING.

Prof. Corson's *Introduction to the Study of Browning*; Prof. Alexander's *Study of Browning*; W. J. Dawson's Chapter on Browning, in *Makers of Modern English*; Boston Browning Society Papers; Brother Azarias' *Study of Browning*, in *Books and Reading*; Hamilton Mabie's *Study of Browning*, in *Essays on Literary Interpretation*; E. Berdoe's *Browning Studies*; *Browning as the Poet of Democracy*, by O. L. Triggs, in *Poet Lore*, Vol. IV.; *Life of Robert Browning*, by William Sharp; *Browning as a Philosophical and Religious Teacher*, by H. Jones; *Essay on Browning*, by R. H. Hutton, in *Essays Theological and Literary*; and Stedman's *Study of Browning*, in *Victorian Poets*.

#### QUESTIONS.

1. What may be said of the spirit and character of the age in which the genius of Browning took form?
2. To what extent was Browning a representative of the 19th century?

3. In whom did the school of romance find completion and culmination?

4. Was Browning's discursiveness of thought, fertility of imagination, and copiousness of expression controlled by any canons of poetic art?

5. When was Browning born, and when did he publish his first work?

6. Discuss the power and scope of his imagination, the profundity and range of his thought.

7. What can you say of Browning as a man?

8. What was his favorite art form?

9. Why was the monologue a fit vehicle for his thought?

10. In the full sense, was Browning a dramatic poet rather than a dramatist?

11. What is the difference between a dramatic poet and a dramatist, from an art view?

12. As an instrument or means of revealing the subtler and minute workings of the mind, why is the monologue superior to the drama?

13. How does the dramatic monologue differ from a soliloquy? And what gains has the former over the latter?

14. What characterizes the monologues of Browning?

15. Discuss Browning's philosophy; discuss him as a student of psychological states and processes; as a revealer of the inner man.

16. What is his conception of art, and what does he teach in all his art poems?

17. Compare his lyrical with his dramatic power.

18. What poem is the masterpiece of Browning's life? Give the history of the poem; statement of the plot; character of Carponsacchi, the Pope, Pompilia, Guido.

19. What is the most vitalized element in his poetry? Give specimens in which the quality of personality is illustrated.

20. Discuss his attitude towards Christianity.

21. Give Brother Azarias' view on the false note of his teaching.

22. In his portraits of priests and monks, does he represent the true Catholic character?

23. In a literary sense, what was the significance of Browning.

In the May Review Dr. O'Hagan exemplifies the excellence of the work of the study class by noting some of the answers to the examination questions. In order that readers of the Review may learn something further of the character of the examination questions, we append them in full.

EXAMINATION QUESTIONS—SET NO. 1, FOR THE MONTHS OF OCTOBER, NOVEMBER, DECEMBER, ON CHAUCER, SPENSER AND SHAKSPERE.

1. Briefly indicate Chaucer's chief qualities of excellence, as set forth in the *Canterbury Tales*, and note the reflection of English life and manners in the poem.

2. Contrast as poets Chaucer, Dante and Shakspeare, and vindicate Chaucer's right to the title of "The Morning Star of English Literature."

3. Discuss Chaucer's religious attitude and write a note on the influence of his genius.

4. Point out the merits and defects of Spenser's *Faerie Queene*.

5. Chaucer was a realist, Spenser an idealist. Discuss this.

6. Write a note explaining the Spenserian stanza, and illustrate its pictorial adaptiveness.

7. What was the condition of the drama in England when Shakspeare appeared, and write a brief note on an Elizabethan theatre?

8. Give the sources of Shakspeare's leading tragedies, and note the evolution of his verse in the dramas.

EXAMINATION QUESTIONS—SET NO. 2, FOR THE MONTHS OF JANUARY, FEBRUARY, MARCH, ON SHAKSPERE, MILTON AND POPE.

1. Contrast Iago and Richard III. as two of Shakspeare's villains, and distinguish between Grecian and Shakspearean tragedy.

2. Write a note on some of Shakspeare's chief comic characters, and give your opinion as to whether Shakspeare is stronger in comedy or tragedy.

3. Name the plays in which the following characters appear, indicating where the scene in each is laid, and give the basis of each plot: Brutus, Imogen, Cordelia, Falstaff, Portia, Bottom, Dogberry, Horatio and Macduff.

4. Compare Dante and Milton as Epic Poets, and show wherein the *Divina Commedia* is superior to *Paradise Lost*.

5. "John Milton is the bright consummate flower of Puritanism." Discuss this.

6. Briefly characterize L'Allegro, Il Penseroso, and Samson Agonistes as poems.

7. Write a brief note on the Age of Pope in English Literature, and indicate Pope's relations with his contemporaries.

8. Write a criticism on the Dunciad and The Essay on Man, and explain what is meant by "The ten-linked chain."

EXAMINATION QUESTIONS—SET NO. 3, FOR THE MONTHS OF APRIL, MAY, JUNE AND JULY, ON WORDSWORTH, TENNYSON, BROWNING AND MRS. BROWNING.

1. Briefly indicate the meaning of Wordsworth's poetic message to the world; name some of his poetic precursors; and note his theory of poetry as to its technical side.

2. Trace the growth of the poet's mind through "The Prelude"; and contrast the treatment of nature in Scott, Tennyson, Byron, Shelley, and Wordsworth.

3. Give the informing idea in Tennyson's "Princess," "The Two Voices," and "The Palace of Art;" and exemplify by quotations the most vitalized idea in the poetry of Tennyson.

4. "In Memoriam" is both autobiographical and biographical. Explain this, and trace the sorrow in the poem from a sensuous to a sanctified one—through the three anniversaries of the death of young Hallam, the three Christmastides, and the three Springtides.

5. Explain Browning's use of the monologue in poetry, giving an example; and give the informing idea in "Andrea del Sarto."

6. What is a sonnet? Name eight of England's greatest sonneteers. What idea is enforced in Mrs. Browning's "Aurora Leigh," and quote her best sonnet?

## READING CIRCLE DEPARTMENT, 1897-'98.

### LAST LESSON IN THE COURSE FOR 1897-'98.

*Lectures on the Early Church.—Last Chapter, The Catacombs—the Shelter.*

#### QUESTIONS.

1. What is now the field of battle between the Church and infidelity?

2. From what source does the Church obtain incontestable historic proof of the truth of its teachings?

3. What does the science of Christian archæology include?

4. What is the meaning, and what the derivation of the word catacomb?

5. What was the origin of the Christian catacombs?

6. What induced the Christians to keep their own burial places separate from the sepulchres of the Gentiles and heretics of their times?

7. Describe the catacombs.

8. Describe the forms of the sepulchres.

9. Were all the cemeteries of the early Christians in Rome subterraneous?

10. When was the body of St. Peter buried?

11. How did the Christians who were constantly persecuted for three centuries excavate such immense cemeteries.

12. Why are the catacombs always found outside the city?

13. Which was the first great cemetery legally established by the Roman Church? Describe the cemetery.

14. Where is the cemetery of Priscilla situated? Describe it.

15. What is the origin of the Ostrian cemetery? Describe it.

16. Describe the cemetery of the Vatican.

17. How many catacombs have been discovered about Rome?

18. How are the graves of the martyrs recognized?

19. How may the pictures found in the catacombs be divided into periods of time and art?

20. What do the most ancient pictures of the catacombs reflect?

21. What set system of symbols are found among the pictures of the catacombs?

22. What is the most common allegory taught by the representatives of the catacombs?

23. Describe some of the Bible scenes represented in the frescoes.

24. What else do we learn from the pictures of the catacombs.

The end of the course for 1897-'98.

## READING CIRCLE CHRONICLE.

### **Convention of Reading Circles of Diocese of Ogdensburg.**

The first convention of the Reading Circles of the diocese of Ogdensburg was held at Malone, N. Y., June 9, 10 and 11, and was a complete success. A number of the most distinguished priests, and delegations representing circles, came from various parts of the diocese.

The order of exercises was as follows:

Opening of the convention at St. Joseph's Church, Thursday evening, June 9, at 7:30 o'clock, with a large and intelligent audience, including persons of many religious denominations.

Music—St. Joseph's Choir.

Address of Welcome—Very Rev. William Rossiter, of Malone.

Address—Rt. Rev. Henry Gabriels, Ogdensburg.

The Stewardship Books and Good Reading—Rev. M. W. Holland, Port Henry, N. Y.

Benediction of the Blessed Sacrament.

ABSTRACT OF THE ADDRESS OF RT. REV. H. GABRIELS, D. D.

Bishop Gabriels said in substance: As I am to inaugurate the present series of lectures, I may be allowed to start from the very root. Man is an "educable"; intelligence which as a blank must be written upon to possess the truth; he must be taught. His nature inclines him to truth; but truth may be presented to him in a distorted appearance which would lead him into error. Hence true education must teach him the truth.

Education is mainly given by the speech of those already educated and this speech may be oral, but it is also expressed by writing and other signs of thought that fix speech in a permanent form.

All civilized nations instruct and educate by writing. Beginning with the stone tablets of the Assyrians, we see it progressing to the parchment and papyrus of the Egyptians, creating thousands of rolls and volumes. In the fifteenth century, Catholic inventors propagated writing by the printing press which soon became so powerful

that it was justly called the "Fourth Estate."

This Fourth Estate is of itself indifferent to promote good or evil. It will print the blasphemous "Mistakes of Moses," as well as the inspired books of God; the sweet books of St. Francis de Sales as well as the lewd novels of Zola. Owing, however, to man's proneness to evil, it is more frequently used for harmful purposes. Sensuality, avarice, hatred, prejudice make it, often, an instrument of impurity, of falsehood, of religious hatred. Put it to good use, it enlightens man as the written books which a voice told him to take up and read, opened the eyes of St. Augustine; it elevates as the life of St. Mary of Egypt, which his wife gave him to read while dinner was getting ready, raised St. John Columbo from an ordinary Christian to the life and example-giving of a saint; it sanctifies as the reading of the lives of the saints changed the soldier Ignatius into the founder of the Society of Jesus. That we should read and make others read what will thus enlighten, elevate, and sanctify, is a duty we owe to God, to ourselves, and to our neighbor.

This is the object and aim of Catholic Reading Circles. They seek instruction for the reader by his own reading and by the reading of his associates; they diffuse wholesome reading by the means of newspapers, of magazines, of books that are true and good, and by the establishing of Catholic circulating libraries. How many non-Catholics have not been brought into the Church by the chance reading of a Catholic book, who would have bitterly retorted to the same truths if presented by word of mouth! The book teaches while it cannot listen to objections; it enlightens without confusing with shame.

Read, therefore, and study, religion especially and history. Communicate your discoveries to each other. Bring good literature within the reach of your friends and neighbors, no matter in what shape.

I wish Godspeed to the Catholic Reading Circles of the Diocese. Zealous but prudent

as well, always being willing to be guided by the protecting divine authority of the Church, represented by the pastor, the bishop, and over all of us, the supreme ruler of the faithful, the Vicar of Christ, they will accomplish what they have in view, the glory of God, and the sanctification not only of their own souls but of those of many others whom their influence may reach.

May God bless your works as I do.

SECOND DAY.

Friday, June 10, the sessions were held in the Malone opera house, and consisted of discussions of the following questions:

I. Reading Circles—Their importance, how to establish and maintain them—by the Rev. Richard E. Pierce, Colton, N. Y.

II. Libraries—Value of the parish library; how to utilize the library—by the Rev. P. J. Devlin, Chateaugay, N. Y.

III. Reading for the Country Children—How to reach the country children by the organizations of reading circles, study clubs and extension of library facilities—by the Very Rev. John H. O'Rourke, Lowville, N. Y.

IV. Lecture Courses—Educational value of the lecture; how to establish and maintain a lecture course.

The convention was called to order by Mr. Charles A. Burke, who represented the president of the Wadhams Reading Circle.

The Rev. Father Holland was elected chairman.

A lively and practical discussion followed the several addresses on the leading subjects, participated in by Rev. J. P. Murphy, Mrs. B. Ellen Burke, Mrs. J. Coughlin, Mrs. J. Kelley, Miss Sheehan, Mr. J. Kelly, Miss T. Kennedy, Miss M. Hinds, Rev. Father Crowley.

An instrumental solo was beautifully rendered by Miss Mary Laughlin of Watertown.

A recitation, "The Slave that Saved St. Michaels," was well rendered by Miss Anna Finan, Malone.

The convention passed the following resolutions:

Resolved, That the chairman appoint a committee of three to prepare a course of study for the ensuing year for the Reading Circles belonging to this Union, and to present the same to this convention.

The chair appointed on this committee Mrs. J. J. Murphy, of Malone, Sister Cecilia, of Port Henry, and Miss Alice L. O'Brien, of the Plattsburgh Normal School.

Directly after, a most important resolution was passed, as follows:

Resolved: That it is the desire of this Union that Reading Circles be organized and free public libraries established in all the parishes of this diocese, where not already established.

That a committee of five be appointed by the chair, of whom the chairman shall be one, on the organization of Reading Circles and the establishment of libraries.

That the committee will be expected to advise with and aid parties who may be found to be interested in the work, in such ways and in such manner as the committee may find practical, to the end that Reading Circles may be organized and free libraries established during the ensuing year, and at the next convention of this Union every parish in the diocese may be represented by delegates from Reading Circles.

The chairman appointed a Reading Circle committee, as instructed by the convention, and that committee met and organized for work, dividing the diocese by counties, assigning one of its members to each division. All pledged themselves to do everything possible to establish Reading Circles all over Northern New York.

One of the most valuable papers read at the convention, was one by a Sister of Mercy, on the subject of Libraries in their connection with Reading Circles. The paper is published in full with this report.

The evening session was attended by a large audience and opened with a finely executed piano solo by Miss Denneen, of Malone, which was followed by an excellent recitation by Miss Whitty, of Keeseville, and a vocal solo by Miss Mattie McDonald. The principal speaker of the evening was ex-Mayor Hon. D. B. Lucey, of Ogdensburg, whose subject was "THE BIRTH OF A CENTURY." At the conclusion of Mr. Lucey's admirable address, which won the admiration of the large audience, Mr. Maguire sang "The Skipper of Ives."

Miss Alice L. O'Brien, teacher of elocution in the State Normal School at Plattsburg, recited Lowell's famous poem, "The Vision

of Sir Launfal," with such effect that she was encored and then gave with equal satisfaction a humorous poem.

Friday evening, after the exercises at the Opera House, a most enjoyable reception was given the delegates and friends by the local Circle at the rooms of the Columbus Club. There was a large attendance. Ice cream and cake were served and a social hour passed quickly and pleasantly away.

Probably no single event has ever done more in so short a time to break down old prejudices and enlarge the Christian sympathies of all the people of Malone than the assembling of this convention of earnest and intelligent workers.

Saturday morning the convention met in the Wadhams Reading Circle rooms. The business of the convention had so occupied time and attention, that this was the first opportunity the visiting delegates had had of seeing the Wadhams Reading Circle home. Bunting and flowers and glad faces greeted the visitors, and the warm hand-clasp was but a faint way of expressing the heart-welcome.

Reports from committees was the first business in order, beginning with the committee on Constitution and By-Laws. The chairman, Charles A. Burke, read the constitution as framed by the committee, and it was adopted without a dissenting vote. Next came the report from the committee on Nomination of Officers. In the absence of the chairman of this committee, Rev. Mother Stanislaus, of the Sisters of Mercy, read the report, which was unanimously adopted, and the following officers of the "Union" were elected:

Mrs. B. Ellen Burke, Malone, President.

Rev. M. W. Holland, Port Henry, First Vice President.

Mrs. Jere Coughlin, Watertown, Second Vice President.

Miss Alice Riley, Plattsburg, Third Vice President.

Miss Nellie E. Sheehan, Potsdam, Recording Secretary.

Miss Lizzie G. Rennie, Malone, Corresponding Secretary.

Mr. Thomas F. Mannix, Plattsburg Press, Secretary.

Rev. E. G. Brice, Brushton, Treasurer.

Executive Committee — Mrs. B. Ellen

Burke, ex-officio; Very Rev. J. H. O'Rourke, Port Henry; Miss Catherine Lahey, Gouverneur; Mr. John O'Leary, Alexandria Bay.

After the election of officers the chairman of the convention, in a neat speech, presented the gavel to the president of the "Union," who took control of the convention until its close.

Reports of Reading Circles closed the work of the convention. Full and instructive reports were made by representatives from the Santa Maria Circle, Plattsburg; Wadhams Reading Circle, Ogdensburg; Gabriels, Watertown; Gabriels, Keeseville; Lavelle, Gabriels, and Wadhams, Malone.

A course of study for the Circles of the Union was presented by the committee appointed for this purpose. We hope to publish this course in full in a few weeks.

The diocese of Ogdensburg embraces the counties of St. Lawrence, Franklin, Clinton, Jefferson, Lewis, Hamilton and Essex. Eleven Reading Circles were represented.

Thus ended the first Reading Circle convention, of the diocese of Ogdensburg. It was a distinguished event, creditable to all who participated, to the originators and organizers, and particularly to Mrs. B. Ellen Burke, the able and indefatigable champion of Catholic educational interests.

On the invitation of Bishop Gabriels, the next convention will be held in Ogdensburg.

#### WHAT A READING CIRCLE CAN DO WITH A LIBRARY.

SISTER OF MERCY, GABRIELS, N. Y.

[Paper read at the Reading Circle Convention for the Diocese of Ogdensburg.]

Some years ago, in a village situated in the northern part of New York, a few enterprising people organized a Reading Circle. They had many difficulties to encounter.

Most of the inhabitants of the village were hard working people who had little time, and perhaps less inclination, for reading. Books were scarce, and means to purchase them scarcer still. But, our little band, nothing daunted, determined to go on with the work in the face of opposition, and dedicated their efforts to the Holy Angels.

A new school had been built some time before, and the old one, dating back to the beginning of the century, was obtained, by

the energetic management of the Holy Angels Reading Circle.

The building was sadly in need of repairs. Its walls, like the face of an old warrior, showed many a scar, and the carving on its battered desks bore testimony to the industry of the urchins of "the old school," and proved, that in point of utilizing spare moments, they are not surpassed by their successors of the new.

Not the least of the troubles which assailed our Circle was the opposition of a few of the older inhabitants. One lady declared she couldn't see "what on airth was comin' over the people." She "never knew any good to come of readin'," and now, that they meant to read all the time, take her word for it, some of them would end up in the lunatic 'sylum." One of the patriarchs of the village said that *he*, at least, would never give encouragement to wastin' money on books. People would only lose time with such foolery, and useful work would be neglected."

It was remarked, however, by some watchful persons that the same old gentleman never "*wasted money*" on anything, and they were even ill-natured enough to say that when the collection box was passed round on Sundays he generally put in a bad penny, or, if he hadn't one, *fell asleep*.

Still, friends were not wanting to give encouragement to the work, and for the one who censured, ten encouraged. Those who could not give pecuniary aid, gave a far more powerful factor for good—kind words.

At length the night of the first meeting came. The officers were elected, the business was talked over, and everything well arranged. But where were the books to be procured? A copy of the Freeman's Journal, with an article on Review of Books, gave the answer. Why not write to Rev. Talbot Smith, John Boyle O'Reilly and others who wrote these reviews, and ask them to donate some of the books they had reviewed? This suggestion was immediately acted upon. The request was made, and about three dozen volumes were sent in answer. Among them were the beautiful poems of Father Tabb, some of Rosa Mullholland's and Christian Reid's stories. Then the members subscribed for the Sacred Heart

Messenger, Catholic Reading Circle Review, and Donahoe's Magazines, and each one procured a donation of a book from a friend. Many of the village girls and boys came to see what the Reading Circle was like. They were invited to come again, and to loan or give books. They gladly promised.

Very good taste was shown in the choice of books brought by some. There were Mrs. Sadlier's Stories, John Boyle O'Reilly's poems, books of history and travel, but the greater number of the books were trashy in the extreme, not a few dime novels being in the collection. However, they were received without comment, but only the suitable ones were put into circulation. The others were put on the high shelves, and by a little tact on the part of the managers, the eager devourers of the dime literature soon acquired a taste for better reading.

Within the Circle, and among the visitors to the meetings much good had already been accomplished, but the members wished to extend their sphere of usefulness. After some discussion it was proposed to loan books to the men on the freight trains. This proposal met with loud opposition. "There had been so much difficulty in getting books," when they were torn and soiled how were they to be replaced? The train hands would not be likely to take much care of the books, etc." The mover of this proposition listened quietly to all that was said against his plan, and then asked to be allowed to make a trial of it for two weeks. He himself would be willing to replace the book or books destroyed. There was a little more dissent, but finally he gained his point. He took with him six books, having first carefully covered them. After two weeks these books were passed around at the meeting, and even those most opposed to the loaning of them were obliged to declare them uninjured. In two or three cases the paper covers even had been renewed. Although not quite so neatly put on as the old covers, enough was done to show care for the books. The train librarian, as he was called, was free after this to loan as many books as he pleased. Sometimes he had more than a dozen loaned at a time, and in all cases they were returned none the worse for their missionary rounds.



Another member now proposed the loaning of books to the people obliged to wait for trains. This proved very successful, but as the loaning time was limited to each one's delay at the station, only pamphlets and magazines were given. In some cases, however, books were allowed to be taken by the passengers and brought back in a few days, or returned by mail. Many of the boys who had before been accustomed to spend hours lounging at the station, now made themselves useful by giving out and collecting the books.

The principal industry of the village was a large saw mill. A number of men and boys were employed in this work. Why not extend to them the benefit of the library? The Circle answered by appointing two or three members to loan books to the mill hands. The workers here proved to be very enthusiastic over the Reading Circle. Many of them became members, and the next Christmas a complete set of the volumes of the American Cyclopædia was sent by the proprietor of the mill, in the name of his men, and as an acknowledgment of the good accomplished among them by means of the Reading Circle.

About two years after the organization of the Reading Circle the grippe made its appearance in the village. Among those attacked were the old lady and gentleman who had so strongly opposed the Circle. Some of the members visited them during their illness, and were well received. The president, a bright girl, declared she would *convert* the old people to the Reading Circle. Every one was glad to see her try this, but no one had much faith in her success. One day on her way home from the postoffice with the last Sacred Heart Messenger, she called on the old lady, and during the visit offered to read something for her. The old lady consented, and became so interested that she would not let her visitor go without a promise of returning next day. Her illness continued during the winter, and two or three members of the Circle employed many a free hour in reading to her. She became a fast friend of the Circle, and afterwards could not say enough in its praise. The old gentleman proved to be as easy a conquest. After his recovery he was a frequent visitor at the meetings, and what was

more surprising, made a donation for the purchase of books. An idea was suggested to the busy workers of the Circle by these visits. Why could not visiting the sick, reading for them and loaning them books become one of the regular works of the Circle? This was tried and it proved one of the greatest means of doing good. Many a poor sufferer during the long hours of convalescence was cheered and comforted by pleasant and instructive reading. The poor, hard-working mother, worn out with her efforts to still the fretful complaints of a sick child, learned to bless the visitors who could make the little sufferer forget for hours his pains and weariness.

Fifteen years have passed since that little Reading Circle of five members commenced its work. Now, the Circle is not only within the village, but it embraces the whole township. It is a Circle within Circles. The old school house has disappeared, and on its site is a new building containing reading rooms, music rooms and a gymnasium. Fifteen years ago there was no resident priest in the village. For this reason the Reading Circle was hardly organized when it interested itself in the children. Suitable reading was provided for them, in which religious teaching had a large share. The history of the Old Testament, the Gospel Stories, the beautiful parables of the New Testament were given in a systematic course of readings. The light reading for the children was of a nature to combine instruction with amusement, the stories of Anna Sadlier, Father Finn and a host of Catholic writers who have devoted their best years and talents to the good of the little ones.

The Bishop, on one of his pastoral visits, was so pleased with the good accomplished by the Reading Circle, that, to show his appreciation, he appointed as their first resident pastor a newly ordained priest who had been the former Train Librarian. An absence of seven years had not lessened the young priest's interest in the work of the Circle. He still proved its faithful, untiring helper. Through their united efforts a Catholic school was built.

Now the village of one saw mill and a depot is a large manufacturing town. It is astir with preparations for a diocesan convention of Reading Circles.

The "Holy Angels' Reading Circle" has appointed as committee on Reception the senior class of St. Gabriel's school. A tender link has always connected the school with the Reading Circle, for its principal, Sr. Mary Angela, was the first president of the Circle.

**Reception by John Boyle O'Reilly Reading Circle, Boston.**

The closing exercises of the season of the John Boyle O'Reilly Reading Circle were held in the hall of the Catholic Union of Boston, on the evening of Thursday, May 26, with a large company of the members and friends of the Circle. The stage was beautifully decorated with American flags and cut flowers.

Mr. Michael J. Dwyer presided, and announced that this reception was in honor of the contributors to the building and furnishing fund of the Boston Cottage at the Catholic Summer School, Cliff Haven, N. Y. The cottage, he was pleased to say, is far advanced towards completion, and will be opened just before the new session which begins on Sunday, July 10. This cottage, which will comfortably accommodate thirty people, is open not only to members of the Boyle O'Reilly Reading Circle, but to any intending visitors from Boston or, indeed, from New England who wish to apply for a place in it. It is a work in whose successful issue the Circle and its friends rejoice.

Mr. Dwyer announced as the first number on the program the report of the year's work by the secretary, Miss Ellen A. McMahon. Miss McMahon briefly outlined the features of an unusually successful season, devoted to the study of controverted points in Church history and the consideration of notable books of a purely literary character. She also touched on the Circle's enterprise in undertaking the building of the Boston Cottage. The lecture course netted \$700 towards this object; membership dues, \$340; two whist parties under the direction of Miss Sabina Sweeney, assistant secretary, \$270; contributions of friends following on the Illustrated Talk of the Hon. Thomas J. Gargan on the Summer School and his appeal to the Cottage, over \$800. This was exclusive of the generous gift of \$100 from Archbishop Williams last

year, and the offerings of other friends. Miss McMahon acknowledged the special obligations for the continued home shelter and fostering care to the Catholic Union; to the Rev. Timothy Brosnahan, S. J., president of Boston College, for the use of the College Hall for several lectures, and to Mr. Thomas B. Fitzpatrick, donor of the cottage lot, for fresh proofs of his interest.

The next number was a charming duet, piano and flute, "Babeland," by Tendrick, by the Misses McLoughlin.

The Rev. Thomas I. Gasson, S. J., an honorary member of the Circle, then gave a brief address, "Fact, Fancy, and Faith." It was an exposition of the method of historical study pursued in the Circle, by which fact is disentangled from fancy, and all is done in a spirit of faith, and "for the Church of God," as the Circle's motto has it. The interests of the Church are not maintained by suppression of the truth, even when the telling of historical truth shows faults, blunders and failures on the human side of the Church. When, in 1893, Pope Leo XIII. opened the archives of the Vatican to scholars, he dwelt on the necessity of truthful statement.

Miss Mabelle Monaghan, the possessor of a very beautiful contralto voice, followed with two exquisite songs. The Irish lullaby was particularly enjoyed.

Miss Katherine L. Moore, the accomplished pianist, gave two selections from "Raff" in her best manner.

Miss Mary C. Mellyn read her able paper on "The Women Characters of Quo Vadis"—as a specimen selection from the essays of the season.

Mr. Frank Carr, of Worcester, roused much enthusiasm by his splendid singing of Schumann's "Two Grenadiers."

Miss Marie Collins, the dramatic reader, brought out magnificently the patriotic lesson and the literary beauty of "Pickett's Charge" from the late George Parsons Lathrop's "Gettysburg," and James Jeffrey Roche's ballad of the War of 1812, "The Armstrong Privateer."

Miss Mary Louise Crowley sang Faure's "Sancta Maria," which is well adapted to her beautiful and flexible soprano; and Mr. Dwyer, by special request, sang a charming love song, "For This."

The concluding number of the program was "The Star-Spangled Banner," Miss Crowley giving the solo with great spirit, and all the other singers and audience joining in a magnificent chorus.

The Circle presented to the president a lovely Sistine Madonna and a revolving bookcase.

#### Philadelphia.

The Archdiocesan Reading Circle Union gave a reception to his Grace the Most Rev. P. J. Ryan, D. D., LL. D., at Horticultural Hall, Tuesday evening, June 14. A brilliant and large gathering of the members and friends of the Champlain Assembly was present. The Rev. M. J. Lavelle, of New York, president of the C. S. S. A., was present.

#### New York.

The closing meeting of the Ozanam Reading Circle of New York was held at Columbus Hall, Wednesday evening, June 15. This, like the Philadelphia meeting, was attended largely by the friends of the Champlain Assembly. Several of the trustees of the Summer School were present, and Rev. Father Lavelle, president, delivered an address. There were other exercises, as follows:—Readings by Miss Marie A. E. Sinnott; report of the year's work of the Circle; musical selections by the Manhattan Glee Club.

#### Brooklyn, N. Y.

The Fenelon Reading Circle gave a reception to their honorary president, the Rt. Rev. Charles E. McDonnell, D. D., at the Pouch Gallery, Tuesday afternoon, June 14, at half-past three o'clock. There was a large and distinguished attendance, the friends of the Summer School being very numerous.

### REMINISCENCES.

There was a time (we won't be explicit as to its remoteness in the haze of antiquity) when the term Reading Circle conveyed to our minds various and motley concepts. Some, no doubt, conjured up visions of stately mortals with foreheads of ample proportions, gravely discussing the obscurities of Browning, or mayhap spectacled solemn-eyed professors deep in the mysteries of political economy; but howsoever various our notions of the aforesaid Reading Circle

might be, I am inclined to think they all agreed in this one point: that they were rather ponderous affairs, and hardly a suitable place for anyone of us to air our little odds and ends of knowledge. It is scarce necessary to add that this mental fog has long since risen and been replaced by clear daylight, so that now our notions on this point are of a somewhat different character, and in some idle moment, favorable to reverie, should our minds veer around to that particular point of the intellectual compass, that is, to the Reading Circle question, what a host of pleasant reminiscences come flooding up out of the past, tumbling over one another in their eagerness to be first before the mind's eye.

There is the first meeting, not nearly so pleasant as later ones, when we were in a critical attitude towards things in general, for the most part sized each other up, although ostensibly we were deep in business. I recollect rather lively discussions over a choice of name for our future organization, as was indeed but right, Shakespeare to the contrary, notwithstanding, for there is a good deal in a name.

We have certainly snubbed the nineteenth century in the choice of our work, turned our backs upon it completely, and fixed the eye of our imagination on times far distant in the mist of ages, and, at the same time, fixed the eyes of our bodies on the maps of lands far distant, which Dr. Loughlin so kindly showed us, that we might follow the wanderings of Sts. Peter and Paul and the other apostles. Thus we began the study of Church History. I think it is one of those notions, for which no reason can be assigned, but I am quite sure that Church history (before I made its acquaintance under Dr. Loughlin's tutelage) held no attractions for me. Since we commenced to follow the course of the great ark of salvation from that time when it was launched on the troubled waters of time by the Omnipotent power of God, at first to mortal eyes a mere speck, but growing, expanding, evolving itself by infinite minute changes until it reached its full majesty and grandeur and revealed itself, even to our benighted vision, as proceeding from Divinity.

Since we have strained our eyes to follow

it in its long course down the ages, we have touched upon many shores, and been brought nearer in sympathy to bygone phases of thought; we must, I say, have been roused, stimulated, delighted with the pursuit of such a study. Our faith must have been strengthened, our minds broadened and made more keen of analysis, less ready to look only at the surface of things less likely to live only in the thoughts and aspirations of our own age, and with characteristic nineteenth century arrogance, regard with contemptuous disdain our mediæval ancestors.

Besides this, we could scarcely have chosen a more fitting way to brush up our knowledge of secular history, or a better way in which to break up the habit of thinking of history in fragments, rigidly separating the history of one nation from that of another, forgetting after all that they form one great whole. Church history groups the history of all the nations into a unit and gives us a fine, comprehensive view, as well as fastening together scattered historical facts and making them easier to remember. Then, too, what detailed information we have had about the matrimonial alliances of the royal houses of Europe. We have bewailed the fate of her many poor unfortunate maidens (even if they were the scions of royal houses) moved about like pawns on a chess board at the pleasure of Pope or emperor, dragged out of convents, told to wed this prince or that king, whether he was to their liking or not. There was poor Costanza—how often we heard of her sad lot—and Mary of Burgundy with all the crowned heads of Europe angling at her rich dowery.

I don't think there is any danger of us forgetting the pedigree of Charles V. But if we have gleaned some few facts, such as this one, out of the vast host of facts that have been poured into our ears by one who never seems to forget, and certainly has a mental storehouse, how many have we forgotten, or have only a disjointed remembrance of. I am afraid a mournful shake of the head is our best answer. Well, we need not repine; it is to be hoped we have done our little best, and even if we have not all the ins and outs down in our head with historical accuracy, we have great areas of the world's history opened up to our mental

gaze. There are long vistas stretching out before us until they are lost in the mists of time, and when we turn again to the present, after contemplating them, it is with clearer insight that we look out on the world of to-day, with a better understanding of human society and the immutable laws which govern it.

So, some of the large effects of historical study are our own, at any rate, and then, for æsthetic purposes, what could be better? Suppose our mood inclines to reverie, that delicious day dream which sometimes relieves the sombre tones of common place existence, now what a wealth of materials are at our disposal? How many gorgeous, gaily-colored pictures will come and go on fancy's canvas? The figures come crowding on, popes and prelates, learned doctors, kings and queens, knights, crusaders, friars and templars, reformers and theologians. The throng surges before us in bewildering array; now and then one hazy consciousness lights on a familiar figure, and is relieved to find we know its name. Charlemagne and Leo the Great, massive and imposing both; Gregory VII., Hildebrand, with a face turned defiantly toward justice; the magnificent Lorenzo de Medici, Leo X., confronting each to each; Alexander VI. and Savonarola; there is little Conradin and the treacherous Manfred, Frederick II., the mild Innocent III., his guardian, Barbarossa, haughty and untamable; and then, too, the shifting fancy pictures great councils of the Church and diets of the German Empire. We catch a glimpse of the church at Wittenberg, with the ninety theses nailed on its door; of the fierce disputation between Eck and Luther, and the anxious upturned faces of the listeners; or, of Charles V., presiding in state at Augsburg, while the confession is read by the reformers. But we must call halt some time to this stream of images floating idly through the mind; we must rouse ourselves from such a tempting reverie and turn the current of ideas in another direction no less alluring—Dante!

Does not the word stir up the embers of old thoughts and feelings to a flame again? Methinks I see sunny Italian skies and the narrow, picturesque Florentine streets, but within them the war of factions is rife.

Who of us ever could fathom that war of the Blacks and Whites, starting from the petty squabbles of the Bianca and Nera families, but the upshot of it all, the exile of our poet, is clear enough, condemning him to prove

"How salt the savour is of other's bread;  
How hard the passage, to descend and climb  
by other's stairs."

And now the whole atmosphere is full of musical Italian names—the Uberti, the Donati, the Cavalcante, the Forese Buoncante da Montafeltro, and most musical of all, Beatrice Portinari—but in this same atmosphere surrounding Dante and his times, hangs the dark dread of hidden treachery of Guelph and Ghibelline, hatred of secret assassins and midnight marauds. We hear of Ezzolino, the tyrant, and Count Ugolino, starved to death, is one of the grimmest spectres conjured up by our poet. And Dante, grave and earnest, in the midst of such surroundings, with sorrow and bitterness in his heart, walks through life with his vision before him. Of that vision, our reminiscences must be very numerous, too numerous to mention. It lies back in our consciousness like a world of mystic beauty and grandeur which we have but faintly understood. As yet, we have but commenced to fathom its truth, but its tenderness and beauty have entered into our inner lives and silently wrought changes. I dare say, we began to feel quite at home among the Italians before we finished the Paradise.

Thanks to our reverend director, we moved in very distinguished circles; we talked with ease and familiarity of all the noble families of Florence, as well as of the neighboring provinces. There was the house of Este of Ferrara, Can Grande della Scala of Verona, Guido da Polenta of Ravenna, the Malatesti Lords of Rimini, and many others of like rank. We were very well informed as who married who, and heard some little gossip now and then concerning them. The Arno became quite as real as the Schuylkill to us, and we could picture the heights of Fiesoli, and the little chapel of San Miniato overlooking the river banks. In short, we made a rather good attempt to live into the life of thirteenth century Florence. Indeed we went so far as to ab-

sorb some thirteenth century notions regarding the influence of the stars and planets on human destinies, and made some inquiries into the ancient science of astrology. However, our normal school experience of making horoscopes under Professor Skidmore's instructions, rather deterred us from pursuing the science and again getting lost in the mazes of astronomical lore.

From Dante, "the voice ten long, silent centuries," we turned farther back to listen to the voice of the ancient bard, Homer, singing of Achilles' wrath, to Greece the direful spring Of woes unnumbered.

How the idealists and sentimentalists of our crowd were horrified when the combat between Diomed and Æneas was compared to the Corbett and Fitzsimmons fight. It was certainly a rude shock to a sensitive organization to have one's ideals besmirched in that fashion; but then, maybe our ideals ought to be made of more substantial stuff, and have less moonshine in their makeup. Considering, too, that the preponderance of sentiment over sense in a woman's religion has been maintained in the western parts of Philadelphia (so we hear from a trustworthy authority), it certainly behooves us all, in these stolid prosaic days in which we live, to keep our imaginations well in check, to rein in our fancies with a firm hand, to stiffen up our sentimental faculties, or, maybe better still, to keep them out of sight altogether, so that we, at least, may be living proofs of the falsehood of such sweeping statements, notwithstanding which sage advice, I intend to indulge my retrospective humor just a wee bit longer.

I journey in spirit to that land where the imagination loves to dwell—to the land of the Hellenes, where Sappho sang, and stern Æschylus, ever haunted by the dire vision of an avenging Nemesis overshadowing human destinies, where he lived and wrote. Where he saw amidst the swirling tempest and the dash of waves, and amidst the crash and roar of Jove's thunderbolts, perchance in the fell lightning's lurid glare, the craggy peaks of Caucasus, and fastened thereon the godlike Prometheus, daring to defy heaven and earth rather than submit. What a glorious conception! The illimitable space, the savage grandeur of the scene,

and the unsubmissive spirit of the man! After such a high flight of fancy, it is disconcerting to be suddenly set down on the level ground, but that is only one of life's little ironies, after all. Besides all this knowledge which we have had the chance to acquire—mind, I don't say we have acquired it—and all these mental pictures that have flitted by us in the past four years, we have, by means of our enlightened faculties, been enabled to detect resemblances where less cultured minds see none, as for instance between the Chinese scale and the Irish scale, and as still a more remarkable instance of keen insight, I cite the following: The detection of a startling likeness between the animal, known as horse, and the ancestor of

one of our members. I am drawing dangerously near to the present, which is out of my domain, and warning voices tell me I must lay no further claim to attention; that I must cease turning your eyes backward to the past, in fact, that I must insist on your looking forward into the future and forbid the glances wandering behind. Just consider the fate of all those who dared to disobey this command. There was Orpheus, who lost Eurydice, and Lot's wife, who, for all we know, stands on the Dead Sea shore to this day. So, let's submit; let bygones be bygones. Let us talk of what is and what is yet to be.—ANNA A. CARAHER, Our Lady of the Lake Reading Circle, Philadelphia, Pa.

## THE CATHOLIC SUMMER SCHOOL OF AMERICA

### SYLLABUS OF LECTURES.

SEVENTH SESSION.—CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN, JULY 10TH—AUGUST 28TH, 1898.

#### FIRST WEEK.

##### EVENING LECTURES.

GENERAL SUBJECT, AMERICAN HISTORY.

Three Lectures by the Rev. Charles Warren Currier, of Baltimore, Md.

I. *Monday Evening, July 11, at eight o'clock.*—The Wars of the United States, Foreign Complications Before 1812.

II. *Tuesday Evening, July 12.*—The War of 1812.

III. *Wednesday Evening, July 13.*—War with Mexico.

*Thursday Evening, July 14.*—Foster and the Negro Melodies of the United States. By the Rev. Thomas P. McLoughlin, S. T. L., New York City.

#### ROUND TABLE.

##### SHORT TALKS ON MUSICAL COMPOSITIONS,

By the Rev. Thomas P. McLoughlin, S. T. L.

*Monday, July 11, at half past ten A. M.*—Gounod as a Song Writer.

*Tuesday, July 12, at half past ten A. M.*—The Folk Songs of Italy.

*Wednesday, July 13, at half past ten A. M.*—Music of the Scottish Highlands.

*Thursday, July 14, at half past ten A. M.*—Ballads of Merrie England.

*Friday, July 15, at half past ten A. M.*—Lecture on Modern French Fiction. By Cornelius M. O'Leary, M. D., LL. D., Manhattan College, New York City.

#### SECOND WEEK.

##### SOCIOLOGY.

Five Lectures by the Rev. William J. Kerby, D. D., Catholic University, Washington, D. C.

I. *Monday Morning, July 18, at ten o'clock*—The Science of Sociology.

II. *Tuesday Morning, July 19.* The Labor Movement.

III. *Wednesday Morning, July 20.*—Bureau of Labor.

IV. *Thursday Morning, July 21.*—Socialism.

V. *Friday Morning, July 22.*—The Social Question and the Action of the Church.

EVENING LECTURES OF SECOND WEEK AT EIGHT  
O'CLOCK.

By the Rev. J. F. X. O'Connor, S. J., St.  
Francis Xavier's College, New  
York City.

I. *Monday Evening, July 18.*—The Spiritual  
Feature in Christian Art.

II. *Tuesday Evening, July 19.*—The Art and  
Poetry of Classic Greece.

*Wednesday Evening, July 20.*—Part I: The  
Great German Epic. Part II: The Wagner  
Operas.

*Thursday Evening, June 21.*—Answers to  
Religious Questions. By the Rev. Walter  
Elliott, C. S. P., Paulist Fathers, New York  
City.

## ROUND TABLE.

*Monday, July 18, at half past eleven A. M.*  
—Patriotic Songs. By Miss N. Dee, Super-  
visor of Music, Waterbury, Conn.

*Tuesday, July 19, at half past eleven A. M.*  
—Municipal Problems. By the Hon. James  
K. McGuire, Mayor of Syracuse, N. Y.

*Wednesday, July 20, at half past eleven A. M.*  
—Municipal Problems. By the Hon. James  
K. McGuire.

*Thursday, July 21, at half past eleven A. M.*  
—Travels of a Missionary. By the Rev.  
Walter Elliott, C. S. P., New York City.

*Friday, July 22, at half past eleven A. M.*—  
Travels of a Missionary. By the Rev. Wal-  
ter Elliott, C. S. P., New York City.

## THIRD WEEK.

LEGAL QUESTIONS OF GENERAL IN-  
TEREST.

Five Lectures by Miss K. E. Hogan, Assistant  
Lecturer to the Women's Law Class  
at the University of the City  
of New York.

I. *Monday Morning, July 25, at ten o'clock.*—  
Women before the Law.

II. *Tuesday Morning, July 26.*—Wills and  
Interstate Succession.

III. *Wednesday Morning, July 27.*—Deeds  
and Mortgages.

IV. *Thursday Morning, July 28.*—Negoti-  
able Paper.

V. *Friday Morning, July 29.*—Insurance.

EVENING LECTURES OF THIRD WEEK AT EIGHT  
O'CLOCK.

*Monday Evening, July 25.*—Literature of  
Finland. By Mrs. Frances Rolph Hay-  
ward, formerly Lecturer on Forensic Oratory  
at the Cincinnati Law School.

*Tuesday Evening, July 26.*—Kalevala, the  
Great Epic of Finland. By Mrs. Frances  
Rolph Hayward.

*Wednesday Evening, July 27.*—Representa-  
tive Women of the Catholic Church. By  
Mrs. D. J. O'Mahony, Lawrence, Mass.

*Thursday Evening, July 28.*—Women of the  
White House. By Mrs. D. J. O'Mahony.

## ROUND TABLE.

## SHORT TALKS ON POST-GRADUATE TOPICS.

*July 25, at half past eleven A. M.*—The His-  
tory of the United States in Relation to  
Patriotism. Thomas Hunter, LL.D., Normal  
College, New York City.

*July 26, at half past eleven A. M.* Rev. M.  
J. Lavelle, LL.D.

*July 27, at half past eleven A. M.* Rev. P.  
A. Halpin, S. J., St. Francis Xavier College,  
New York City.

*July 28, at half past eleven A. M.* Rev.  
James P. Kiernan, Moderator of the Alumnae  
Auxiliary Association, Rochester, N. Y.

*July 29, at half past eleven A. M.* Miss  
Helena T. Goessmann, Ph.M., President of  
the Alumnae Auxiliary Association, Am-  
herst, Mass.

## FOURTH WEEK.

ENGLISH LITERATURE AND THE  
REFORMATION.

Five Lectures by the Rev. Hugh T. Henry,  
St. Charles Seminary, Overbrook, Pa.

I. *Monday Morning, August 1, at ten o'clock.*  
—A Summary View: Causes and Effects.

II. *Tuesday Morning, August 2.*—The  
Blessed Cardinal Fisher: English Homi-  
letics.

III. *Wednesday Morning, August 3.*—The  
Blessed Thomas More: History and Polit-  
ical Economy.

IV. *Thursday Morning, August 4.*—The Earl  
of Surrey: Blank Verse and the Sonnet.

*Friday Morning, August 5.*—The Venerable  
Robert Southwell; Sacred Verse in English  
Literature.

**EVENING LECTURES OF FOURTH WEEK AT EIGHT O'CLOCK.**

**ART STUDIES.**

I. *Monday Evening, August 1.*—The Mission of Art. By Miss Anna Caulfield, Grand Rapids, Mich.

II. *Tuesday Evening, August 2.*—Florence the Beautiful.

III. *Wednesday Evening, August 3.*—Venice, the Queen of the Adriatic.

IV. *Thursday Evening, August 4.*—Rome, Past and Present.

**ROUND TABLE.**

*August 1, half past eleven A. M.*—Life of Coventry Patmore. By the Rev. Henry E. O. Keefe, C. S. P.

*August 2, at half past eleven A. M.*—Works of Coventry Patmore. By the Rev. Henry E. O. Keefe, C. S. P.

*August 3, at half past eleven A. M.*—The Influence of the Imagination on the Practical Affairs of Life. By Prof. Arthur H. Dundon.

I. *August 4, at half past eleven A. M.*—Reading Circles.—Study Clubs. By the Rev. John F. Mullany, LL.D.

1. How to organize—by general call or picked members.

2. Prescribed course—how arrived at.

3. Lessons, most important feature. Supplementary readings and exercises secondary, but both thoroughly prepared.

4. Leaders. Their duty; tact in drawing out backward members, rather than monopolizing topics and time.

5. Programs. Too much variety worse than not enough. Apt to be distracting.

6. Social features.

7. Mode of conducting meetings—formal or informal.

8. How can the interest in the practical work of a Circle be best maintained?

9. Why do some Circles fail?

II. *August 5, at half past eleven A. M.* By Warren E. Mosher, Editor of the Reading Circle Review, Youngstown, Ohio.

1. How to spread the Reading Circle movement and increase the number of Circles.

2. Frequency of meetings. Individual home work the basis.

3. The attitude of Catholic High School and Academy graduates towards the Reading Circle.

4. Constitution and By-Laws their advantages.

5. How to plan the Circle work.

6. Membership. Central Office. Fees. University Extension aided by Reading Circles.

7. How can young men be brought into the Reading Circle movement?

III. The Study Class—Reading Courses—Methods—Libraries—Lecture Courses—Aids to Reading and Study—Books—Junior Circles.

Suggestions in reference to the conferences will be gladly received, and those desiring to take part in them are requested to communicate with the chairman, through the Question Box.

IV. The Reading Circle a genus with many species.

1. Simple club for hearing set lecture course.

2. Circle for having papers on a set series of subjects—Papers in turn by members.

3. Combination of these two, i. e., some doing work as the second class, and others only to listen.

4. Regular class work with weekly meetings.

**FIFTH WEEK.**

Two Lectures by the Rev. D. J. McMahon, D. D., Director of the Seton Reading Circle, New York City.

I. *Monday Morning, August 8, at ten o'clock.*—Mediæval Guilds.

II. *Tuesday Morning, August 9.*—Trusts.

**THE FRENCH REVOLUTION.**

Three Lectures by Alexis I. du Pont Coleman, B. A. (oxon), New York City.

I. *Wednesday Morning, August 10, at ten o'clock.*—The Preparation for the Revolution.

II. *Thursday Morning, August 11.*—The National or Constituent Assembly. 1789-91.

III. *Friday Morning, August 12.*—The Legislative Assembly and National Convention. 1791-'95.



EVENING LECTURES OF FIFTH WEEK AT EIGHT  
O'CLOCK.

### ATMOSPHERIC ELECTRICITY.

Three Lectures by Brother Potamian, D. Sc.  
(London), Professor of Experimental  
Physics in Manhattan College,  
New York City.

*Monday, Tuesday and Thursday, August 8,  
9 and 11.*

### CONFERENCES ON CATHOLIC CHARITIES.

*August 8, 9 and 10.*—Conference on Catholic Charities. Under the direction of Mr. Thomas M. Mulry, president of the New York Particular Council of the St. Vincent de Paul Society, chairman; Mr. George J. Gillespie, of New York City, secretary; Rev. Thomas L. Kinkead, of Peekskill, N. Y., Rev. Thomas F. Hickey, of Rochester, N. Y., Mr. George B. Robinson, of New York City, Miss Elizabeth A. Cronyn, of Buffalo, N. Y., Rev. Thomas McMillan, C. S. P., and Rev. D. J. McMahon, D. D., of New York City.

This committee was appointed at the Champlain Summer School in August, 1897.

*Monday, August 8, Opening Conference 11:30 A. M. and 3:30 P. M. Tuesday, August 9, 11:30 A. M. and 3:30 P. M. Wednesday, August 10, 11:30 A. M. and 3:30 P. M.*

It is a matter of surprise to European Sociological students and Charity workers that in a country like ours so little effort is made to bring together and gather in a practical way the vast number of Catholic institutions and societies of a charitable character which, broadcast throughout the land, are working so hard and so well for the alleviation of the suffering and the fallen and the betterment of all. Efforts in that direction in the past have made little progress, owing to lack of interest, and perhaps defect of method; but though unsuccessful, the utility of the organization sought after has been admitted, for by its formation each society and institution would receive the benefit of the experience and knowledge of all the others, each one would be stimulated to greater effort, each one would feel stronger in the support of many others, and unanimity of action would bring about speedier results in repelling dangers from any source.

At the conference this year the subjects to be discussed embrace works of charity within the scope of every Catholic Charitable Institution and Society throughout the state of New York, and it is expected that each society and institution will be represented by a delegate to take part in the discussions and help bring about the formation of an organization, such as is outlined above, which will cover New York State.

The subject will also open to the eyes of our Catholic lay people the wonderful amount of work a comparative few are doing in the field of charity and the tremendous amount of work remaining undone. Catholics should be familiar with the work being done for the unfortunate of their belief. At this conference an effort will be made to gather together in statistical form a complete statement of the charitable work done by Catholic institutions and societies throughout the State of New York.

The complete program consisting of papers to be read and discussed is as follows:

Opening address by Mr. Thomas M. Mulry, of New York, Chairman.

*First.*—Permanent organization; its need and benefit in Catholic Charities. By Hon. John T. McDonough, of Albany, N. Y.

*Second.*—The Laws of the State of New York in relation to private charities. By Michael J. Scanlon, of New York City.

*Third.*—Out-door relief, as administered by Church Societies.

*Fourth.*—Day nurseries as a means of helping the poor to help themselves. By Mrs. J. W. Prendergast, of Brooklyn, New York City.

*Fifth.*—Our infant asylums; their aim and achievements. By Miss Elizabeth A. Cronyn, of Buffalo, N. Y.

*Sixth.*—Care of destitute and delinquent children. By Mr. George B. Robinson, of New York City.

*Seventh.*—Our placing out system. Need of co-operation and supervision. By Mr. James E. Dougherty, of New York City.

*Eighth.*—Defective children. What are we doing for them? Paper to be read by one of the teachers of St. Joseph's Institution for the Improved Instruction of Deaf Mutes.

*Ninth.*—What we are doing for the sick

and aged. By Hon. Daniel Magone, of Ogdensburg, N. Y.

*Truth.*—Some needed Charities. By Hon. James M. E. O'Grady, of Rochester, N. Y.

After each paper has been read, discussion will be formally opened thereon by some lady or gentleman, after which there will be a general debate, in which everybody is invited to join.

On Wednesday evening, August 10, at 8 o'clock, the

HON. EDMUND F. O'CONNOR,

of Binghamton, N. Y., will deliver a lecture, as a fitting close to the conference, on "Charity in its Relations to Civil Government."

#### CONFERENCE ON SUNDAY SCHOOLS.

Under the direction of the Rev. D. J. McMahon, D. D., of New York City.

*August 11, at half past eleven A. M.*—The "Mind" Part of a Sunday School. By Miss Julia Lynch. Need of religious instruction in our times—How best give it—Duty to Teacher—Quality needed—Towards different talents—Towards absentees—Making of Apostles, etc., etc.

*August 12, at half past eleven A. M.*—The "Heart" Part of the Sunday School.

Need of religious devotional spirit—Means to cultivate it—Children's Mass—Hymns, library, etc.—Drawing children to Mass, to Sacrament—Mission to Non-Catholic children who are not church-goers.

#### SIXTH WEEK.

##### THE WILL AND THE FREEDOM OF THE WILL.

Five Lectures by the Rev. Thomas I. Gasson, S. J., Professor of Philosophy in Boston College, Boston, Mass.

I. *Monday Morning, August 15, at ten o'clock.*—The Will in its Nature, its Distinction from Sensitive Desire, and its Object.

II. *Tuesday Morning, August 16.*—The Essential Elements of Free Will.

III. *Wednesday Morning, August 17.*—The Scope of Free Will with Regard to the Abstract Order, to the State of Happiness, to God, to Finite Possessions.

IV. *Thursday Morning, August 18.*—Free Will and Hypnotism.

V. *Friday Morning, August 18.*—God's Foreknowledge and Man's Freedom of action.

#### (EVENING LECTURES OF SIXTH WEEK.)

*Monday Evening, August 15, at eight o'clock.*—Symposium on the Reading Circle Movement. Speakers to be announced.

*Tuesday Evening, August 16.*—The Scope of the Novel. By Henry Austin Adams, M. A.

*Wednesday Evening, August 17.*—Novelists of the Eighteenth Century. By Henry Austin Adams, M. A.

*Thursday Evening, August 18.*—Romantic Novelists. By Henry Austin Adams, M. A.

#### ROUND TABLE.

*Monday, August 15, at half past eleven A. M.*—Bible Study in Reading Circles. By the Rev. Mortimer E. Twomey, of Malden, Mass.

Acts of the Apostles from first to twelfth chapters.

*Tuesday, August 16, at half past eleven o'clock.*—Fiction Study in Reading Circles. By the Rev. Mortimer E. Twomey. Early Christian life. Contrasts between the darkness of paganism and the light of the truth, as illustrated by the descriptive pictures in "Quo Vadis."

*Wednesday, August 17, at half past eleven o'clock.*—English Literature. By Thomas O'Hagan, Ph. D.

*Thursday, August 18, at half past eleven o'clock.*—English Literature. By Thomas O'Hagan, Ph. D.

#### READING CIRCLE DAY.

*Friday, August 19, at half past eleven o'clock.*—English Literature. By Thomas O'Hagan, Ph. D. Other speakers for Reading Circle Day will be announced.

Thomas O'Hagan, Ph. D., who has had charge of the Study Class in English Epochal Poets during the past year in the Catholic Reading Circle Review, will conduct three conferences in English Literature, in which the work of Robert Browning, Elizabeth Barrett Browning, Alfred Tennyson, Matthew Arnold and Dante Gabriel Rossetti will be discussed.

The chief aim of these conferences will be

to reach the informing idea in each poem, as well as determine how far and how fully this art-product represents the characteristic spirit and genius of the author.

Personality in the poems of Robert Browning will be considered—his chief art-form the *Monologue* discussed and the false note in his teaching pointed out.

Tennyson considered as artist and singer. His masterpieces, *In Memoriam* and the *Idylls of the King* analyzed: the informing idea in the Princess set forth, and Tennyson considered as a poet of the people.

Mrs. Browning's great art poem, *Aurora Leigh*, will be analyzed and its informing idea set forth. Reference will be made to *Sonnets*, from the Portuguese, and to their embodiment of Mrs. Browning's highest thought and noblest art.

Rossetti's place among English poets of the nineteenth century—the ideas which his poetry stands for, and the meaning of *Pre-Raphaelitism*.

Matthew Arnold, a poet of "sweetness and light." His self-restraint as an artist. His pagan classicism. A study of *Sohrab and Rustum*.

Those who propose attending the Conferences in Literature are requested to provide themselves with copies of the poetic works of the authors discussed.

#### SEVENTH WEEK.

HENRYK SIENKIEWICZ.

Two Lectures by the Rev. John Talbot Smith, LL. D., of New York City.

*Monday and Tuesday, August 22 and 23, at half past ten o'clock.*

*Wednesday Morning, August 24.*—A Forenoon with Dickens. By John Francis Waters, M. A., Ottawa, Canada.

*Thursday Morning, August 25.*—Dean Swift and His Times. By John Francis Waters, M. A.

*Friday Morning, August 26.*—Discussion of Current Topics. Speakers to be announced.

#### (EVENING LECTURES OF SEVENTH WEEK.)

*At 8 o'clock P. M.*—The Function of the Middle Ages. By John J. Delany, A. M., of New York City. Being an inquiry as to the

purpose of this period of time as ascertainable by the application of the laws established by the philosophy of history.

I. *Monday Evening, August 22.*—Intellectual and Aesthetic Development.

II. *Tuesday Evening, August 23.*—Social and Industrial Development.

III. *Wednesday Evening, August 24.*—Political and Moral Development.

The treatment of this subject will be confined, except where incidental matter may justify a departure, to the development, along the lines indicated, of the five European branches of the Aryan race, namely: The Greek, the Italian, the Celt, the German and the Slav, and of peoples formed from the commingling of these branches.

*Thursday Evening, August 25.*—A Tribute to Gladstone. By the Hon. James M. E. O'Grady, of Rochester, N. Y.

#### NOTICE TO TEACHERS.

*The Champlain Summer School will issue Certificates of Attendance at past sessions which will be a guarantee of professional study on the lines of general culture. These Certificates will be considered favorably by the Educational Authorities when there is question of promotion.*

*For New York State these Certificates will have a special value on account of the charter given to the Champlain Summer School by the Regents of the University. During this session of 1898 there will be special course in Pedagogy, covering a period of at least five weeks beginning July 18. Assurances have been given that the Certificate of this year will count equal with that of any other summer school in the United States.*

The course for teachers will be conducted as follows:

*Second Week, July 18.*—Rev. Thomas McMillan, C. S. P.

*Third Week, July 25.*—Rev. James P. Kieran.

*Fourth Week, August 1.*—Prof. John H. Haaren.

*Fifth Week, August 8.*—Rev. P. A. Halpin, S. J.

*Sixth Week, August 15.*—To be announced later.

## NOTES.

## GRAND SUMMER SCHOOL EXCURSION.

The excursion from New York City to the Champlain Assembly, which will leave New York in a special train of Wagner palace cars, Saturday evening, July 9th, the details of which were published in the last issue of the *Review*, promises to be the greatest event of the kind yet attempted in behalf of the Summer School. About two hundred of New York's most distinguished citizens, ladies and gentlemen, will make up the party.

A large meeting was held in the interest of the Summer School, and the excursion particularly, at the Boland Trade School, New York, Tuesday evening, June 21st. A very large gathering was present, nearly all of whom participated in the grand reunion and euchre held at the Grand Central Palace, April 18th. Hon. John A. Sullivan presided and the following program was carried out:

Overture—Violincello, piano and violin  
 ....The Misses Kieckhoefer  
 Address.....Hon. John A. Sullivan  
 Recitation .....Miss Temple  
 Address.....Rev. M. J. Lavelle  
 Duo—Instrumental..The Misses Kieckhoefer  
 Address .....  
 Hon. Joseph F. Daly, Supreme  
 Court Judge.  
 Song.....Mrs. Coates  
 Address.....Rev. D. J. McMahon, D. D.  
 Song.....Rev. Thomas P. McLoughlin, S. T. L.  
 Address.....W. E. Mosher, Sec'y C. S. S. A.

## HONORARY-LIFE AND ASSOCIATE MEMBERS.

The following Honorary-Life and Associate members, not heretofore published in the *Review*, were elected during the year 1897-'98, making a total of 297 Honorary-Life, and 49 Associate; or, a grand total of 346 Honorary members:

## HONORARY-LIFE MEMBERS.

Barry, John J., New York.  
 Connell, Daniel C., New York.  
 Cohalan, Daniel F., New York.  
 Callahan, Cornelius, New York.  
 Finnigan, Margaret I., New York.  
 Kelly, Thomas H., New York.  
 Lantry, Patrick K., New York.

Manning, John B., New York.  
 McMannis, William T., M. D., New York.  
 Magovern, Mary A., New York.  
 McPhillips, P. J., New York.  
 O'Connor, Thomas H., New York.  
 O'Brien, William C., New York.  
 Ryan, James T., New York.  
 Rock, Anna S., New York.  
 Rodgers, John C., New York.  
 Tobin, Mary A., New York.  
 Mitchell, Rev. James H. (Deceased), Brooklyn.  
 O'Reilly, Frank E., Brooklyn.  
 Salter, Rev. John B., Tuckahoe, N. Y.  
 Barrett, David L., Englewood, N. J.  
 MacCabe, Dr. John A., F. R. S. C., Ottawa, Canada.  
 Manix, C. J., Cleveland, O.  
 Driscoll, C. T., New Haven, Conn.  
 Lucas, Rev. George J., Blossburg, Pa.  
 O'Heare, John B., St. Albans, Vt.  
 Casey, Felix, Montreal, Canada.  
 Fahey, Rev. J. P., Mechanicville, N. Y.  
 Barry, Charles P., Rochester, N. Y.  
 Fee, Mrs. James, Rochester, N. Y.  
 Hendrick, Rev. T. A., Rochester, N. Y.  
 Kiernan, Rev. James P., Rochester, N. Y.  
 O'Grady, Hon. J. M. E., Rochester, N. Y.  
 Smyth, Thomas A., Rochester, N. Y.  
 Connery, Very Rev. M. P., Buffalo, N. Y.  
 Cochrane, P. H., Buffalo, N. Y.  
 Crowley, Ann, Buffalo, N. Y.  
 Campbell, James A., Buffalo, N. Y.  
 Danahy, Michael, Buffalo, N. Y.  
 Deuther, Julius C., Buffalo, N. Y.  
 Forsyth, William J., Buffalo, N. Y.,  
 Irlbacker, John, Buffalo, N. Y.  
 Lang, Emma, A. M., Buffalo, N. Y.  
 Strauss, John A., Buffalo, N. Y.  
 Stanton, P. E., Buffalo, N. Y.  
 Seep, Joseph, Oil City, Pa.

## ASSOCIATE MEMBERS.

Drummond, M. J., New York.  
 Kenny, William J. K., New York.  
 Kelley, James E., Ogdensburg, N. Y.  
 Cunningham, Charles E., Rochester, N. Y.  
 Holmwood, Frank S., Buffalo, N. Y.  
 Hoefner, Anthony J., Buffalo, N. Y.  
 Murphy, Daniel V., Buffalo, N. Y.  
 Mahoney, Harry E., Buffalo, N. Y.  
 Kirwin, Philip J., Buffalo, N. Y.  
 Feist, John, Buffalo, N. Y.  
 Walsh, John J., M. D., Buffalo, N. Y.

## A GENEROUS PATRON OF THE SUMMER SCHOOL.

The honorary membership list does not include all the patrons of the Champlain Assembly. One who deserves special mention is Mr. Cornelius O'Reilly, of New York City. Mr. O'Reilly recently contributed five hundred folding chairs to the Summer School and the New York Cottage, and assumed the personal responsibility of several hundred tickets, at one dollar each, for the Reunion and Euchre, held in New York City on April 18.

A close competitor for first honors with Mr. O'Reilly in the purchase of tickets for the great Reunion and Euchre, was Mrs. John J. Barry, who is credited with three hundred and thirty-four, only a few under Mr. O'Reilly.

This Reunion and Euchre was such a magnificent success, socially and financially, and was so admirably managed, that we feel it deserves this special mention, and those who planned and directed it, deserve, and they have the sincerest thanks of all connected with the Summer School.

## THE CHAMPLAIN CLUB.

The Champlain Club was organized in 1896 by a number of the prominent members of the Catholic Club of New York, and their particular friends from other parts of the United States and Canada. It is, perhaps, the most select club in the country, as its membership is very limited, and to be a member of it is no small honor. Its president is C. V. Fornes, Esq., a prominent merchant of New York and Buffalo, and under his able management it is conducted perfectly. Mr. Fornes is the gentleman who was so largely instrumental in putting the Catholic Club of New York on its splendid financial basis while its president.

The object of the Champlain Club is mainly to provide a place amidst the most beautiful and æsthetic surroundings for its members, their families and guests, where all the ordinary amusements and social functions which people enjoy when on their outing, can be had, and at the same time the higher culture of the mind can be fostered by taking part in the intellectual work of the Catholic Summer School, or the Champlain Assembly. During the past few years all the noted per-

sonages who have visited the Champlain Assembly were entertained under its hospitable roof. Its register contains the names of the most distinguished gentlemen of the land, including the president and vice president of the United States, as well as the Apostolic delegates, Archbishops, Bishops, and gentlemen famous both in church and state.

The building is beautiful and costly, finished in hard wood, and every room in it is cosy and comfortable. Its beautiful and large verandas, always swept by cooling breezes, and giving magnificent views of the Adirondacks, the Green Mountains, the placid lake and charming skies, at all times afford a delightful rest to the tired eye and brain.

The first year, Mr. H. J. Heidenis, secretary and manager, and his wife spent the entire season at the club, and, by their genial and kindly consideration of the likings and comforts of its guests, placed the institution on so high a plane for hospitality, that each departing member and visitor was loud in its praises. All the members, as they came up for a short or a long time, took a deep interest in its splendid management, and the receptions, entertainments, and various functions were always both brilliant and most enjoyable. Every minute spent under its roof is a delightful one. If a few intelligent people can help along the entertainment and enjoyment in ordinary country places, one can easily imagine how much pleasure is obtained, where brilliant gentlemen and ladies from all parts of the country come together in such large numbers, as at the Champlain Club. The ordinary conversations, the interchanging of opinions, the reviewing of items of interest in the world of science, art, and letters, the wit, the incidents of travel, and the experiences of persons of culture in all sections of the country, as well as in foreign parts—even the different accents of the parties themselves afford a continuous entertainment enjoyable in the extreme. Frequently the gentlemen and ladies whose articles we read in the magazines, whose names appear in the papers as connected with and managing commercial and educational institutions or some governmental department in our vast country, are seated together in the comfortable rockers on the

broad piazzas of the Club, giving information about the conduct of their enterprises, which is not alone very valuable, but also highly instructive and entertaining. How different from other clubs? Here the mind is rested, the body strengthened, the spirit soothed, and the whole being fired with fresh energy. Books and papers are not read, for the information which they contain is but second hand when compared with the live thoughts and bright ideas of the authors themselves, face to face with you. It is very easy to fall asleep with the spiciest book in a hammock, but who ever saw anyone asleep who was within twenty yards of the rocker occupied by Judge Curran, of Montreal, or Mr. Gargan, of Boston, or Mr. Fornes, of New York, or any other member of the club. On the contrary, the common sight is, hands against sides to prevent exploding at the fine wit and delicate points in the stories, jokes and narrations of such an army of witty and bright conversationalists.

The following is the list of its officers and members at present:

OFFICERS.

President—C. V. Fornes, New York.

First Vice President—Hon. J. J. Curran, Montreal, Canada.

Second Vice President—Hon. John B. Riley, Plattsburg.

Third Vice President—Hon. Thomas J. Gargan, Boston, Mass.

Fourth Vice President—Hon. C. T. Driscoll, New Haven, Conn.

Secretary—Henry J. Heidenis, Ph. B., New York.

Treasurer—M. E. Bannin, Esq., Brooklyn.

Assistant Treasurer—Gen. Stephen Moffitt, Plattsburg.

LIFE MEMBERS.

Bannin, M. E., New York.

Barrett, Jas., New York.

Byrne, Major John, New York.

Driscoll, C. T., New Haven.

Daly, Hon. Joseph F., New York.

Ehret, Frank A., New York.

Fornes, C. V., New York.

Fuller, Paul, New York.

Farrell, E. J., New York.

Hynes, Thomas W., Brooklyn.

McMahon, James, Brooklyn.

Manning, John B., New York.

Moran, W. J., New York.

McGowan, P. F., New York.

O'Brien, Hon. Morgan J., New York.

Phillips, C. F., Brooklyn.

Riley, Hon. John B., Plattsburg.

Spellman, John, Buffalo.

Strootman, John, Buffalo.

Travers, F. C., New York.

Taylor, Rev. M. A., New York.

ACTIVE MEMBERS.

Aspell, Dr. John, New York.

Berry, Michael C., Burlington, Vt.

Buckley, John C., Plattsburg.

Buel, Oliver P., New York.

Crane, John, New York.

Cotter, Thomas B., Plattsburg.

Curran, Hon. John J., Montreal, Canada.

Clark, James, New York.

Clark, Edward M., Scranton, Pa.

Conway, T. F., Plattsburg.

Dwyer, T. F., Plattsburg.

Ferrell, W. H., Plattsburg.

Feitner, Hon. T. L., New York.

Fitzpatrick, James M., New York.

Grady, James J., New York.

Gannon, Frank S., Washington, D. C.

Gargan, Thomas J., Boston.

Halligan, C. F., Plattsburg.

Hagerty, M. H., Brooklyn.

Heidenis, H. J., New York.

Johnson, James G., New York.

Kavanagh, J. P., Montreal, Canada.

Lavelle, Rev. M. J., New York.

Lawler, Thomas B., New York.

Lee, P. H., New York.

Muller, Phillip R., Philadelphia.

Murray, T. J. M., New York.

McDevitt, Henry C., Philadelphia.

Madden, Henry M. D., Plattsburg.

Murray, Charles, New York.

Mulry, Thomas M., New York.

McGinnis, Robert, Jr., New York.

Mullin, Phillip J., Plattsburg.

McPhillips, P. J., New York.

Moffitt, Gen. Stephen, Plattsburg.

Moore, T. F., Montreal, Canada.

O'Connor, Daniel J., New York.

O'Reilley, Frank E., Brooklyn.

O'Gorman, Hon. James A., New York.

Pulleyn, John J., New York.

Rodriguez, R., New York.

Sullivan, Hon. John A., New York.

Smith, Clarence F., Montreal, Canada.

Shea, John B., New York.

Scott, W. L., Ottawa, Canada.

Smith, John R., New York.

Tierney, Peter, Plattsburg.

**PROF. DUNDON'S COTTAGE.**

The beautiful and cozy cottage of Prof. A. H. Dundon, of New York, is shown in the accompanying picture. The cottage is delightfully situated, and is one of the most attractive cottages on the grounds. No cottage on the grounds is better constructed. Prof. Dundon has made a departure in the interior of his cottage; nearly all the other cottages on the Summer School have an interior wood finish, but Prof. Dundon has finished his walls in plaster, and frescoed them, thus giving the cottage a warm, comfortable appearance.

**ROCHESTER COTTAGE.**

We publish herewith a picture of the front elevation of the Rochester Cottage on the Assembly Grounds of the Summer School, at Cliff Haven. The Cottage is finished, and furnished, and ready for occupancy.

The plans were drawn by W. Foster Kelly,

**PROF. DUNDON'S COTTAGE.**

of Rochester, and the builders were Prescott, Buckley & Callanan, of Keeseville, N. Y.

The entire length of the Cottage is 64 feet; the main part is 44 feet wide, and the extension is 32 feet.

The Cottage contains a large recreation room, kitchen, two bath-rooms, and 19 guest rooms. These rooms are spacious, well lighted, and ventilated. The Cottage is supplied with all the modern improvements and conveniences.

**• FRONT • ELEVATION •****FRONT VIEW, ROCHESTER COTTAGE.**

## COLUMBIAN CATHOLIC SUMMER SCHOOL.

FOURTH ANNUAL SESSION, MADISON, WIS., JULY 6TH TO 28TH, 1898.

### THE LECTURERS.

This year, as in the past, the lecturers who will address the Columbian Catholic Summer School are all eminently fitted to treat the subjects that have been assigned to them. Most of them are now or have been professors in our leading universities and seminaries, where, by years of patient study, they have rendered themselves masters of their several branches. At their head must be named the three bishops, Rt. Rev. John L. Spalding, D. D., of Peoria, Illinois; Rt. Rev. Thomas O'Gorman, D. D., of Sioux Falls, South Dakota, and Rt. Rev. Camillus P. Maes, D. D., of Covington, Kentucky. All three are writers of rare ability, and their published works enrich the literature of our country.

Henry Austin Adams, M. A., editor of *Donahoe's Magazine*, a convert to Catholicism, was formerly an Episcopalian clergyman in the diocese of New York. Since he entered the Church he has delivered lectures on a variety of subjects in almost every state east of the Rocky Mountains. He is one of the most pleasing speakers in the land. Wherever he has once spoken, the desire is general to hear him again.

Eliza Allen Starr is one of the very few women in our country who have made the study of the old masters of Christian art their life-work. Her cottage home in Chicago is well known to all lovers of art in America. Had she written no more than the two works "Patron Saints" and "Pilgrims and Shrines," American Catholics would owe her a debt not easy to be paid.

Rev. Thomas E. Shields, Ph. D., (Johns Hopkins), is professor of biology and psychology at the St. Paul Seminary, St. Paul, Minn. At his home in Minnesota, he is listened to by the teachers in all the higher schools as one of the foremost educators in the state, while in the universities both of our own country and of Europe he is known for his perfected plethysmograph and his original work on "The Effect of

Odors, Irritant Vapors and Mental Work upon the Blood Flow."

Rev. Patrick Danehy is also a professor at the St. Paul Seminary, where he lectures on Holy Scripture. All who have attended the Columbian Catholic Summer School in the past have met the gentleman, as he delivered the first lecture at its opening session, and has been secured to address the School every year since.

Rev. Henry M. Calmer, S. J., is Milwaukee's foremost pulpit orator. He is the preacher at the Gesu.

Rev. William F. Poland, S. J., professor of Rational Philosophy in St. Louis University, is the author of "Rational Philosophy: the Truth of Thought, or Material Logic."

Very Rev. D. J. Kennedy, O. P., one of the ripest scholars in the Dominican order in this country, is prior of the Dominican church at Somerset, Ohio.

Condé B. Pallen, Ph. D., (Georgetown), for years editor-in-chief of *Church Progress*, St. Louis, is best known for his published essays and poems.

Rev. J. W. Cavanaugh, C. S. C., and Rev. J. A., Burns, C. S. C., professors in the University of Notre Dame, Indiana, are at the head of the faculties of literature and science, respectively, in that university.

Hon. John G. Ewing, M. A., is professor of history and lecturer on political economy in the same university.

Rev. William J. Dalton, president of the Reading Circle Union, in connection with the Summer School, is the pastor of the Church of the Annunciation, Kansas City, Mo.

Hon. J. M. Wade was professor of constitutional law in the University of Iowa, when appointed judge of the Eighth Judicial district in that state. He still holds a professorship at the State University.

Rev. Martin S. Brennan, pastor of the Church of St. Lawrence O'Toole, St. Louis, Mo., is the author of several popular apologetic and scientific works.



Hon. R. Graham Frost is another citizen of St. Louis. Mr. Frost was twice elected to a seat in Congress, but at the close of his second term returned to the far more remunerative practice of the law in his own city.

Doctor Thomas P. Hart is a physician with a large practice in Cincinnati. While faithful to the healing art as his vocation, his avocation is literature. The doctor is a fluent and graceful speaker.

There is now no doubt that this will be a red letter year in the history of the Columbian Catholic Summer School. These expectations are based upon conservative estimates and upon reports now in the hands of the secretary. It is safe to say that the result will exceed the estimates. Those who know the personnel of the advertizing committee, consisting of Rev. P. B. Knox, of Madison; Rev. P. Danehy, of St. Paul; Rev. Wm. J. Dalton, Kansas City, and Prof. J. A. Hartigan, of St. Paul, secretary, realize that an undertaking pushed by the united energies of these gentlemen cannot fail of success. The session opens on the evening of July 5th with a reception at the Fuller Opera House. On this date will be gathered at Wisconsin's capital tourists from all parts of the United States bent upon improvement and recreation. New Orleans will send a large delegation. From St. Louis, Kansas City, Davenport, Dubuque, and all the cities on the Mississippi, excursion parties are being made up. The smaller towns and even country communities will furnish their quota of delegates. From the Dakotas, Montana, and even from the Pacific coast, delegations and individuals have signified their intention to attend. The people of the Central States will take advantage of the cheap excursion rates to spend a few weeks in Madison and meet the people from other sections; to take advantage of the course of lectures and enjoy the varied and delightful program of entertainment.

The Papal delegate, Monsignor Martinelli, Archbishop Ireland, and Archbishop Kain, of St. Louis, together with many distinguished clergymen and laymen, will lend their presence. Much care has been taken to provide a varied and instructive course of lectures. Neither have the entertainments been lost sight of. The visitor will find a program of sufficient scope to please the most exacting and to suit every taste. The course of study and lectures has been prepared with the purpose of furnishing brain food without

mental or physical weariness. There will be short excursions on the surrounding lakes. A bicycle club of three hundred members will go awheeling. A chorus of one hundred trained voices will furnish music, and the same chorus, with eminent soloists, will give a grand concert during the second week of the session. Then there are the receptions, banquets, parties, and the advantages of meeting cultured people under delightful circumstances.

And the best of all this is that the money outlay will be small. Excursion rates will be made by all the roads—fare and one-third for the round trip on the certificate plan. Accommodations can be secured from \$4.50 to \$6.00 per week. The aim of the management has been to furnish a course of study and at the same time an outing for the least possible expense. Madison is fast becoming a favorite meeting place for Catholics of the Northwest, and the pleasant weeks spent there each year makes those who have experienced the pleasure desirous to return the following year and bring their friends.

The regular course of lectures consists of three each day, except Saturday, at 9 a. m., 10:30 a. m. and 8 p. m.

At 3 o'clock in the afternoon will be held the various state entertainments, and at 4 o'clock the meetings of the Reading Circle Union. There are no lectures on Saturday; this day will be given to excursions, drives, boating and wheeling.

An important feature of this session will be the meetings of Sunday School workers on July 10, 17 and 24.

The lecturers for the first week are Rt. Rev. Camillus P. Maes, Rev. William J. Dalton, Rev. J. A. Burns, C. S. C., Henry Austin Adams and Miss Eliza Allen Starr; and for the second week, Rev. H. M. Calmer, S. J., Rev. T. Shields, Ph. D., Rev. M. S. Brennan, Rev. P. Danehy, and Rev. J. W. Cavanaugh, C. S. C. For the third week, Rt. Rev. J. L. Spalding, Rt. Rev. Thomas O'Gorman, Rev. W. F. Poland, S. J., Hon. J. M. Wade and Hon. Graham Frost. For the last week, Rev. D. J. Kennedy, O. P., Condé B. Pallen, Ph. D., John G. Ewing, M. A., M. S., and Thomas B. Hart, M. D.

There exists considerable friendly rivalry among the different states as to which shall present the most attractive program at the afternoon entertainments. As a result, these entertainments will all be of a very high order of excellence.

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# THE CATHOLIC READING CIRCLE REVIEW.

Organ of the Catholic Summer School of America and Reading Circle Union.

VOL. XII.

YOUNGSTOWN, O., JULY, 1898.

No. 4.

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## HENRY GEORGE'S LAST BOOK.

BY J. A. M.

Henry George's new book on economics seems to have received but scant notice from the book reviewers. This is matter for surprise, when one considers that the volume was the work of the author's last years of life, and given to the public soon after his untimely death. The man's reputation as a powerful writer and vigorous thinker ought to have lent, of itself alone, passing interest to this last production of his fertile brain and facile pen. How any one having read the book could have deemed it undeserving of lengthy review, is not easy to understand; for though many might disallow some of its gravest conclusions, no man could deny—with any show of fairness—its deep and strong exposition of some great fundamental truths.

"The Science of Political Economy" is the title justly given the work. The author's aim was to cover the whole field of political economy, and to treat the subject as a science in a scientific manner. It is, therefore, constructive, and not controversial. He claims, indeed, that hitherto the subject had not been truly treated as a science at all;

for, to this day, men do not agree even on the first principles of political economy. He goes so far as saying, that its accredited professors purposely keep it in confusion; for the wealthy, whose unjust gains would be exposed by a true science, own or control the colleges. That this would be so was antecedently probable, since economic truth is in its very nature subject to suppressions and distortions from the influence of the most powerful and vigilant interests. He promises to go deeper than writers on the subject usually do; and he fulfills the promise.

Any one who opens his eyes and looks around him at the great world, is forced by the necessities of right reason to conclude that there exists one intelligent originating cause of all things. To Him must be attributed the invariable sequences observable throughout all nature, to which we give the name of natural laws. To this divinely established order man's will must conform. Some of those laws being physical, men are physically forced to comply with them; but others of them being moral laws, men—being free agents—may transgress

them physically indeed, though not lawfully. Labor is the attempt of the conscious will to realize its desire, and human will can only affect external nature by taking advantage of natural laws.

A glance at the world of man will show us that men are ever seeking to satisfy desire, and that the satisfaction of desire always requires exertion. Those cravings or impulses which can be satisfied without exertion do not rise to the point of desire. Human exertion being wearisome and irksome, men will economize effort in the realization of their desires, in this sense that they will ever strive to accomplish their ends by the smallest output of force. This is a fact of universal experience, and can be ascertained by observation. It is a fundamental law of man's nature and condition. All men are subject and obedient to it. It is denominated by Mr. George the fundamental law of political economy, and is formulated thus: Men seek to satisfy their desires with the least possible exertion. From this bottom fact or fundamental law inherent in human nature and the constitution of things, we may deduce the science of the economy of human society and its natural divisions; although the author proceeds rather by induction than deduction.

Resolving that basic fact into its component parts, we find it composed of three elements, the object of desire—Wealth; the striving to satisfy desire—Production; the issue or consummation of that striving—Distribution. These are the three chief departments of the science, and are made by Mr. George the second, third, and fourth book respectively in his division of the

volume; the first book is introductory, a fifth is in the nature of an appendix. This last book was set out of its natural place for a purpose: it deals with the question of money, and belongs by right to book second. The necessity of establishing the fact that political economy is truly a science, chiefly gave rise to book first, and accounts for its length as well as for its depth.

A main contention of the author's, and one he is fond of reiterating and insisting upon, is that science—and therefore the science of political economy—is concerned with natural laws only. With human laws what is properly called science has nothing whatever to do, unless it be as phenomena which it subjects to examination in the effort to discover in natural laws their cause. If political economy is a science, it is concerned with the permanent, not with the transient; with the laws of nature, therefore, not with laws of man. Fixed and immutable principles are a necessary groundwork for the superstructure called science; and thus the inalterable laws of nature, the same always and everywhere, can alone furnish such firm foundation. That science of political economy which is built up entirely or in part upon human laws, changeable and unstable by nature, is a chimera, an impossibility, an absurdity. If we look at the thing called political economy, we shall see that it is not made, but grows by virtue of natural laws inherent in human nature and the constitution of things, and consequently is susceptible of a science. These laws are utterly independent of human law and political action, although their manifestations may be retarded or prevented by it. The author's purpose,

then, is to construct a science in the true sense of the term, by investigating the realm of political economy existing in nature, and tracing out the existence and inter-action of those natural and immutable laws that underlie it.

From the aforesaid fundamental law, underlying all the rest, wealth, the terminus of man's desires, about which production and distribution are engaged, is clearly seen to be the subject-matter of political economy. To determine, therefore, what wealth is, what its nature, what its essential idea, in a word—to define it, must be of prime importance. If you cannot scientifically state what wealth is, how can you treat of it scientifically? Failure to define wealth must prove fatal to the science of political economy. The author reviews the principal writers upon the subject, and points out the fact that those of them who attempted to define wealth failed in the attempt, and that some made no attempt to define it at all.

Confused notions regarding the nature of value has ever been the cause or concomitant of confusion concerning the nature of wealth; therefore does the author thoroughly investigate value to determine what it is. Holding the matter up to the light of his first principle, that men seek to satisfy their desires with the least exertion, he sees that value must be worth in exchange, and the value of anything, the amount of toil which the possession of that thing will save the possessor. Human exertion, with its attendant irksomeness, is the source and natural measure of all value. If an article will exchange for another, it has value. But the fact that it will exchange for another article is not the cause but the consequence

of its being valuable. It is valuable because its possession saves exertion; and this is the reason why another, desirous of saving himself irksome exertion, is willing to give you something else in exchange for it.

Current teaching on the question absurdly says that value is merely a relation of proportion or ratio. The absurdity lies in this, that the relation is referred to nothing; for no definite idea of relation is possible without reference to some fixed starting-point. Exertion is this starting-point to which value must be referred. It has a value, and therefore is exchangeable. It is the measure of all other values. The power to exert one's self—the power to labor, being a thing intransferable, and consequently unexchangeable, is not a thing of value in the economic sense. But value does appear when that power takes tangible form through exertion. And since value, to be measured, must be referred to human exertion, wherein it has its source; it can have no direct relation to any intrinsic quality of external things, but only to man's desires. Thus if we wish to ascertain or measure the value of an article, the way is not to inquire into its qualities or usefulness, but to try and discover how it stands in relation to men's desires, that is to say, how much exertion it is capable of saving them in the satisfying of their desires. For unless some one desires to have it, it has simply no value at all, no matter how useful a thing it may be. There are many most useful articles that, because they can be had without effort, or will bring their possessor no saving of effort, are not desired, and therefore have no economic value whatever.

There is a very deep and powerful

law of nature inclining mankind to trust one another, which makes it possible to create value by mere agreement to render exertion. A binding promise to render future service has value, since the possession of such an engagement is capable of saving the possessor exertion in the future, that is, at the time the promise has to be paid. Another important law of human nature comes into play here; for man, unlike the lower animals, is a provident creature and looks to satisfaction of desire beyond the present moment. It is clear that human exertion not yet rendered does not yet exist; so value of this sort is different from that kind of value arising from present or past exertion, and must be given a distinctive name. The author calls it value from obligation, to distinguish it from value from production. The distinction is extremely important. Value from production is alone wealth; value from production not being wealth at all in the economic sense of the word. A promissory note may have value; it can never be wealth. All articles of wealth have value; but all things having value are not wealth. From this it is plain that value may be produced, or increased, without the production of real wealth. Another way of creating value, without increasing wealth thereby, is by imposing such obstacles to the satisfaction of desire as will necessitate a greater exertion for the attainment of the satisfaction. This process is plain enough; since every man is willing to give more for what will save him more exertion. The more exertion saved, the greater the value of the thing that saves it. Increase the exertion necessary to satisfy a desire, and you proportionately increase the

value of that which furnishes the satisfaction. Everything having value must be ultimately exchangeable into human exertion, and it is in this that its value consists.

Again referring to our fundamental law, that men seek to satisfy their desires with the least exertion, we observe that material things are made more apt for the satisfaction of such desires by changing them in place, form, or condition. In the working of this change, man seeking to satisfy his desires is the active factor; nature, or what unaided nature supplies, is the passive factor. Wealth can only arise from the interaction of both these factors. And now wealth may be defined: labor impressed upon matter in such a way as to store up its power to minister to human desires. The essential idea of wealth is really that of service embodied in material form. Just as nothing has value except in so far as it can save its possessor troublesome exertion in the attainment of material satisfactions; so nothing that nature supplies to man without the expenditure of labor is wealth. Wealth is produced by man, and consequently there could be no wealth until after man came. According to this definition of wealth, land, in the economic sense of the term, is not wealth. And in this sense of the term, land includes all the natural opportunities of life, while it excludes all that, in any way, can be called the result of human effort. All real wealth is the product of the application of labor to land. In the economy of the social organism nothing can be regarded as wealth that does not add to the wealthiness of the whole; nor is the wealth of a community the sum of the wealth of individuals. If the fore-

mentioned distinction between value from production and value from obligation be borne in mind, and the fact that each man reckons his wealth by the value of the things he possesses be not forgotten, it will easily be seen that to add up the individual fortunes of the citizens, is not to ascertain the real wealth of the state.

Is money wealth? Some money is; some money is not. To be wealth is not, therefore, an essential attribute of money. The essential character of money is not in its material but in its use. Use as the common medium of exchange is the primary function of money. What makes anything money is the common consent or disposition to accept it as the common medium of exchange. Money is not an invention, but rather a natural growth. Government is powerless to prescribe the kind of medium of exchange that the people must use; for exchange is the voluntary transfer of desired things for desired things. There is no universal money any more than a universal language. Nothing can raise or lessen the circulating value of money, except as it effects the disposition to receive it as a medium of exchange. That law of human nature which induces men to trust one another makes credit possible; and credit is the essential element of all devices and instruments for dispensing with the mediumship of money without resort to barter. A credit device is not the same thing as money, although it be employed to obviate the transfer of money; for the paying by money completes the transaction, while the paying by check does not. Nevertheless, credit is the most important medium of exchange. With the advance of civilization the tendency

is to make use of credit as money; to, as it were, coin trust into currency.

A secondary use of money is to serve as a common measure of value. Value being worth in exchange, or the capability of a thing to command service, exertion must be the true measure of value. But it is only through the manifestations of exertion that any common measure of value can be had. Now commodities being tangible expressions of exertion become the readiest common measures of value. But the tendency being always to use a common measure of value the commodity whose value is most generally and easily recognized, and money happening to be such commodity, money is employed as the common measure of value.

All exchange is really and ultimately the exchange of labor, and the rate at which all things tend to exchange for all other things is determined by the relative difficulty of obtaining them. Why is it that a gold dollar, a silver dollar, and a dollar-bill are freely interchangeable? Because the government will not issue one of them on any less terms than it does the other; it is as hard to get a dollar bill as to get a dollar gold piece.

Men can satisfy their desires only by the exertion of labor; so applying their labor to land, they produce wealth. Thus production is the result of labor acting on material things, to change their place, form, or condition, so as to better fit them for the satisfaction of human desires. It includes transportation and exchange. Exchange in itself brings about an increase in the sum of wealth. The carrier and the jobber are producers, as well as the agriculturist and manufacturer. And

though not direct producers of wealth, the teacher, the priest, the surgeon and the poet, cannot be called non-producers; since they are often producers of the highest kind. Wealth is not the only kind of production; nor is the production of wealth the only purpose of human effort. The priest, the teacher, and the like, are producers of utilities and satisfactions; and as such are not only producers of that to which wealth is but a means, but may indirectly aid in the production of wealth itself.

In his effort to produce wealth, man must take advantage of the powers and laws of nature. These being physical laws, he cannot escape or ignore the . Labor is sterile without land. The mill-owner and the railroad magnate must count on the law of the expansion of steam, and the drug manufacturer on the natural law of chemical affinities. The farmer confidently expects to produce wealth upon his farm each successive season, for he knows that by a law of nature the seed which he plants in the ground has the power of reproducing its kind. The stock-raiser bases his hope of profitable returns on the law that nature makes animals reproductive. The trader does not ignore the fact that the sea is powerful to sustain the weight of his ships, and the wind to propel them. The great natural law that men are ever seeking to satisfy material desires, and so are ever in quest of those things which give material satisfactions, warrants the merchant in laying in a stock, for he is sure of a market. There are three modes of production, namely, adapting, growing, exchanging. The two original factors in production are land and

labor; land being the passive, labor the active factor. Capital, that portion of wealth devoted to the production of other wealth, is not an original factor. Labor is the producer of all wealth. Capital is labor raised by a second union with land to a third or higher power. Without the use of capital man could raise himself little above the level of animals. But capital of itself can do nothing; labor is always the initiatory factor; capital is subsidiary always. In the production of wealth labor always uses capital, is never used by capital.

The great law of co-operation is of immense importance in the production of wealth. Co-operation is the union of individual powers in the attainment of common ends. The building of an ocean steamer or the construction of a continental railroad gives a powerful impetus to production; but neither could come to be without co-operation. Co-operation can take place in two ways: by the multiplication of labor, and by the division of labor. There are two kinds of co-operation: conscious co-operation, from without; unconscious co-operation, from within. The one results from the conscious direction of a controlling will to a definite end. The other results from a correlation in the action of independent wills, each seeking but its own immediate purpose, and careless, if not indeed ignorant, of the general result. The author illustrates with beautiful diffusiveness this latter kind of co-operation, which is the manifestation of a law clearly and solely established by a higher than human will. The role it plays in the economy of human society is of the first magnitude. It brings about or makes possible effects which utterly

surpass the power and reach of human intelligence. Human intelligence cannot be massed, cannot be combined or fused as can material force, cannot be raised to a higher power by the co-operation of several distinct individual intelligences. Two men cannot see twice as far as one can. And this is the rationale of the great fact, that any attempt to carry conscious regulation and direction beyond the narrow sphere of social life in which it is necessary, inevitably works injury. The fatal defect of all socialistic theories, is the proposal to manipulate the multitudinous and most complicated movements of a great commonwealth by conscious effort. Socialism ignores a great law of nature, that cannot be ignored with impunity.

Has the production of wealth any limitations? The standard political economies, the author informs us, uphold what they term "The Law of Diminishing Returns in Agriculture." This alleged law supposes that agricultural productiveness has a constant tendency to diminish and go on diminishing. Nature, they say, is niggardly; and this, even according to John Stuart Mill (not to mention Malthus), is the cause of the penalty attached to overpopulation. According to Mr. George, the penalty of poverty which follows overpopulation, so-called, is inflicted by the injustice of society, not due to the niggardliness of nature. But he contends that this alleged law of diminishing returns in agriculture, is a misapprehension of the universal law of space. After a protracted investigation of the metaphysics of space and time, he shows that production in every department, and not alone in agriculture, is limited by the laws of

space and time. All material existence is in space and time. Hence, the production of wealth, which in all its modes consists in the bringing about by human exertion of changes in the place or relation of material things, so as to fit them for the satisfaction of human desires, involves both space and time. The same law, first of increasing then of diminishing returns, shows itself in all modes of production; for man requires space in which to work, and wealth, being also material, requires space. Hence there must be a limit in the case of both one and the other. There is in all forms of production a point at which the concentration of labor in time gives the largest proportionate result. All production of wealth takes place in sequence and requires time, and is therefore limited by time.

In "distribution," says Mr. George, lies the heart of all economic controversies. It is but the last part of the process of which production is the first, and is therefore only a continuation of this. By his labor man utilizes the resources, and modifies the material gifts, of nature; but his efforts are not crowned until the wealth he has produced, or helped to produce, is placed in his possession. As soon as wealth is so distributed, political economy loses sight of it; for it has nothing to do with consumption. Thus the division of the science called distribution is logically the last. The fundamental law determining distribution is a moral law. The laws of production, as we have seen, are physical laws. There are natural laws moral, as well as physical. The great moral law underlying distribution, gives the producer the right to the possession of the wealth which



he produces. Right itself presupposes conscious will; so the right to own what one produces is given by human authority, or by an authority superior to it. Human law cannot give that right; because the distribution of wealth being an assignment of ownership, the laws of distribution must be the laws which determine property in the things produced; and therefore to say that the distribution of wealth is "a matter of human enactment solely" is to say that property can have no other basis than human law. That moral law of nature which entitles each man to own what he himself produces carries its own sanction with it; for the moment producers saw that what they produced might be taken from them without their consent, production would cease. Thus the law, in its all-important workings, affects future production. In this way the law makes for proper distribution; and so far as society transgresses it, so far does it retaliate upon society by diminishing the general productiveness. The total cessation of production would be the penalty for a total disregard or violation of the law making each man the rightful owner of what he himself produces. Meanwhile, however, the individual whose rights are thwarted and whose production is wrongfully turned aside from him in the distribution to another, suffers; not on account of the arrangement resulting from natural law, but because of its human transgressors.

Our aim so far has been to summarize, so far as the thing was possible in an article of this kind, the author's systematic thought on the subject of economics, as set forth in "The Science of Political Economy." To do this

fairly, we had to adopt his own point of view, and enter sympathetically into the views of Mr. George. We now take the liberty of making one or two animadversions upon his well-wrought work.

Mr. George, in his metaphysical inquiry into the nature of space and time, writes like a man who imagines he has made a discovery, and probably misrepresents many of the philosophers and theologians, who seem to him so ignorant upon those abstruse speculations. Some lenience might be shown him for errors or misstatements or misrepresentations, while he remains in his own field; but when he steps outside it for the purpose of throwing discredit upon matters foreign to his proper line of study, not only does he merit no indulgence for mistakes, but there is an antecedent likelihood that he will commit them. The question of the possibility of the Christian mysteries lay far out of his way certainly; yet he goes out of his way to deny it, for he says: Teachers of religion have been prone in all ages to . . . assume the repugnance of human reason to accept the contradictions to which they give the name of mysteries to be proofs of its weakness.

Our author discredits his own cause, too, when he uses language like this: The rich are the robbers, and the poor are the robbed. Nor is this a rhetorical flourish, but a cold logical deduction. Rich and poor are the results of wrongdoing; for the rich man has more than he ought to have; the poor man has less. Hereupon he again launches into foreign waters, which are too deep for him; he treats us to an heretical interpretation of the Savior's words. He knows that our Lord had a predilection for the poor, whereas He frequently in-

weighed against the rich ; so Mr. George assumes that he himself best knows the Master's mind, whose sympathy and severity, he blasphemously asserts, were prompted by the knowledge that the rich are the robbers and the poor are the robbed.

The author stoutly maintains that land, in the economic sense, cannot be property. In his sense, land includes all natural gifts or resources or advantages, and excludes whatever is the result of human industry employed upon land. He cites Mr. Mill as against his own theory. That writer maintains, that there is no means of discriminating what is derived from nature from what is derived from industry ; and in reply Mr. George can only say: Then political economy is impossible. It would seem, then, that whoever takes up Mr. George's work, and undertakes to "make his political economy possible," must find a place for land (as commonly understood) among "those material things whose condition, by the action of man, has been changed so as better to fit them for the satisfaction of his desires."

The purpose of the author in this work, he tells us, is to explain the science of political economy so clearly that it may be understood by any one of common ability who will give to it reasonable attention. The author's purpose, we consider, has been attained, at least in this sense that he has made his meaning clear from first to last. While the book is written in a fresh, lively, engaging style, and is lightened every now and then by apt and brilliant illustration, it will not compare with *Progress and Poverty* as reading for popular entertainment. But this is not a fault, for it was a necessity. Those who have a philosophic turn of mind, and delight in large views, will find the volume greatly to their taste, and very stimulating. To conclude all, it ought to be freely confessed that, whatever may be thought of his economic theory in the main, and notwithstanding disfigurements of detail, the lamented Henry George has left after him, in his *Science of Political Economy*, a monument that will do no small honor to the memory of a great name.

## SHOULD A MINIMUM FOR CONFERRING DEGREES BE FIXED BY LAW ?\*

BY BROTHER POTAMIAN, D. SC.

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I have listened with much interest to the remarks that have been made by President Potter on the four-year High School course.

I am in cordial agreement with him in his advocacy of this course—or an equivalent—as the indispensable intellectual outfit for entrance to col-

lege. Such a course ensures that the candidate has satisfactorily completed a prescribed amount of work, and that he has done so according to certain approved pedagogical canons ; it ensures that the foundations have been laid sufficiently broad and deep to safely carry the intended academical superstructure ; it ensures, in a word, that the aspirant to matriculation has

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a good acquaintance with the essential preliminaries of a liberal education.

He is thereby fitted by his mental training, by his habits of study and general acquirements to derive adequate profit from the advantages afforded by a college course.

And when we consider that after complying with all the comprehensive prerequisites, he will be under competent instructors for four years, that he will be periodically examined in every branch of the curriculum, and that his performances at such examinations will be recorded and frequently placed before him if necessary, that he must attain a fixed percentage in his various subjects in order to go up with his class and in order to have the gratification at the supreme moment of seeing his name on the list for graduation.—I say that when we take all this into consideration, the need for the special legislation suggested by this question is by no means apparent.

I cannot conceive of a college, especially one holding a charter under the Board of Regents, in which any but honest and substantial work is done by the professors and instructors, and in which the student is not carefully followed as to his daily tasks and monthly progress.

The success of a college—its very existence—requires that a creditable standard of proficiency be adopted, and not only adopted but rigorously maintained. It would be as injurious to its fair name, as ultimately fatal to its prosperity to allow students to be promoted or to proceed to their degree without exacting strict compliance with all conditions and requirements. Some students will be annually held back, undoubtedly so; others will fail

to pass the graduating tests. I take it that in every college such events of non-promotion and final rejection are of yearly occurrence. The strictness which this implies is not only commendatory, it is highly tonic. The conviction on the part of the students that the inefficient will be scrupulously weeded out, acts not only as an encouragement to the diligent but as a stimulus to the temporizing and easy going.

Besides the sense of propriety and the instinct of perpetuity, there is still another power which urges the maintenance of reputable standards, and that is not legislation but public opinion.

Reputation is as needful for an institution as air is for existence. How is the reputation made and maintained?

Partly, indeed, by the ability of the faculty but chiefly by the scholarship and culture, not to mention the tone, the character and *esprit de corps* of its graduates. If suitable standards are not lived up to, if degrees are too easily conferred, the institution will not long command the respect and confidence of the public. Like the very weak in the struggle for life, it will soon go to the wall and ignominiously disappear.

Colleges have, then, such noble and such powerful motives impelling and compelling them, if you will, to rise to a high educational plane that they require neither the coercion of the law nor the undue interference of the state to make them discharge their academic duties with fairness to their students, justice to their alumni and honor to themselves.

Moreover, I am by no means sure that the contemplated legislation would remedy the evil, supposing it to exist: and I fear, on the other hand, that it

would, in some of its provisions, tend to hamper institutions that are doing excellent college work.

Again, if we invoke the experience of others, if we look abroad, say to England or Scotland, to France or Germany, we find no such state interference, no such Damoclean legislation. Courses are there framed by each college or university and examination papers are set and marked and *viva voce* tests conducted according to the regulations and traditions of the several institutions. The law has no more to do with the passing of a candidate or his rejection than it has in preparing the syllabus of subjects or in appointing the professors. All these things are wisely left to the colleges themselves.

In political and civil life, we naturally rebel against overgovernment. "Surtout, Messieurs, pas trop de zèle" is a pregnant saying of a great statesman.

We claim a certain amount of personal liberty, and we are all the better for its enjoyment.

So also in the domain of education, we need room, ample room, for expansion; we need for our healthy evolution the six degrees of freedom discussed in treatises on rational mechanics; we need—in a word—a minimum of outside interference in order that each college may develop its own special spirit and character, and thus successfully play its own part on the educational stage of the world.

## "AS YOU LIKE IT."

### A DISCUSSION.

A. In the truly marvelous characterizations in Shakespeare's Dramas, we find typical representatives of the highest as well as the lowest grades of humanity. Noble and peasant, young and old, single and married, cultured and uncultured, virtuous and vicious;—all are portrayed with a fidelity to nature unsurpassed in any literature of any country. If, as Pope well expresses it, "the proper study of mankind is man," nowhere can that study be pursued with greater satisfaction and profit than in the unmatched works of the world-poet. Are you not perfectly fascinated with our first glimpse into the vast creativeness of Shakespeare's genius?

B. Emphatically, I am! With the stories and characters of his dramas as traced with unerring fidelity by the

facile pen of Charles and Mary Lamb I have been long familiar; and selections from his historical works were years ago stereotyped on the tablet of my memory, but my first reading of an entire play was something quite different. What a mine of diamond thoughts it proved! And how the jewels scintillate under the cutting and polishing of earnest study! Do you know, I think we were *particularly* favored by being introduced to Shakespeare through the medium of "As You Like It?"

A. I heartily agree with you. It is so exquisitely ideal, yet so finely natural, that we are lifted at once into the realm of poetry and held captive there until, with a sigh of regret, we speed our wishes with those of the Banished Duke, that the rites begun

"we do trust will end in true delights." What character of the play most appeals to your commendation and sympathy?

B. Among so many fine representatives of noble manhood and true-hearted womanhood, it is difficult to select. The Banished Duke is to me very attractive. In him I see the beautiful unselfishness of paternal love that foregoes the companionship of his daughter to shield her from the rough usages of poverty and secure for her the comforts and luxuries of a court; the winning attractiveness of a true friend attaching to himself in spite of altered fortunes equally loyal friends. I see, too, the ardent lover of nature and the wise philosopher that in the new life

. . . . "Exempt from public haunt,  
Finds tongues in trees, books in the running  
brooks,  
Sermons in stones, and *good in everything*."

The melancholy Jacques woos my literary taste to dub him true knight of the Forest of Arden, and then Orlando puts in a rival claim until both are eclipsed in the bright light of the "more than sisters," Celia and Rosalind.

A. Do not forget the shepherds and shepherdesses, please. The Forest of Arden would be robbed of half its beauty if fancy could not picture their quaint attire, their simple joys and homely loves, the sheepcote and the lambs. The forest scene has need of the pastoral life to bring out in strong relief its natural beauties. I think it was a piece of consummate art in Shakespeare to introduce Silvius and Corin just when he did. With their coming a new aspect creeps over the woodland scene to separate us more effectually from the glamour of the

court, and then that incomparable love-scene between Silvius and Phœbe! Could anything be finer?

B. True, but unless we soon decide upon the bright particular star that sheds its beams over all the other characters, we shall be living verifications of Hazlitt's assertion that "to give all the striking passages one must perforce quote half the play. Celia is my favorite. The character is like a fair ethereal spirit ever shedding a soft light o'er the checkered path of Rosalind. In her, Shakespeare portrays with richest hues the truest qualities of woman. Note the supreme unselfishness of her heroic friendship for the wayward Rosalind. Listen to the very first words she speaks; how full of sympathy, love, and tender thoughtfulness they are!

"I pray you, sweet, my coy, be merry!" Is not this a veritable sunbeam breaking through the gloom of Rosalind's moody reflections; and as the clouds dissipate, how brightly the diverging rays from the brilliant sun of Celia's cheerfulness bathe all around in genial glow!

A. Yes, Celia at once wins my admiration, and fancy pictures her as beautiful in appearance as she is noble in character; still Rosalind touches a more responsive chord in my nature. Is not all sorrow akin to love? And who can resist the outgoing of his heart's sympathies to the *motherless* child of a *banished* father, especially when she makes that pathetic answer: "Dear Celia, I show more mirth than I am mistress of; and would you yet I were merrier? Unless you could teach me to forget a banished father, you must not learn me how to remember any extraordinary pleasure."

B. Ah! there, I confess, the filial piety of Rosalind claims our tenderest sympathy, our warmest admiration. At first reading I shrank from Celia's answer, but reflection convinces me that to attribute these words to lack of parental affection is to misconstrue them to the detriment of a good and true character. The very depth of her filial piety does not allow her to criticise her father's justice in banishing his brother, and consistency obliges her to admit equal justice in the interchange of actors; besides, there is a vast amount of suggestiveness in the word "taught." "I could have *taught* my love to take thy father for mine"—not to speak of the value of the "if." Celia's character lies before me like an open book. I can turn the pages with ease and read between the lines her thoughts and sentiments, with no other interpreter than her own sweet self. Rosalind is in many respects a closed and clasped book, and when unclasped and opened Celia is its best interpreter. She reveals Rosalind as well as herself.

A. Your comparison of the books is a good one. I accept it willingly, without fearing to detract from my preference for Rosalind. The closed and clasped book faithfully guards its secrets, and I must plead guilty to a predilection for characters that can hold their tongues and let the world wag as it will. However, I had set my Rosalind down as a woodland brook, contrasted with the great broad ocean. Lying sequestered under the deep shadows of the forest boughs, imaging with minutest fidelity every beauty within in its sphere, giving all, taking nothing, its peaceful, unchangeable life is in striking contrast with the great

broad ocean attracted by sun and moon, now moving seaward, then landward, deflecting this way and that, taking almost more than it gives, unrestful, changeful as the moon that sways it.

B. There you have struck the very keynote of *Celia's* character—her constancy. How it rings out clear and true under the pressure of her Father's anger:

. . . . . "If she be traitor  
Why so am I; we still have slept together,  
And whereso'er we went, like Juno's swans,  
Still we went coupled and inseparable."

And all the cunning sophistry of the enraged Duke fails to convince her of the wisdom of a separation from her loved Rosalind. Her noble unselfishness rejoiced to give full meed of praise to her dear sister, and her modesty disdained to "show more bright and seem more virtuous" in her absence. The sentence of banishment against Rosalind involves her: "Know'st thou not the Duke hath banished me, his daughter?"

A. Judged from an æsthetic standpoint, your admiration for Celia's constancy is not misplaced. The poetry of Shakespeare's conception is magnificent; the poetic diction beyond all praise, but how about a view of the same from an ethical standpoint? If Celia's constancy were directed towards her husband, you might quote Scripture to me, and settle the argument at once. But the choice lay between a father and a cousin—*sister*, if you will. Had not the father the higher claim? When Rosalind abode with her unjust uncle, enjoying the luxuries of a court, while her banished father lacked the comforts, if not the necessities, of life, youth and inexperience pleaded in her favor, filial piety itself exercised in

obedience to her father's will, spoke for her; moreover, it was under protest she remained, ever saddened by the thought of an exiled father. Now, Celia deliberately goes against her father's will, makes choice of banishment from his presence.

B. Surely you do not think for a moment that Celia's choice of banishment from her father's court argues lack of filial piety! For my part, I think it a fine exemplification of that solid common sense—an unusual element in love, which is proverbially blind—that was the ruling spirit of Celia's character. It permeated the elements of her spiritual being, and with marvelous affinity compounded them into a consistent whole, Celia herself. Do you not think she showed truest love for her father in counter-acting as far as lay in her power the inevitable results of his injustice to Rosalind? And is it not plain that her love for Rosalind is not a matter of mere sentiment, but of heroic self-abnegation? While Rosalind's mind gropes about in darkness for a ray of light to guide her, and she helplessly questions, "Whither shall we go," Celia, putting herself in the place of her friend, and speaking from the depths of her own filial heart, decides, as it were, instinctively: "To seek my Uncle in the Forest of Arden."

A. Indeed I am forced to admit that your views are broader and deeper than my surface-objections to Celia's motives, and quite willingly do I yield to her the palm of filial piety and constant friendship. Celia's promptness of decision is indeed admirable, yet the knowledge of the end in view would avail but little without the means to acquire that end; and it is

Rosalind who, despite the shrinking modesty that hesitates before the prospective dangers of the plan, proposes the most effective means to accomplish their journey in safety. It is she, too, who indicates the faithful Touchstone as a fit guardian of their persons. However repugnant to our Nineteenth Century Code of Ethics is her choice of disguise, it somehow does not lessen our esteem for the womanly Rosalind. We simply *forget* it, for her womanliness is of so perfect a character that it is quite independent of dress. She certainly never loses sight of it herself and needs more than one reminder from Celia to sustain the character she has assumed. "Do you not know I am a woman? when I think I must speak!" she exclaims impatiently; and again,—“Dost thou think though I am caparisoned like a man, I have a doublet and hose in my disposition?”

B. This may all be very true. Rosalind was every inch a woman, as "Lear is every inch a king." An atmosphere of propriety environs her, and it is as fresh and redolent of odors sweet as the Forest of Arden itself in the dawn of a May morning. Still I cling to my preference for Celia. The meeting of Rosalind and Orlando and their conversation in the Forest would lose half its significance, if deprived of the silent presence of Celia, and it is her presence that is the visible guardian-angel of the vivacious Rosalind. Have you observed that while Celia speaks little—in some scenes not at all—her presence is always *felt*? It tells upon the character of Rosalind, and it tells equally upon her own. The silent suggestiveness is stronger by far than any words could make it. It reminds me of the secret influence of Cordelia

all through King Lear, though of course with widely different effects. Cordelia is absent in *body* but present in *spirit*. We feel her presence—almost *see* it dimly outlined on the back-ground of each scene—and the sensation, or the vision, brings out in vivid distinctness the heinous guilt of her sisters, and softens the unbearable agony of Lear's grief. Celia's *actual* presence is a burnished mirror that reflects the goodness of Rosalind, and I think that her silence is the womanly development of just such a childlike simplicity as characterized Ophelia. To me the silent influence of these three creations of Shakespeare's genius is a study of deepest interest.

A. Yes, there is a charm in tracing through intricate windings and interlaced ramifications the subtle effects of a deep, quiet nature's influence, but I would scarcely feel justified to put Celia in the category with Cordelia and Ophelia; she lacks the unapproachable strength of the one, and the indescribable delicacy of the other. There is in Celia no secret center radiating its influence in all directions. Rosalind is her center, as well as the center of the play, and Celia but traces around her the boundary of a charmed circle that even Orlando dare not cross.

B. There, I must disagree with you. Attractive as are the other figures, the Banished Duke is to my mind the real center of the play. Its poetry and its philosophy, its action and its situations, all revolve around him, if we except that one scene between Phoebe and Sylvius which seems to have been an

after thought in the poet's mind, to enable him to work out a unique, yet strikingly natural conception of love, impossible under the circumstances that surrounded Orlando and Rosalind. One quality of your favorite you have left untouched however. What think you of her wit?

A. Her wit! Who that has read the play has not with intense delight watched it sparkle and bubble over with an effervescence all its own! How quickly she draws forth from Orlando the desired information when she declares: "Then there is no true lover in the Forest, else sighing every minute, and groaning every hour, would detect the lazy foot of time as well as a clock." And again: "Break an *hour's* promise in love! He that will divide a minute into a thousand parts, and break but a part of the thousandth part of a minute in the affairs of love, it may be said of him that Cupid hath clapped him on the shoulder, but I'll warrant him heart-whole!"

B. Here let us compromise. I grant you that your Rosalind is a pleasing and truly artistic production of the mind of the master-genius. I admire her beauty and sprightliness, I delight in her wit and good humor. I honor the exquisite proprieties of her true womanliness. My mind pays homage to her worth and will always treasure the memory of her acquaintance, but in Celia I find all these amiable qualities superadded to an emanation from the poet's heart of hearts, and I inscribe the *friend* above the acquaintance on my roll of honored names.



## EDUCATION IN PEACE AND AT EASE.

BY W. F. P. STOCKLY.

These notes were suggested by some facts observed in France, as to education of women under modern systems there. The general impression received was the common one of two much planning and theorizing, too little flexibility, too little allowance for personal differences, and, perhaps, for differences between the sexes. As to women's education, of course, in a way, the whole matter has nothing absolute about it, no more than have laws and regulations concerning men. A century ago our greatgrandfathers talked about the social contract, about the rights of man, that abstract being; but whatever generous aspirations there were showing themselves in that talk, (and not lost on the world) yet many words were vain in that discussion about a state that never existed, or of which we know nothing. We can flatter ourselves that we of to-day are more *positifs*, that we are discussing, or trying to discuss men and women, not as they ought perhaps to be, but as they are; and that we realize that what may be good at our time may not be good at another, that what may suit one individual, or one class, may not suit all, and that nations are often neither better nor worse than others, but simply different. Roughly speaking, you have a line—an ascending line, if the ladies like—from Turkey, passing by France and then England, to America. A Turk simply disbelieves that decent women can go about with faces uncovered and in mixed assemblies of the sexes: that is, for the ordinary un-

liberalized Turk, a woman who does so is not decent. So a Frenchman, never having got out of his country's traditional ways, is disturbed by a young Englishwoman meeting him frankly, telling him that she is sorry that his letter of introduction must be to her, for this day at least, as her mother is not well, and so taking him about house and grounds, out to a lawn tennis party, and so on. This Frenchman was debating within himself like a maniac before the day was out; but before the day was quite out the girl spoke to him of her *fiance*, who was coming back from India. If I were telling the story in the interjectional style, I should add here, *tableau*. But another Frenchman was even more astonished, in *New England* this time; for it was the young girl of the house who drove down to the station to meet him—somehow it happened that that was the most convenient thing for the household in general; but the European nearly collapsed, could hardly bring himself to mount into the "waggon," trembling and overwhelmed with confusion. A European, he was; because, not only a Frenchman, but in a less degree an Englishman would have been surprised at this, as he would at being asked the next afternoon to pay visits with his welcomer of the day before. Yet what is there absolute in any rule about such customs? For some people even in America, less freedom perhaps may be better—who knows?—but most assuredly a great many American girls feel they are here

doing nothing more wonderful in the eyes of their European guests, than does a French demoiselle walking openly about with her family in the streets of Constantinople. In this capital just mentioned, the education of women indeed is a thing so primitive, as far as we can judge, that no comparison with western countries is possible; but take in this matter, Paris, London, and New York, and see what different feelings and habits there are about girls and boys being educated together; and who will say that what is good or possible for an American boy and girl is necessarily so for a boy or girl in France? For instance—the subject, notwithstanding its gravity, suggests the frivolous word—take the English verb *flirt* and the French *flirter*; see how the latter has changed in meaning; as a French writer, speaking in the extreme of French ideas and instincts said, the American notion of *flirting* was to him simply disgusting. There is no doubt it is often incomprehensible to an Englishman too. And yet who in America would deny that the greater freedom here—even if it produce its difficulties both in morals and manners—is not in thousands of instances simply the natural unselfconscious expression of conditions of life and thought, exactly in the same way as is the relative freedom of English society over French? One can illustrate this by other customs or habits which do not strike those accustomed to them. Rightly or wrongly, it is almost impossible anywhere in North America to drink a glass of wine without being in a sort of way conscious that there are other persons who think you are wrong in drinking it, or a glass of ale either; but to make an English

schoolboy understand that state of mind about his ale, would certainly have been, at least until very lately, an exceedingly difficult lesson to teach him; and he simply *could* not feel about it as his American brother: just as little could either of them feel, or know otherwise than as a strange fact, that still further East there were men who think it wrong to eat flesh. Again, without going so far, I recollect being struck by the impossibility of making a young Lutheran student in that home of Lutheranism, Saxony (out of which he had never been), feel that there could be for some Protestant bodies any connection between “Popery” and a cross or a crucifix—ornaments or symbols which of course he saw daily in his own Protestant churches.

So in education in the widest sense. Surely it is only snobbishness, or tiresome and ignorant vulgarity for one nation to try to copy any other, instead of considering what are the natures and instincts of its own people. The Germans of the last century were more than fair admirers of the French: they were servile imitators; despising their own language and literature, they were often but second-hand Frenchmen in cultivation—or tried to be—until their great poets and leaders woke them to aim at some worthier ideal, finding, indeed, in the heart of the people a response of good sense, honesty, and self-respect. In very much the same spirit Emerson wrote: “We go to Europe to be Americanized.” And so, can anything be more wearisomely uninteresting and dejecting, more *bete* (for here we must borrow) than to be told by the head of a “select” American school, that “all gentlemen are alike: educated men are the same

everywhere." Far be that from us. What this speaker meant was that he wished to squash any talk about contrasts between educated Englishmen and educated Americans: they were the same. Truly a great marvel: the first of its kind seen, where neither climate, nor soil, nor traditions, nor politics, nor mixture of race even, had had any effect on a people, on an unfortunate, unimpressible, watery people.

And French boys, to be good athletes, must they play football? If they are better swimmers, gymnasts, fencers, besides having their special national games, many in number, if not so much thought of as the great three—football, baseball, and cricket,—is not their true admiration of game-playing in English and American schools to show itself in development of what is instructive or traditional among themselves? Do people really think that by making English and American and French girls live and learn alike, they will make the three sets identical? And is it possible people can be so stupid as to desire such uniformity? Who cares to meet these Gallo-maniacs or Anglo-maniacs, the least cosmopolitan of all mortals? for with all this narrow mind, they have not the naïveté of soul or the simplicity of feeling which makes the narrowest real nationalist a being with something to give the world. Just think what a false notion of their country such people give to those strangers who carelessly take them as types. And have we not in America many immigrants who are uninteresting to any man thinking and reflecting just because they wish to be more American than the Americans themselves?

It is true of course that in education the general movement is an effort (however misdirected) toward freedom: that follows on the ideas of prevention rather than cure, of trust rather than repression, of solidarity, which show themselves in the modern state, in its prisons and reformatories as well as in the whole life of its cities with their official institutions and schools; and which specially, of course, show themselves in America. So in this matter of education, it looks sometimes as if all changes in Europe were part of an "Americanizing" of European life: this may be true in part, and is true. But it must be recollected, too, how these changes were desirable or even possible only in recent times; they are results, natural results.

An instance of this may be seen in the University at Paris today. I use the word "University" in the highest sense, though only a part of the *sense* of *université*; and so it will mean here the Sorbonne, the place where students go to hear lectures, as we should say, and be taught. Women now go there in numbers; they go to hear M. Marion talk sympathetically about the changes for the better in the status of their sex, (and yet about woman's weakness being her real strength) and they make up a half and more of his large audience of some hundreds of young and old: they go to be taught modern languages, and are called on by the professor to take their turns in expounding the passage of *Adam Bede*, sitting up at the platform table, and reading and translating and answering critical, philological and æsthetic queries: in fact they are found all through the old college where theologians once disputed and taught and gave decrees, and the

Sorbonne is in the Quartier Latin. "What!" cried Mgr. Dupanloup, whom no one will accuse of not being a well wisher to education, "you are going to bring young girls into the Quartier Latin! You say, they will come with older women, but these will often not see the mischief that may go on; or they will come with young servants, as easily led astray as themselves." That was some 35 years ago. The young girls come now, often without either *duegne* or *bonne*; and if the results are not perfect, they are not, I think, such as the great Bishop of Orleans feared they would be. (Still it is fair to say that very anti-clerical republicans are found to deplore any such mixing of sexes: just as in America we see some convent schools where many of the girls are Protestants, their parents, from more or less high motives, desiring their more sequestered bringing up. And such a state of things as that at the Sorbonne is indeed a great change from the ideal of the French Legion of Honor, school for daughters of officers: there a generation ago no male creature, however close in relationship, might enter, with the one exception of fathers of pupils; and even these had to get a special order from government. As it were, France was putting its official seal on that seclusion of girls). But it has to be recollected, when noticing the change, with its accompanying reaction it may be, that the Quartier Latin itself has changed, and become more prosaic, more bourgeois. It has been pierced and split up by wide streets and boulevards; it has been invaded on all sides by ordinary common place life and its customs.

These young women, following higher

studies, as the men also, are nearly all going to be teachers, or have already been: ("that is the worst of it with us in France," a professor said). And, even as teachers, men and women may be seen working together. At the *Musée pédagogique*, not far from the Sorbonne, a certain number of teachers of both sexes, say of average age of 30 or a little less, spend the greater part of their weekly Thursday holiday—for *jeudi* is the French *Saturday*—in learning, in fitting themselves for better or more responsible positions. They range themselves as in an American mixed school, at opposite sides, facing the professor; and among themselves, and between teacher and taught everything passes with the ease and freedom we are sometimes inclined to think belongs to our side of the ocean alone. These professors are paid by the fees of these student teachers who join together for this sort of holiday-making.

There was one day, not long ago, when after an hour from M. Gustave Ducondray (the author of *Sommaire de l'histoire universelle*, translated into English, and other educational books), who spoke on the rise of the Austrian dominion, a professor of literature began his hour—which indeed had been a good deal encroached on by his good humored predecessor, an elderly gentleman, whom his audience seem so fond of that they would let him do just what he likes: "*un brave homme; il est si bon*," you hear on all sides. At last, however, history and geography gave place to literature—"Didactic poetry" was the subject. It was a young woman who had been charged with preparing an exposition of the history of this sort of writing; and the way she made her speech gave cause for some reflections.

She began very far back: Persians, Greeks and Romans were called in, as well as Boileau and Pope; but long before she got to these last she was troubled and confused; she had notes, but nothing written out. What the speaker was evidently trying to do was to recall what she had tried to learn off. So the professor came to her aid, and seeing that the series in detail was going to be too lengthy, he suggested skipping and coming down to moderns. There was silence and hesitation, seeming willingness, and then the speaker began again, taking up where she had left off; then came the same difficulty, the same giving of assistance, professorial attempts (kind and sensible if a little pedantic) to explain that by grouping and planning it would have been comparatively easy to recollect the chief points and to allow details to take care of themselves. But no; half hysterical nervousness took possession of her, and the speaker could do nothing but hammer uselessly away at the old facts, which she could not beat into shape. She simply stopped, hearing the professor's voice; but plainly it signified to her absolutely nothing; her anxiety and distress prevented her understanding what was said.

That may not be a typical instance, without typical instances very different easily being set over against it. But if women differ from men by acuteness of sensibility, by excess of nervous anxiety; if these "weaknesses" are allied to their real strength of judging and choosing rightly, by feeling, by self-abandonment, by dislike of or incapacity for theorizing; if, in fact, these things show essential differences between the sexes, every instance in which they are shown is worth taking

note of: there may be, more than we sometimes allow, special dangers in the strain of our modern education of women.

Is not there something, in illustration of such distinctions, to be found in a recent report? The Minister of Public Instruction in France is giving a summary of results of the *agregation litteraire* for women. The examination was severe, if one may judge from only seven passing out of fifty-one: these seven were between the ages of 22 and 40, as were nearly all the candidates; two only were under 21, one only over 40. This is part of the report: "The candidates tamely reproduce the current notions about psychology and morals—and yet these women are themselves teachers, or will be so tomorrow. They never appear to dare to pass any judgment on these notions, or to apply them to themselves. If a decision has to be come to, they affirm and deny by turns, and so arrive at nothing but vague and hesitating conclusions: as a general rule, indeed, they avoid, as soon as they can, having anything to say to the exact question down on the paper, and just come back to common places and formulas that have been learnt of. They do not meditate about a subject, but they adopt to it, instead, what seems to come near it, and keep going over their own recollections, and massing these confusedly together. . . . If we can give them one piece of advice more than any other, it is to have on one side these summaries of psychology, and ethics, which they have had enough of already, and all books with ready-made notions, and nicely arranged doctrines: what they have to do is to depend on themselves."

It is a depressing piece of reading, because it illustrates so many lives of men as well as of women to-day; and because it suggests that often it is the modern system of instruction which is in fault, by which the mind is considered a receptacle to be filled—knowledge being put upon us, as pigeons feed their young—and not an instrument of which the use is in some way or other to be taught. We are always protesting now-a-days against this false system, from which we may trust the new generations will escape, and again have quiet and confident minds.

And for those women in France, who more or less highly instructed, yet do not become teachers, there is the sending them out to battle with public life in a way that is good neither for them nor for men. In offices, in contest with men, both morals and manners suffer; and a French preacher seemed to have much reason in his words when he said, lately, that, if possible, woman should turn more, if not to household life, yet to teaching of the young, where her great powers of quick feeling and sympathy, kindness and generosity, would live and grow for her own good and the good of others. Instead of having young women in offices and manufactories, let them be in the schoolroom, teaching both sexes up to ten years of age. As a matter of fact, in the public schools of Paris, women teach in the *écoles maternelles* children of both sexes, but only up to the age of six; after that, girls are taught by women, boys by men. In the country, it is true, men are sometimes teachers of both, in mixed schools; but these schools are permitted only for want of money to have separate ones: of course that does not apply to the schools un-

der the religious orders, which in Paris have a third of the children, and in the country often the majority; a continual, if not large increase too, by the way, going on everywhere in their favor. In America, women do hold such teaching positions as this French priest desired they should hold in France: more than that, they teach in many places the young people of both sexes until these leave school altogether; but that is something which would be unsuitable or impossible in France; and to quote again this priest, himself director of a boys' school, "women are quite unfit to teach growing [French] boys: they do not understand anything whatever about them." I add the word *French*; for that may remind us again how relative arrangements about education are, and how in following others one must take count of differences between us and them, and not be bound by the letter. It is not that our country has not much to learn from others; that America, for instance, might not keep in mind at least such facts, as that all children in the Paris public schools are taught drawing, and music by note. And, by the way, the experience of teachers there bears out what Ruskin and Hullah said in England, "nearly all can be taught to draw, nearly all can be taught to sing: and both eye and ear can be improved and even made perfect, if at first defective." And again, do American universities always realize that actually in France young men and young women thus attend university lectures together, often in nearly equal numbers?

And as we are touching on general comparison of ourselves with others in educational matters, is there not also the one great thing which makes college

lectures so admirable in France and in Germany, and that is, that the entry to them is so free? Not only rich and poor, but old and young meet together, and the very look of the place tells of the disappearance of the silly superstition anent "finished" education, and tells of the interest in cultivation of mind, of making up perhaps for past difficulties or past carelessness, on the part of men and women in middle life or even past it. America can be reminded once again of this with pleasure to herself; for the tendency of her larger universities is daily bringing us quickly to know them as something more than machines for turning out young graduates. If bread and butter learning is becoming more and more in demand, so is the demand for quiet and prolonged study: and even "practical" studies themselves are being made more serious; and in their connection with scientific studies in the world, and with industries founded on scientific knowledge, they themselves are doing their part in breaking down the college walls, and in opening to realities of study, whether positive or abstract, these institutions which the rough sense of the world will respect when it sees their work may have some pretence to be as strong a reality as its own, and which the same rough sense, not without much reason, wished to sweep away, when it saw in these isolated citadels of pedantry, the form of institutions of a past age without their substance. To come to a particular instance: if boys and young men had really learnt Greek at school and college, what farmer or even least educated artisan parent would have objected to his son knowing it? And in thousands of instances are fathers and

mothers first, and husbands afterwards, less satisfied with their daughters or their wives because these have some knowledge really appreciated and loved, a sort of mental insurance, one may call it, against the possible ennui of this uncertain life. Only, what we want and what we need is more of the education which makes the learning loved, by which the study is continued as opportunity arrives, without regard to this or that year of some fancied reality called graduating: that should be the object; and to attain it, the natures, the capacities, the likes and dislikes of women and men in their different countries must be constantly kept in mind. There is too much turmoil in our education, the noise of the machinery deadens and wearies us, and we see nothing to love; we have a system, it may be, but the same mill will not do for all grist: to be sure, there is so much grist brought in now-a-days. Can the future have a peace of its own? If not, then indeed we must look to the past for the most exquisite pleasures of the mind; and only regret wherein we have changed. But once again, can something of the spirit of Sir Thomas Browne be also in the future learning for the many of both sexes and all ages, as it was in the past learning for the selected few? "Many would have thought it a happiness to have had their lot of life in some notable conjunctures of ages past; but the uncertainty of future times hath tempted few to make a part in ages to come. And surely he that hath taken the true altitude of things, and rightly calculated the degenerate state of this age, is not like to envy those that shall live in the next, much less three or four hundred years hence,

when no man can comfortably imagine what face this world will carry; and therefore since every age makes a step unto the end of all things, and the Scripture affords so hard a character of the last times, quiet minds will be content with their generations, and rather bless ages past, than be ambitious of those to come." May my soul travel back and be the friend to whom he is writing, unless they nourish my mind

now on such things as belong unto my state. Such a wish must be sighed forth by men and women, of east and of west, white in color or black, who ask only to be treated as being what they are, with the wisdom and the granting of liberty due to troublesome individuals, whom no uniformity of treatment can turn into evenly working uninteresting machines.

## STYLE, THE REFLECTOR OF PERSONALITY.

BY HENRY KEENE BENTLEY.

Weight of matter is not better presented through weight of method. There is a misapprehension, to use as kindly a word as possible, among otherwise well-informed and not unliterary men, that the term *stylist* has significance only when used of writers indulging in the popular and delicate species of verse and prose. It is assumed, certainly without reflection, that attention to details, one labor imposed on a stylist, is unnecessary for, if not unworthy of the man "full with his subject." Or again, that historical, economic, philosophical, academic, and like thoughtful treatises, need no dressing up to render presentable to popular taste; that they do not covert popular approval. Beyond the question of work purely technical, no writer can afford to despise the aid held out to him in highly wrought and attractive expression. If only on grounds of expediency, the form should make a strong appeal.

The past few decades mark, in the teaching of English essay-writing, a re-action against a fixed and unyielding system once in honor. Every as-

pirant for literary fame was squeezed into the same jacket. When the Rhetoric class had reached the chapter having to do with the motives, functions and, especially, the formation of a good writer, the iron-clad custom exhorted the student to model his prose style on Addison, perhaps, or Goldsmith, Johnson, Gibbon or Burke. If he preferred the field of poetry to that of the essay, history or oratory, he was driven to graze on Thomson, or Young, or Gray, or Pope, or Dryden. The amount and kind of fodder was immaterial. He browsed whether or not he fattened. To this artificial method Wordsworth owed his early failures, and he became a leader of reform. The advance in the science of teaching, supplemented by the psychological insight which modern conditions deem necessary in a teacher, shows the folly of forcing upon a young writer methods of work and types of expression that rarely harmonize with his temperament.

Model writing once offered to curb a too eager departure from conventional demands, and to bring about that re-



pression or economy of luxuriance so conducive to literary beauty. But it offered, too, a hindrance to the free action of the personal quality or flavor. Today we condemn such a drawback. We rely on taste, supplemented by a proper respect for good usage, to checkmate any move in literary forms of a too radical nature. The cultivation of this taste, as we have suggested later on, is the main factor in ameliorating style. Taste is a formative as well as corrective agent. An engaging style is the product of scrutinizing taste.

The objection is not valid that the aiming at "style" results in artificial and droning habits of mind. The artificial and artistic are not offspring of the same kind of art. The conscious and constant endeavor to engage the reader will, it is true, prove mischievous to the substance, under conditions analogous to the building of a superstructure for which the architect has an insufficient foundation. The artistic development of the thousand and one points of an argument, presupposing these to be at the command of the writer, can have no ill effect. It can but throw into greater relief and forcibleness the salient features of his subject matter.

It is an old fallacy that one filled with his subject is bound to give it vent. About us every day we see this refuted. The insipid applause that an unskilled story-teller is accustomed to swallow, will neutralize the best of anecdotes. Lack of training will cripple the success of any story. Saint Beuve probes to the seat of this only too general malady in a succinct diagnosis, when he says: "*Il y a toute une langue de formes, de couleurs, que vous ne savez pas, et quand on n'a pas la*

*langue, on n'a pas les idées, au moins les idées bien démêlées; et dans le cas présent, on n'a pas la vision complète et distincte.*"

The rhetoricians dicta about elegance, precision, purity, and other qualities of good diction, are apart from the real inwardness of style. These refer to the mere mechanics of literature. We speak of something more elusive, more tantalizing to the pen of the critic, a something seldom yielding to analysis. Though we rarely divine its volatile essence, its presence and power is always manifest. We declare a preference for Lamb or Dickens, Newman or Eliot, instinctively admitting a personal differentiation. Do we ever seek the reason of the difference?

The cumulative forces that tend to make up an effect are varied and complicated. The stylist, the artist labors to unify these forces looking for his effect in their harmony of proportion — incidentally obtaining beauty — rather than in their discursiveness of detail. "To give the phrase, the sentence, the structural member, the entire composition, song, or essay, a similar unity with its subject and with itself: — style is in the right way when it tends towards that." Walter Pater adds that everything depends on "the original unity, the vital wholesomeness of the initiatory apprehension or view." We take this to mean, that, whereas painstaking revisions share much of the merit in the betterment of style, the triumph of art is ever dependent upon the conceptions on which it builds.

We must rid ourselves of the impression that "style" is something extraneous, something not intimately bound up in the thoughts or images it

sublimes. It is congenital, not accidental. It is referred primarily to the identical impulses on which the substance of the poem or essay must rely. We may give a fuller appreciation of its meaning and value by a glance at the relative functions of genius and art as literary agents.

Mr. Stedman, quoting Hartman, classifies genius as the "spontaneous, involuntary force of the untrammelled soul." There is certainly an element of freedom here—capacity in a rugged, natural, and, when controllable, healthy state. But experience has shown that in literature, as in all things, nature must be cultivated. Here is the province of art. Genius is abortive without its ancillary—industry. Art implies scientific and genius natural production; the latter is the impelling, the parturient power, the former plasmic and corrective. In a word art fashions the inspired products of genius. If at times, without the slower process of art, a spark, a flash proclaims a genius no one hazards the belief that these emanations are of frequent occurrence. This is universally true of the unfortunates who do not rejoice in a Literary Paraclete.

It has been said that the sixteenth century was an epoch of surpassing poetic genius because it had the fullest possible training in artistic construction. However this may be to the eye of the critic, it remains true that the age of Shakespeare was far from oblivious to the secret power that lies in the skillful choice of language. It caught the spirit of attention to artistic forms and formulæ.

The objection is fair that devotion to good phrasing is apt to make of the accomplished phraseur the ridiculous

puppet of words. But an antidote is needless for the healthy writer who has first a thing well worth telling, and who then knows how to exhaust his art in telling it well. "Substance and form are but manifestations of the same inward life, the one fused into the other in the vivid heat of their common expression." And so the true stylist, the one actuated by the true conception of the motives of his art, is freed of the taint of superficiality.

"A master's touch is the gift of nature." Matthew Arnold has here suggested two conflicting notions. Either these words insinuate that the source of all effectiveness in writing is the afflatus, the intuitive talent within, disdaining to handle the implements of art, or it may mean to express, that a disposition to view phenomena in the most beautiful and forceful, while at the same time, self-constructed combinations may not only be an inherent power, but one consistent with requirements of culture. The second is the notion of experience. It is reasonable. For, although it implies an ability, the gift of nature, to conceive, to imagine, to place ideas and phantasms in fresh and unique juxtapositions; whereas it grants a liberal share of "untrammelled spontaneity" to genius in the initiative, it does not preclude the chastening influence of organized talent. Of course, on the one hand, the way is always open for the obtrusion above the surface of the artisan's hand, rather than—as we wish—the seclusion from our notice of the artist's touch; but on the other hand there is the more serious danger of drifting into an uncouth and barbaric style—a rough mannerism—so offensive to good taste.

In one of his confidential talks be-

tween you and himself—not even the dear silent old lamp post being a party, saying that he vowed he would learn to write—"That was a proficiency that tempted me; and I practised to acquire it,"—Robert Louis Stevenson mentally gathers his many persistent failures into this result:—it taught me the choice of the essential note and the right word. "Things," he adds, "that to a happier constitution had perhaps come by nature." None can deny the exquisite quality of Stevenson's art. I have heard men long for his talent above that of all his contemporaries. Yet he cannot own to that "happy constitution" which would render assiduousness on his part needless. And few can.

Some points removed from this aspect of genius, we notice another phase of the question. Passages can be found in Scott "which rise to sublimity of style, not by obedience to rule, not even by any grandeur of language, but by his dramatic power, his concentration of feeling, and by the unerring instinct which gives him for the time a sort of mastery of words." What is gained toward sublimity—and we are inclined to think this the only case where the personal element may be with advantage relinquished—is gained at a sacrifice. Stumbling upon the isolated portions in any of the great authors that seem not to have the touch of human, but the touch of divine, it is remarked that the fascination of personality is a want.

Henry Craik admits this much of Scott, although he asserts that "the perennial interest of his romance" is partially indebted to the impersonality of Scott's style. It were unwise, by reason of implications, to pass by this

assertion. The root of the danger is the liability to treat all impersonal expression as that alone which will induce "perennial interest." Modern criticism usually insists that the written word be as the word of mouth, bespeaking the temperament of the author.

The tricks and postures of language were not absent from these passages of Scott, to which Craik refers, through any stigma attached to their use. The blight upon the words is unjust. No critic ridicules the manoeuvring which a true artist, a strategist in words, resorts to. The dramatic effectiveness in Scott had no need of recourse to elaborate word structure. The concentration of feeling was for the time the mainspring of interest. In like situations words and sentences glide scarce perceptible beneath our attention.

Then, too, we observe that this is so only under intense excitement. As soon as the interest of passion lags the interest of intellect obtains a securer hold. To sustain it will call into play the ingenuities of the artist. The exception noticed is generally true of romance. The "Queen of the Shadowy Clime" seldom takes kindly the intrusion of the writer into her mystic confines.

That pleases us which translates our half-conceptions from the vague to the expressed. This expression need be and can be only partial. It is for this reason that neither art nor genius exhausts itself in a vain effort to acquire accuracy, in "straining after unattainable fidelities." Style executes its effect not by directing our attention to every, even the slightest, phase of the subject, but by its appeal to something

fundamental, essential in human nature. Else each book could find but a single reader. The successful piece of work gives the main lines, and the local coloring each one puts on for himself.

Wordsworth is a case in point of the ill-success waiting on this futile regard for particulars to the detriment of the salient features. The observations of nature in the *Prelude*, as an example, are lost upon the reader who has never visited his native heath, nor seen the winding of the *Derwent*. The reform of the "mild apostate" would have gained in effectualness had he kept closer to the laws of happy description. The artist will aim to translate the *ensemble* of the component details, giving the major and minor colors through a prevailing tone.

However highly accurate, however faithful may be a word-painting, the impression it makes is the same on no two persons. The disagreement in perception widens with the previous knowledge of the object described. The same sketch of a dog will call up an image to the fancier more varied than to the mind of layman. He will even add from his own experience omitted features, which the ordinary man cannot. Here is a lesson for every tyro. An artist, a stylist, will be not painfully precise, nor yet inaccurate; not vague, but comprehensive. The most elaborate description is no more than a stimulant to the reader's imagination.

The synthetic principle enunciated in the preceding paragraphs, which we said is so effective in descriptive writing, is equally effectual, on a large scale, in every department of literature. The witticism, the flash of humor, the

stroke of ridicule or satire, the varied forms of succinct and happy expression are tributes to the law of good taste that banishes from expressed thoughts and images all clogging, hairsplitting expletives. Scientific pettifoggery is foreign to good style. Art employs scientific methods, but its results show why it must refuse to filter and bottle and label ideas. Things of the intellect and fancy are involved in too great intricacy to admit of this straight-laced mode of exposition. Words would no longer appeal to us if singled out into groups, conceived of as dead symbols, to be strung together again according to chemical and mathematically correct formulae. They are vital, and progress and retrogress, grow and ripen and decay; they possess for us the same human interest, and human strength and weakness, propensities and complexities, the same human attachments and longings that human beings themselves are made of; they must be handled with all the consideration and regard for sensitiveness which we bestow on a fellow creature. They are as unfathomable and capricious. The artist will not pause at the proper collocation of words according to definitive value. There is a more delicate manipulation of language he should acquire—the grouping of symbols for the lights and shades they mutually reflect. This inferential efficiency of words is the secret of limning moods, impressions, states of feelings, and the like subtler phases of sensation. To do this well demands a thorough familiarity with the more insidious meanings that cluster around words.

That an artistic and a personal flavor both promote the beauty of style is

no paradox. Style, of course, as we look upon it, must be as personal as the matter will permit—and personality and genius are of the same root. But genius—and, by implication, personality—respects art as a corrective agency. Style and the artistic are invested with correlative attributes for promoting the attractiveness of literature. In this sense their functions are identical. Style conveying the per-

sonal-grained “hyle,” and art polishing the form to enhance the beauty of the striated parts. Style has been spoken of as the “personal equation.” It is the artistic and individual aroma that *distinguishes*, in the sense of Coventry Patmore, an author from every other, and lends to his work that charm of person which will neither brook nor encounter an unsympathetic reader.

### THE HOLY GRAIL.

BY CATHIE M. LEARY.

The life of an age is mirrored in its literature. It depicts the aspirations and ambitions, the joys and sorrows, the victories and defeats, the genius, the thought and the heart-throbs of the people. Centuries may pass, kingdoms and principalities perish, monuments and temples crumble away, but that age and that nation will live forever in its song and story.

It is a well-known historical fact that when two nations contend for supremacy, the vanquished always lives in poetry and song. When the course of empire was taking its way westward, there dwelt in the extreme Western Isles a race endowed with much that exalts and embellishes civilized life. A race peculiarly sensitive to the various powers of nature, a race whose inherent qualities were warm-heartedness, wit, humor, pathos, a generous love for the beautiful, for the true in man and the lovable in God. Such were the Celts, the earliest people of Great Britain.

No race ever suffered more from invasion and conquest, and no race more strenuously resisted the attempts of barbarians to utterly exterminate their

civilization than did this race. Before the birth of modern history learning was in high repute among the Celts, and we need but to study the ancient annals to find both a language and a literature which delight the learned men of to-day, both for their historic value and poetic beauty.

Christianity came to their shores, and because of the deep spirituality that permeated their character, the nation became Christian. Their churches and universities were the principal seats of learning in Europe after the fall of Rome. They were world renowned for scholars and scholarship. This was the golden age of their literature. Then wave after wave of barbarian hordes dashed against them, the Angles, the Saxons, the Danes, dealing death and destruction and driving the British westward to the rocky defiles and desert wastes. The scholar fled to other land, oftentimes bearing with him valuable manuscripts of Celtic literature. The remaining British became serfs, their language lost, their literature forgotten, even their religion seemed falling with Arthur fighting his last battle with the bar-

barians on the shores of the Northern Sea. It seemed that the British Celt had been thoroughly exterminated and had vanished from the page of history; but there was a saving remnant left which was insidiously conquering the conquerors. Little by little the old beliefs, the old legends, the old poetry was surely gaining ground; and so the spirit of this vanquished race lived on and on and has passed down the ages to us.

This Celtic literature is known today almost exclusively in its manuscripts which are said to be more numerous than those of Greece and Rome combined. It may be found in the libraries of Dublin, London, Oxford and nearly all the great libraries of Europe. We are told that all modern romance is the gift of this Celtic story. That the English language has no romance, but leads from it; that its stories lie almost unrecognized in the hearts of the English people, and even in the nursery rhymes of their children.

The Celt was a hero-worshipper; above all, he prized the individual life, not the tribe, as did the Teuton, but the single hero, his strifes, his achievements, and his conquests, even to that highest of all conquests, the conquest of self; this was what he loved to sing. Thus all their legends grouped themselves about one great hero, King Arthur, of the Round Table. Their constant reaching out after the spiritual led them to closely interweave with the texture of the Arthurian legends the mystical legend of the Holy Grail, which to them was a beautiful allegory, typifying the struggles of the devout soul before it is permitted to commune with God, a striving

of the soul after union with the Divinity.

The Grail saga was purely Mediæval; and, as all Mediæval story abounds in symbolism, so in the original legend the Holy Grail symbolized the Holy Eucharist or Sacrament of the Lord's Supper, and was an allegory prefiguring spiritual perfection. According to the legend, the Holy Grail, first called San-Grael, the sacred cup, or Sang-real, the true blood, was the cup of which our Lord made use at the Last Supper. Pilate gave it to Joseph of Arimathea, who caught in it the blood which flowed afresh when Christ's body was lowered from the cross. Joseph afterward carried the cup to Britain, and in time gave it to Amfortas, the Fisher King, to be guarded in his castle. Just as purity and sin cannot inherit the same dwelling, so the Grail, which was the essence of purity, could not dwell where sin dwelt. Amfortas sinned and the Grail was "caught away," never to return until some pure knight could be found to guard it, for only the pure in heart were permitted to approach or gaze upon it.

The first table of the Grail was the Table of the Lord's Supper; the second, the Table of Amfortas, and the third, the Round Table of King Arthur. At the Round Table was the "Siege Perilous," the seat in which none but the stainless knight who was to see the Grail could sit without destruction. Wagner makes this knight Parzival, but Abbey, Mallory and Tennyson make him the British hero, Galahad, who is the descendant of Joseph of Arimathea.

These legends were compiled and translated into English by Sir Thomas Mallory, and his book, the *Morte*

D'Arthur, issued by the first English printer, William Caxton, still remains one of the monuments of English prose. It is on this work, in conjunction with Lady Charlotte Guest's translation of the *Mabinogion*, or Welsh manuscripts, that Tennyson based his epic. He, himself, says that the Holy Grail is the most imaginative of his poems. In it he has expressed his strong feeling as to the reality of the Unseen. When asked to interpret it, he said: "Poetry is like shot silk with many glancing colours. Every reader must find his own interpretation, according to his ability, and according to his sympathy with the poet."

The legend of the Holy Grail, after passing through the crucible of Tennyson's mind, comes out somewhat modernized, yet with much of the glamor of the old days clinging to it still. He makes the coming of the Holy Grail confidently looked for at the court of Arthur. For, when Arthur established the Round Table and all hearts were filled with a love for truth, honor, and chivalry, it was hoped that a deeper spirituality, a truer reaching out after the higher life, would manifest itself, and that the Divine Spirit would descend upon them in the form of the Holy Grail. And at last it came. The first vision was vouchsafed to a Holy Nun, the sister of Sir Percivale. Summoning her brother, she says—

"Sweet brother, I have seen the Holy Grail.  
For, waked at dead of night, I heard a sound  
As of a silver horn from o'er the hills  
Blown, and I thought, 'it is not Arthur's use  
To hunt by moonlight;' and the slender  
sound

As from a distance beyond distance grew  
Coming upon me—O never harp nor horn,

Nor ought we blow with breath, or touch  
with hand,

Was like that music as it came; and then  
Stream'd through my cell a cold and silver  
beam,

And down the long beam stole the Holy  
Grail,

Rose-red, with beatings in it, as if alive,  
Till all the white walls of my cell were dyed  
With rosy colors leaping on the wall;  
And then the music faded, and the Grail  
Pass'd, and the beam decayed, and from the  
walls

The rosy quiverings died into the night.

So now the Holy Thing is here again  
Among us, brother, fast thou, too, and pray,  
And tell thy brother knights to fast and  
pray,

That so perchance the vision may be seen  
By thee and those and all the world be  
healed."

Then on a summer's night, when  
the knights were assembled at banquet, Galahad, the pure and spotless knight of the Grail, came and sat in the "Siege Perilous." And all at once they heard—

"A cracking and a riving of the roofs,  
And rending, and a blast, and overhead  
Thunder, and in the thunder was a cry.  
And in the blast there smote along the hall  
A beam of light seven times more clear than  
day:

And down the long beam stole the Holy Grail  
All over covered with a luminous cloud.  
And none might see who bare it, and it past.  
But every knight beheld his fellow's face  
As in a glory, and all the knights arose,  
And staring each at other like dumb men  
Stood,"

till Percivale found a voice and swore  
a vow that because he had not seen  
the Grail he would ride a twelvemonth  
and a day in quest of it. And all the  
other knights swore the vow. But  
when Arthur returned and heard, his  
face darkened as though some brave  
deed were to be done in vain.

"Woe is me, my knights, he cried,  
Had I been here ye had not sworn the vow."

"Then when he ask'd them, knight by knight if any  
Had seen it, all their answers were as one:  
'Nay, lord, and therefore have we sworn  
our vows.'"

But suddenly Galahad in his eager boyish voice called to the King, saying—

"But I, Sir Arthur, saw the Holy Grail  
I saw the Holy Grail and heard a cry—  
O Galahad, and O Galahad, follow me.  
'Ah, Galahad, Galahad, said the King, for  
such as thou art is the vision.'"

And so the light of God's grace descends upon these knights of courtly dignity, and the fire of God's love is enkindled in their hearts, and forthwith those amongst them whose lives are unsullied and who are pure of heart, and those amongst them who are repentant for past misdemeanors, leave all the pleasures and gayeties of the court to follow a higher and better life, that superior spiritual life typified in the quest of the Holy Grail. Nothing

deters them, no barrier is considered insurmountable, they lose themselves that they may find themselves. By prayer, and fasting, and self-renunciation, they prepare themselves to follow the guidance of the Holy Spirit and to live higher, nobler, more spiritual lives by the help of God's grace.

This Grail Saga has been the great fountain head of Christian romance. It has fascinated alike the artist and poet of all centuries, down to this nineteenth. Lowell has given us a beautiful version in "The Vision of Sir Launfal," and Edwin A. Abbey has done much to revive this exquisite mediæval flower by choosing the quest of the Holy Grail as the subject for his mural decorations in Boston's Public Library; but its perpetual revival is especially due to the fact that England's deathless laureate, Tennyson, picked it up to bloom forever in immortal verse.

## STUDY CLASS DEPARTMENT, 1897-'98.

### ENGLISH LITERATURE: EPOCHAL POETS.

BY THOMAS O'HAGAN, M. A., PH. D.

SYNOPSIS:—Chaucer—Spenser—Shakspeare—Milton—Pope—Wordsworth—Tennyson—Browning—Mrs. Browning.

### CHRISTIAN ART: FROM THE FIRST AGE TO THE PRESENT TIME.

SYNOPSIS:—Catacomb Mural Art period—Catacomb Plastic Art period—Early Mosaic period—Byzantine period—Sieneese School—Florentine School—Revival of Sculpture under Niccolo Pisano—Cathedral period—Efflorescent Mosaic period—Efflorescent Plastic period—Efflorescent period in painting—The Academic School.

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# ENGLISH LITERATURE: ELIZABETH BARRETT BROWNING.

## X.

BY THOMAS O'HAGAN, M. A., PH. D.

A Priestess  
of  
Song.

It will be ever the glory of the nineteenth century that it has given us the most gifted woman singer—the most nobly inspired priestess of song that this venerable planet of ours has yet known. We range the circle of Roman and Greek literature in vain to find the name of a female poet at all comparable to that of Elizabeth Barrett Browning. As Stedman justly remarks, we have little of Sappho save “a few exquisite fragments, a disputed story, the broken strings of a remote and traditional island-lyre.” Again, take in English literature the Elizabethan Age with its magnificent dramatic creations; the England of the Protectorate, with its Epic grandeur; or the Georgian Era, so full of the spirit of romance and temper of wonder, and what name of woman eminent in letters adds lustre to the golden volume of English verse?

The Victorian Era came with its wider range of opportunities and possibilities for woman, and Elizabeth Barrett Browning, with her fine spiritual temperament and lips, touched by the sacred fire of inspiration, poured out in molten notes her lyric heart in the Academic groves of English song. She was, indeed, as a critic observes, “A Christian Sibyl, priestess of the melody, heroism, and religion of the modern world.”

Early Life  
and  
Education.

Now what is the story of the early life of this gifted woman? She was born of wealthy and refined parents, at Hope

End, near Ledbury, in 1809, the same year as Tennyson, and received most of her education from private tutors. In many respects this was an advantage to her, for her sensitive nature and keenly sympathetic soul craved for something which the formal and routine curriculum of a public school could not and does not offer. Amongst her early teachers was the gentle and learned Hugh Stuart Boyd, under whose guidance she read Greek and became familiar with the spirit and beauty of Grecian philosophy and song.

That the frail young girl, Elizabeth, with her delicate figure, wealth of dark curls and large tender eyes, understood at an early age the true value of a book, and the need of reaching the heart of its mystery, if she would hope to profit by her reading, is clearly set forth in *Aurora Leigh*, where she tells us:

“We get no good  
By being ungenerous, even to a book,  
And calculating profits . . . so much help  
By so much reading. It is rather when  
We gloriously forget ourselves and plunge  
Soul-forward, headlong, into a book's profound,  
Impassioned for its beauty and salt of truth—  
’Tis then we get the right good from a book.”

It is worthy of noting that the two greatest women writers of our century—George Eliot and Mrs. Browning—laid the foundation of their education broadly and deeply. Their preparation—the novitiate through which they passed ere they entered the academic groves of literary labor—was so thorough and sincere that it is little

wonder success crowned the achievement of their ripened years.

Speaking of the character of Mrs. Browning's scholarship, which he designates liberal rather than pedantic, Stedman says: "It was a piece of good fortune that Miss Barrett's technical study of roots, inflections, and what not, was elementary and incidental. She and her companion read Greek for the music and wisdom of a literature which, as nations ripen and grow old, still holds its own,—an exponent of pure beauty and the universal mind. The result would furnish a potential example for those who hold with Professor Taylor Lewis that the classical tongues should be studied chiefly for the sake of their literature. She was not a scholar, in the grammarian's sense; but broke the shell of a language for the meat which it contained. Hence her reading was so varied as to make her the most powerful ally of the classicists among popular authors. Her poetical instinct for meanings was equal to Shelley's;—as for Keats, he created a Greece and an Olympus of his own."

Miss Barrett made her first literary essay in literature as a translator. She had scarcely reached her twenty-fourth year when *Prometheus Bound and Miscellaneous Poems* appeared. The translation, while marred by blemishes and grotesque peculiarities, contained sufficient merit to mark the effort as in every way unique for so young a woman, and gave promise that her classical studies would yet bear blossoms worthy of her nobly gifted mind. In riper years she recast her translation of the Greek tragedy "in expiation," as she said, "of a sin of my youth with the sin-

cerest application of my mature mind." No person can read this first literary essay of our young author, shorn of its mannerisms by the judgment and scholarship of mature years, and not recognize in it the fire and vigor of a master-hand.

In 1838 appeared her first volume of verse, bearing the title, *The Seraphim and Other Poems*. This was followed next year by a volume of ballads, *The Romaunt of the Page*, and in 1844, the first collective edition of her poems appeared. It is safe to say that had Elizabeth Barrett Browning died after the publication of *The Seraphim*, she would scarcely live among the English poets. It was this volume of 1844 that lifted her by a bound to a foremost place among the living poets of her country, and seated her by the side of Tennyson. Two of her poems which belong to this period and possess great charm are the *Rhyme of the Duchess May* and *The Poet's Vow*. The first is a romance-ballad and is exquisitely worked out—quaint and unique—original, alike in conception and execution. The latter, which bears a resemblance in verse-form and rhyme scheme to Tennyson's *Two Voices*—in fact is cast in the same mould—is a wonderful characterization of the poets of ancient and modern times. As a critic observes, it would be difficult, apart from Dante and Shakespeare, to meet with so great a condensation of thought as is found in this marvelous poem. Note how epigrammatically the characteristic of each poet is set forth in the following stanzas:

"Theocritus, with glittering locks  
Dropt sideways, as betwixt the rocks  
He watched the visionary flocks.

And Aristophanes who took  
The world with mirth, and laughter struck  
The hollow caves of Thought, and woke

The infinite echoes hid in each.  
And Virgil: shade of Mantuan beach  
Did help the shade of bay to reach,

And knit around his forehead high;  
For his gods wore less majesty  
Than his brown bees hummed deathlessly.

And Burns, with pungent passionings  
Set in his eyes: deep lyric springs  
Are of the fire-mount's issuings.

And Shelley, in his white ideal,  
All statue-blind. And Keats the real  
Adonis with the hymeneal.

Fresh vernal buds sunk between  
His youthful curls kissed straight and sheen  
In his rome-grave by Venus Queen."

**Ripening of  
Her Genius:  
Defects and  
Limitations.**

The genius of Elizabeth Barrett Browning ripened late in life. Indeed the summertide of her years had well nigh ended ere the full strength of her literary bud and blossom gave promise of a fruitage, rich in the wine of divinely inspired music and song. It was between the years 1842 and 1856 that our gifted author reached the summit of her artistic greatness. Excess of feeling was with her an early defect, and as her life grew more full-toned and rounded this defect in her work became less obvious. The change that the years preceding her betrothal brought about was a purifying and crystallizing one and rendered her work less turbid and effected. Her vision at times seemed clouded as if possessing a turbulent desire for utterance she really had nothing definite to say. One of the earliest sonnets of her mature period, entitled, *The Soul's Expression*, is a revelation of her own consciousness of the difficulties with

which she had to contend in the technical structure of her verse:

"With stammering lips and insufficient sound

I strive and struggle to deliver right  
That music of my nature, day and night  
With dream and thought and feeling interwound,

And wily answering all the senses round  
With octaves of a mystic depth and height  
Which step out grandly to the infinite  
From the dark edges of the sensual ground.  
This song of soul I struggle to outbear  
Through portals of the sense sublime and whole,

And alter all myself into the air;  
But if I did it, as the thunder-roll  
Breaks its own cloud, my flesh would perish there,  
Before that dread apocalypse of soul."

Stedman observes that he is but a shallow critic who neglects to take into his account of a woman's genius

a factor representing the master-element of Love. With man love is in his life a thing apart; but with woman 'tis her whole existence. We can understand, then, full well how this master-element of Love influenced the life and genius of Elizabeth Barrett Browning. A discussion of the relation of art and marriage would carry us too far afield here, but it is enough to say that through love and marriage Mrs. Browning reached the rounded character of her life. Well indeed is this set forth in the twenty-sixth of her sonnets from the Portuguese, which is virtually addressed to her husband, wherein she says:

"I lived with visions for my company,  
Instead of men and women, years ago,  
And found them gentle mates, nor thought to know

A sweeter music than they played to me.  
But soon their trailing purple was not free  
Of this world's dust—their lutes did silent grow,

And I myself grew faint and blind below  
 Their vanishing eyes. Then *Thou* did'st  
 come—to be,  
 Beloved, what they seem. Their shining  
 fronts,  
 Their songs, their splendors, (better, yet the  
 same,  
 As river-water, hallowed into fonts)  
 Met in thee, and from out thee overcame  
 My soul with satisfaction of all wants,—  
 Because God's gifts put man's best dreams to  
 shame."

It is recorded that the marriage of Robert Browning and Miss Elizabeth Barrett was opposed by the bride's father, Mr. Barrett, chiefly because his daughter had been an invalid for some years, and, as a critic remarks, "to such a parent, now well in the vale of years, a marriage which was to lift his fragile daughter from the couch to which she had been bound as a picture to its frame, must have seemed a rash experiment and a cruel blow to himself, however eminent and devoted the suitor who had claimed her." "I have no objection to the young man," Mr. Barrett said, "but my daughter should have been thinking of another world."

**The Romance of Her Marriage.** Some pretty stories are told of how the poet, Browning, first met his gifted wife—of the reference to him in Lady Geraldine's Courtship. Suffice it to say that the poet wooed and won the fragile soul—a tabernacle of dew and fire—bearing her away from the couch to the altar in London, where they were married, in 1846, and thence to the Continent. On their wedding trip from Paris to Pisa they rested a few days at Avignon, whence they made a little poetical pilgrimage to Van Cluse. It is recorded that at the very source of that beautiful stream, the "*Chiare fresche e dolci acque*," mentioned in one of Petrarch's sonnets, Browning took his wife up in

his arms, and carrying her across the shallow curling water, seated her on a rock that rose throne-like in the middle of the stream.

**Full Development of Her Poetic Powers.**

Three master-works represent Mrs. Browning at the literary noonday of her life—Sonnets from the Portuguese, Casa Guidi Windows, Aurora Leigh. Love and marriage had for her something more than a healing power—it touched and ripened into fullest development her gift of song and quickened her power of expression. Never before did art wed art with such beneficent results. The lyrical heart of Mrs. Browning, all fire and flame and dew, eloquent with passion, gained strength in the companionship of another heart throbbing and vital with the love and sympathy of a great poetic mind. The beautiful and gifted twain, possessing a very surplus of intellectual and spiritual power, profited by each other's genius and experience, thus exemplifying the truth of Tennyson's lines:—

"That in the long years liker must they grow;  
 The man be more of woman, she of man;  
 He gain in sweetness and in moral height,  
 Nor lose the wrestling thews that throw the world;  
 She mental breadth nor fail in childward care,  
 Nor lose the childlike in the larger mind."

**A Pen Picture of Mrs. Browning from Hawthorne's Italian Note Books.** In 1858 Nathaniel Hawthorne, the American novelist, paid a visit to the Browning's in Florence and gives us the following pen picture of Mrs. Browning in his Italian Note Books:

"Mrs. Browning met us at the door of the drawing-room and greeted us most kindly—a pale, small person,

scarcely embodied at all; at any rate, only substantial enough to put forth her slender fingers to be grasped, and to speak with a shrill, yet sweet, tenuity of voice. Really, I do not see how Mr. Browning can suppose that he has an earthly wife any more than an earthly child; both are of the Elfin race and will flit away from him some day when he least thinks of it. She is a good and kind fairy, however, and sweetly disposed towards the human race, although only remotely akin to it.

"It is wonderful to see how small she is, how pale her cheek, how bright and dark her eyes. There is not such another figure in the world; and her black ringlets cluster down into her neck, and make her face look the whiter by their sable profusion. I could not form any judgment about her age; it may range anywhere within the limits of human life or elfin life.

"When I met her in London, at Lord Houghton's breakfast table, she did not impress me so singularly; for the morning light is more prosaic than the dim illumination of their great tapestried drawing-room; and besides, sitting next to her, she did not have occasion to raise her voice in speaking, and I was not sensible what a slender voice she has. It is marvelous to me how so extraordinary, so acute, so sensitive a creature can impress us as she does with the certainty of her benevolence. It seems to me there were a million chances to one that she would have been a miracle of acidity and bitterness."

**Sonnets from the Portuguese.** When Browning and his gifted wife after their marriage, settled in Pisa, each took up his or her separate literary work. They wrote alone and did not show each other what they had written. One day, the story goes, early in 1847, Mrs. Browning came down stairs from

her literary study, and pushing a packet of papers into her husband's pocket, told him to read it, and if he did not like it, to tear it up. Then she fled again to her own room. Mr. Browning unfolded the parcel, and found it contained a series of sonnets, which have now become famous under the title of *Sonnets from the Portuguese*. These sonnets first appeared in the volume of poems published in 1850, and it was Mr. Browning that chose the title, *Sonnets from the Portuguese*, as an ingenious device to veil the true authorship. It is said that long before Browning even heard of these poems he used to call his wife his "Own Little Portuguese."

There can be no doubt about it but that these sonnets are the most remarkable cycle of sonnets that have ever appeared in English literature. Shakespeare, Spenser, Wordsworth and Rossetti have each given us deliberate sets of sonnets, but none of these surpass the work of our divinely gifted priestess of song. She built her sonnets after the Petrarchan model. It is worthy of noting, too, that the natural bent of Mrs. Browning was certainly not to the sonnet, for, as a critic observes, she was too dithyrambic, too tumultuous to be willingly restrained within so rigid a form of verse as the sonnet.

Again it will be noticed that the sonnets are arranged historically. Their sequence is not an accident, as Spenser's and Shakspeare's seem to be, "but they move on from the first surprise of unexpected passion to the final complete resignation of soul and body in a rapture which is to be sanctified and brightened by death itself."

One of the finest sonnets in the whole cycle is the forty-third, wherein addressing her husband, she tells him of the measure of her love:

"How do I love thee? Let me count the ways,  
I love thee to the depth and breadth and height  
My soul can reach, when feeling out of sight  
For the ends of being and ideal grace.  
I love thee to the level of every day's  
Most quiet need, by sun and candlelight.  
I love thee freely, as men strive for Right.  
I love thee purely, as they turn from Praise.  
I love thee with the passion put to use  
In my old griefs, and with my childhood's faith.  
I love thee with a love I seemed to lose  
With my lost saints—I love thee with the breath,  
Smiles, tears of all my life!—and, if God choose,  
I shall but love thee better after death."

**Aurora Leigh.** In dedicating *Aurora Leigh* to her cousin and friend, John Kenyon, in 1856, Mrs. Browning designated it "the most mature of my works and the one into which my highest convictions upon life and art have entered." *Aurora Leigh* is certainly in many respects a most representative and original creation, yet we cannot regard it as the crown of her artistic work. It is a novel in verse, comprising nine books, made up of twelve thousand lines of blank verse, and is pervaded, as Stedman says, by an audacious and speculative freedom which smacks of the New World rather than the old. *Aurora Leigh* gives a better insight into the inner life of its

author than any biography which can be written of her—it is, in addition, therefore, a veritable autobiography. The poem is made up of a series of lyrical passages, marred by dramatic castings. Many of the characters are not only not well drawn, but they are as well highly improbable. Certainly the most life-like and typical character is that of the Aunt. The informing idea in *Aurora Leigh*, which endows the poem with a value beyond its most marked shortcomings, is that every woman who aspires to be great as an artist must first become great as a woman; and, furthermore, that society must be reformed, not from without, after the fashion that Romney attempted, but from within.

#### SUGGESTED READING.

Literary Anecdotes of XIX. Century, by W. Robertson Nicoll and Thomas Wise; Critical Kit-Kats, by Edmund Gosse; Mrs. Browning in Stedman's Victorian Poets; Elizabeth Barrett Browning in Eminent Women Series, by John H. Ingram; Elizabeth Barrett Browning in Peter Bayne's Essays; Mrs. Browning's Casa Guidi Windows in *Electric Review*, vol. 94, p. 306, and Mrs. Browning's *Aurora Leigh* in *Dublin University Magazine*, vol. 49, p. 460.

#### QUESTIONS.

1. Who is generally esteemed as England's greatest poetess, and in what era did she reign?
2. Tell of the early life and education of this gifted woman.
3. What does Stedman say of the character of Mrs. Browning's scholarship?
4. At what age did she give to the world her first literary essay? Give the title and character of the essay.
5. In what collective edition of Mrs. Browning's poems does the real greatness of her artistic genius show itself?
6. What is revealed in her sonnet, *The Soul's Expression*?
7. What does Stedman observe as to the influence of love upon a woman's genius?
8. On what grounds is it recorded did

Mr. Barrett oppose the marriage of his daughter and Robert Browning?

9. Relate some incidents in the romance of her marriage.
10. What effect did love and marriage seem to have upon the full development of her poetic powers.
11. Name her master-works in the field of letters.
12. Recite the pen picture of Mrs. Browning given by Nathaniel Hawthorne in his *Italian Note Book*.
13. Tell the story as related regarding the bringing out of her *Sonnets from the Portuguese*.
14. After what model did she build her sonnets, and what is noticed as to their arrangements, sequence, etc.?
15. Give an outline of the general plan of *Aurora Leigh*.

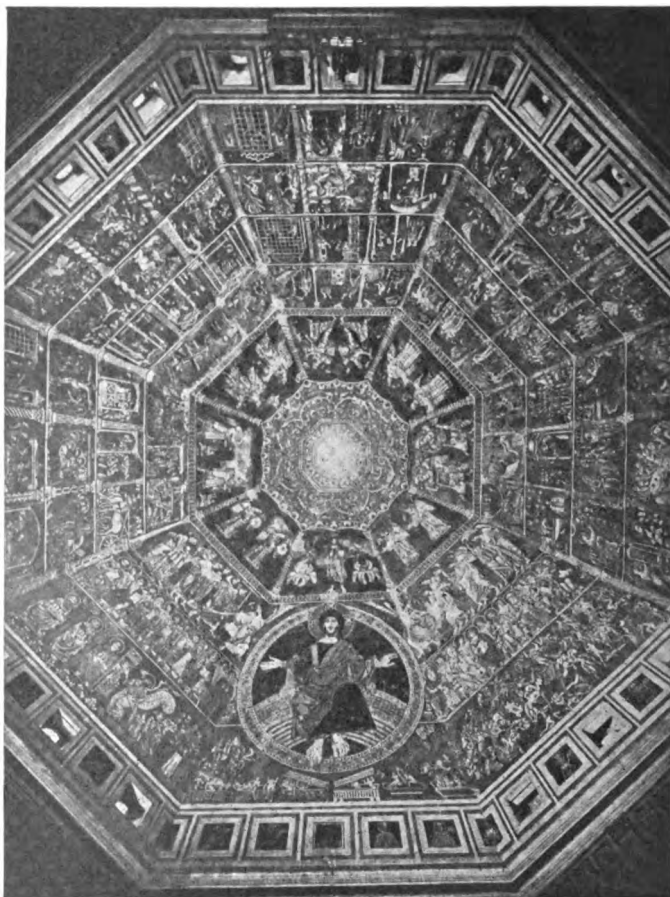


Fig. 1. MOSAIC CEILING OF THE BAPTISTERY OF FLORENCE.

## CHRISTIAN ART: X.—THE EFFLORESCENT MOSAIC PERIOD.

BY ELIZA ALLEN STARR.

Side by side with this advance guard in sculpture were mosaic workers, whose conceptions glorify the apses and ceilings of the most renowned sanctuaries. Several of these date back to the very last decade of the thirteenth century, the artists being pupils of a Greek master, Apollonio, and the honors are divided between Andrea Tafi, Gaddo Gaddi, of Florence, and a Franciscan monk from Sienna, Jacopo Turrita.

To the first named, Andrea Tafi, we may ascribe the colossal mosaic in the

apse of the tribune in the cathedral at Pisa, in which Our Lord sits as a teacher, the right hand raised in benediction, the left holding an open book on His knee. The cruciform nimbus, the ample draperies, the throne, richly draped also, express the most profound religious sentiment. To the right hand of this imposing figure stands the Blessed Virgin, to the left Saint John the Evangelist.

In the south transept of this same ancient cathedral, is an Assumption

of the Blessed Virgin by his companion, Gaddo Gaddi, which is greatly praised by Kugler, as combining the most delicate treatment with dignified conception. But the two artists joined their forces on the ceiling of the Baptistery of Florence, in a work which for its extent, diversity of subjects and vivacity of treatment, has really no equal, while to these names, is further associated for the Baptistery ceiling, that of Turrita himself, who actually began the work, but to Andrea Tafi and Gaddo Gaddi belongs the colossal figure, resembling so much that in the apse at Pisa, of Our Lord coming in judgment, which faces the spectator on entering the middle door of the Baptistery. The cruciform nimbus is richly decorated; the draperies are ample; the throne, by its elaborate workmanship and coloring, reminding one of Saint John's descriptions in his Revelations. The pierced hands are outspread, the wounds in the pierced feet are distinctly visible, the whole figure instinct with a supernatural energy and grandeur. The cruciform nimbus breaks the beautiful border which encircles this superb composition while the right foot rests upon it. (See Fig. 1.)

The groups of the ceiling are arranged in concentric circles, divided by the eight ribs of the ceiling which rest on the corners of the octagonal edifice. The space nearest the lantern, is filled by the hierarchies of Angels, Archangels, Dominations, Thrones, Powers, in pairs and with their symbols, the middle space, occupied by Our Lord Himself, standing, the right hand raised in benediction, the left holding an open book, and at either side winged seraphim, the names given with each group. Below this, on either side of

the Lord as Judge, are two angels blowing the trumpets of doom, while others bear the symbols of the Passion. Directly below these, filling a section on either side, sit the patriarchs, prophets, apostles, evangelists, as judges, while close to the right hand, sits the Blessed Virgin, her hands raised in supplication; all treated with significant as well as dignified individuality. Filling in the base of the middle section, directly below the figure of Our Lord, is represented the Resurrection; the rising bodies throwing off the lids of their own sepulchres; the wicked seized by demons who bear them to the section at the left where they are tortured by demons or devoured by Lucifer enthroned on his victims, while the good are received by angels, and are joined to the company of the Blessed; who, having received their last judgment, are making their thanksgivings to their Judge in the compartment to the right, where one angel knocks at the gate of Paradise and another admits them to an enclosed garden of delights, where sit Abraham, Isaac and Jacob, under palm trees, flowers spring up at their feet; crowned with halos, clad in flowing robes, and holding on their laps, like little children, the souls entered into the rest of God. The wonderful significance, the deep spiritual meanings of these compartments, must be seen, to be fully realized. Dogma, symbolism, truths natural and supernatural, are given with a vividness surpassing any description; and these, not sketched in like a passing fancy, but wrought out in mosaic, a method in itself notably painstaking, even tedious, showing the intensity and genuineness



of the convictions which prompted these representations.

The arcs of the four concentric circles remaining, give in the upper series, the creation of the world; the creation of man, of woman; the temptation, the interview between the guilty pair and the Creator; and it is to be noted that in all these scenes, in which the Creator appears, He is crowned by the cruciform nimbus; clearly intimating that He who was the Word, and afterwards made flesh as the Redeemer, was the Creator of the man whom He was to redeem; according to the words of Saint John, in the first chapter of his gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made through Him, and without Him was made nothing that was made;" showing how intelligent was the faith in these artists of the thirteenth century and how their work was an exponent of their faith. To the scenes we have named, succeed, the expulsion from Eden; Adam delving, Eve spinning; the sacrifice of Cain and Abel; the death of Abel; the practice of handicrafts; the building of the ark and the deluge.

In the five arcs of the circle below this, we can trace, distinctly, the story of Joseph, from his first dreams, in which the sun and moon and eleven stars, also the sheaves of wheat, pay him homage, to the day when he welcomes his father, Jacob, and all his brethren to Egypt, and gives them the land of Goshen.

The arc below contains beautiful representations of the scenes in the Life of Our Lord; the series opening with a majestic Annunciation, followed

by the Visitation to Saint Elizabeth; the Nativity, plainly in a stable, with two animals at the crib; the adoration of the Magi; their dream and departure "another way;" the Presentation in the temple; the Dream of Saint Joseph, the Flight; the Murder of the Innocents; the anointing of Our Lord's feet at the supper in Bethany; the arrest of Our Lord and the kiss of Judas; a beautiful crucifixion, and a most touching Pietà, or Our Lord dead on the lap of His Mother; and the Resurrection; all given with a most admirable vivacity or pathos, according to the subject.

The lowest arc gives the events so often, we may say, so untiringly, represented by Florentine art, in the Life of Saint John Baptist, opening with the Annunciation of Zacharias, full of dignity; the Birth; the dwelling of the infant Saint John in the desert, as charming as if from the hand of Donatello; the preaching and baptism and audiences with Pharisee and Sadducee; the baptism of Our Lord; His appearing before Herod and Herodias; imprisonment; the miracles of Our Lord cited in proof of His Messiahship; Herod's banquet with the musicians and the dancing girl; the beheading; the presentation of the head of Saint John Baptist in a charger at the banquet, and his entombment.

We have given these subjects in detail, to show how established was the story of the Gospel in the minds of the artists of those days; how impossible it was for the people, as a mass, to be ignorant of the Gospel story, or even the Old Testament story, and to show, also, what an unconscious education was going on, all the while, in the minds of the whole people; for the

Baptistry was open to the whole people, instead of to a favored few, as in modern galleries. Only by the familiarity which comes from an absolutely unrestrained intercourse with works of art, can the popular mind be educated; and if the popular mind is not educated, in vain do we look for a poetic or an artistic atmosphere, which

one of those by Perugino. "The architrave is decorated with cherubs' heads in mosaic, which are said to have been copied both by Brunelleschi and Donatello in their works," and the same author, Miss Horner, in her "Walks in Florence," tells us that the heads of prophets in the ambulatory or gallery, one of the peculiar features of this edi-

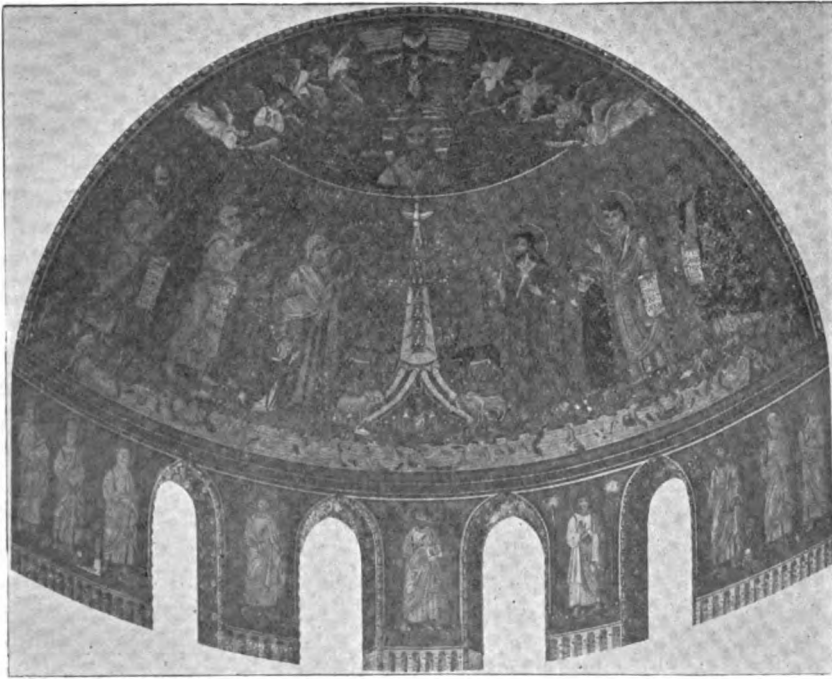


Fig. 2. MOSAIC IN THE APSE OF THE ST. JOHN LATERAN.

generates genius as salubrious climates generate luxuriant growths, indigenous beauties in the vegetable world. All other culture is hot-bed culture, partial, unfruitful.

The taste displayed by the separation and adornment of these numerous compartments, is not to be overlooked. Architectural arrangements from which a Giotto, a Fra Angelico, a Ghiberti, received valuable suggestions, and arrangements of groups which remind

fice according to Kugler, are attributed to Gaddo Gaddi, while "a mosaic picture by him, in eggshell, is preserved in the Bargello, which may have been an experiment by him for his designs in the Baptistry." One thing is certain, this incrustation of mosaic on the ceiling of the Baptistry of Florence, treated so lightly, mentioned only in general, in works of art, is an object for study and was not lost upon the magnificent genius of Michael Angelo,

who was educated by it, unconsciously, as a boy.

#### SECOND WEEK.

But the part that can be safely assigned to Jacopo Turrta in the ceiling mosaics of the Baptistery, in no way indicates the majesty of conception of which he was capable, and which is seen to such advantage in the two compositions executed by him in Rome; one in the apse of the tribune of Saint John Lateran, the other of Saint Mary Major; the latter church so celebrated for its early mosaics.

The Study Class in Christian Art, will remember the allusion made in the article upon the "Early Mosaics" to the head of Our Lord in mosaic, made under Constantine about the year 325, A. D., and placed in the ancient Baptistery of Saint John Lateran. This was skillfully transferred from its original place to the arch of the apse in the tribune of the basilica of Saint John Lateran, the wonderful background of bright tinted sunset clouds preserved, and around this, in the form of an arch, Turrta set his adoring angels, with one six-winged seraph as the key-stone of the angelic arch. (See Fig. 2.) Below this he arranged his own composition; bringing down a few bright tinted clouds until they touched the descending Dove, symbol of the Holy Spirit, from which pour moonlight tinted rays which make a background for a richly gemmed cross in the centre of which is a delicately executed representation of the Baptism of Our Lord by Saint John, precursor; the moonlight tinted rays falling on the waves of a fountain, at the brink of which stand two beautiful stags, types of the desire of a Christian soul for baptism, according to the word

of the Psalmist: "As the hart panteth for the water brooks, so my soul panteth after thee, O God. (Ps. 41-1.) From this fountain flow four streams, like the four streams from the first Paradise, at which six lambs are drinking. To the right of this central cross and its symbolical accessories, stands the Blessed Virgin, looking out from the picture, her left hand raised toward the cross as if inviting to it the attention of the world, while her right hand is laid on the head of Nicholas IV., who, on his bended knees in full pontificals, tiara, cope, pallium even gloves with the jeweled cross on the back, is adoring his Lord. This Nicholas IV. was a Franciscan, and it was by his munificence that this magnificent work of art was placed in the Church of Our Saviour, *San Giovanni in Laterano*, Constantine's basilica, and he chose wisely when he selected the Franciscan, Jacopo Turrta, for the execution of the work. Although a pope and the reigning pope, he is represented very small beside the Blessed Virgin, as an expression of humility. Close to the right of the Blessed Virgin, standing but still comparatively small, is Saint Francis of Assisi, in his Franciscan habit, the stigmas visible in his feet and in his adoring hands; to his right Saint Peter, in full size, the hair and beard gray, short and curling, looking out from the picture, but one hand raised, in his impulsive way, toward the Cross of his Redeemer, the other holding his keys, also scroll, on which is inscribed his declaration of faith in Our Lord: "Thou art Christ, the Son of the living God" (Matt. 16-16, John 6 70); to his right Saint Paul, with the scholarly head and physiognomy, traditionally ascribed to him, the right hand closely

wrapped in his mantle, raised to his Lord and Master, the left holding a scroll on which is inscribed : " We look for a Saviour, the Lord Jesus Christ." (Phili. 3-20.) To the left hand of the cross stands Saint John Baptist, one hand on his heart, the other raised as if still pointing out the Lord to his followers. At his left, corresponding in size to Saint Francis, is his ardent disciple, Saint Anthony ; to his left, Saint John Evangelist, youthful, unbearded, bearing on his scroll the first words of his gospel : " In the beginning was the Word ;" and next to him Saint Andrew, raising, like his companions, his right hand to his Lord, and on the scroll in his left, " The Messiah who is called Christ," recalling his words to his brother Simon Peter : " We have found the Messiah, which is interpreted," says the Evangelist, " the Christ." (St. John 1-41.) All these august personages are named, in perpendicular lines of lettering, excepting the Blessed Virgin, who is distinguished by the same monogram as in Byzantine art ; and all stand on the enameled green sward that embanks the flowing Jordon ; blossoming plants, aquatic birds, tiny boats and fishermen, enliven the scene, while a cock crows beside Saint Peter. Below, between the windows, are seen nine apostles, two with volumes as evangelists, standing, each beside his own palm tree, while between these majestic apostles, are seen, one on the right, the other on the left hand, the mosaic workers themselves, in Franciscan garb and their tools, the one actually at work is labelled, " Jacopo Turrita."

The second work by this master, is in the apse of the tribune of Saint Mary Major, whose Arch of Triumph we

have described in a previous article. The subject represented is the coronation of the Blessed Virgin by her Divine Son, who has placed her upon His own throne and lays on her head the crown which declares her the most exalted of all created beings. This scene is encircled by a band of azure, studded with stars like the entire background, which is of deeper blue. Below the feet of the Virgin Mother is the moon, below the feet of her Divine Son and Creator the sun as the source of all life, and light. Both figures are wonderfully majestic, Jesus Christ with a richly gemmed cruciform nimbus, the pallium over His tunic, in His left hand a book on which we see inscribed, " Come, my elect one, I will place thee on My throne," while His right hand lays the crown on her head with its simple halo ; her raised hands, her lovely countenance, expressing surprise and joy. Groups of adoring angels break in upon the azure circle which bounds this scene, ecstatic, graceful, radiant. Close to these groups, to the right side, kneels in his pontifical vestments, the same pope, Nicholas IV., to whose munificence this work, as well as that in Saint John Lateran, is indebted, and on the left hand kneels the Cardinal Colonna in his mitre as bishop, who, on taking his title from the basilica, was allowed to contribute to the expenses of the mosaic. To the right of Pope Nicholas, stand Saint Peter and Saint Paul, each holding his tablet ; on Saint Peter's the same asseveration which won for him the keys ; on Saint Paul's : " For me, to live is Christ," (Phili. 1-21); and still to the right, Saint Francis, to whose order belonged both pope and cardinal. (See Fig. 3.)



Fig. 3. MOSAIC IN THE APSE OF SAINT MARY MAJOR. ROME.

To the left of Cardinal Colonna, stand Saint John Baptist, his scroll bearing his *Ecce Homo* as an inscription; to his right Saint John Evangelist, his own transcendent announcement: "In the beginning was the Word," on his tablet, while Saint Anthony closes the line of spiritual heroes. The same Jordan flows at their feet, only more varied in its graceful details, and seems to flow from a fountain at which drink a hind and a stag. But the ground-work of the apse is a marvel of color and graceful design. Arabesque branches, on which alight doves in pairs, doves feeding their nestlings, the eagle with a serpent in his claws, the pelican, symbol of Christ in the Blessed Sacrament, the peacock or phoenix with its trailing plumage, symbol of the Resurrection, make a glory of color; the whole bordered by a

band of angels in medallions, with the monogram of Constantine as the key of the arch, and still on the outer border, the Lamb of God on the altar.

But the predella to what is a veritable altar-piece, is made up of five divisions, giving scenes in the life of the Blessed Virgin; the Annunciation, Nativity, the Visit of the Magi, the Presentation in the Temple, with a middle compartment of great dignity as to space, on which is represented the death of the Blessed Virgin; the apostles and disciples surrounding her dying bed, Jesus Christ receiving her soul joyfully into His arms in the spotless robe of her Immaculate Conception. In the bright clouds of heaven outside His glory, are patriarchs, prophets, angels; on one side a walled city, Mount Zion, on the other the Mount of Olives, and tiny Franciscans kneel-

ing at her side, almost lost in the draperies, but still there. To linger in Santa Maria Maggiore until the last rays of the setting sun light up this radiant conception, is to see it in all its beauty: but no pen can describe nor can any fac-simile reproduce, these glorious tributes from pontiff, cardinal, mosaic-worker, in these two venerated basilicas, where we see the skill of man lending itself to the glory of God and of that "Word made flesh and dwelling among us," in unchangeable mosaic, its tints undimmed by time and kept in place by cement which is as tenacious as faith itself.

If we have failed to give to our Christian Art Study Class a description of what Hare calls "the mysterious splendor" of the Mosaics in the "Chapel of the Column," called *orto del Paradiso*, or Garden of Paradise, in the Church of Saint Praxides, Rome, it has been given under the vivid impression of the actual visit in our "Pilgrims and Shrines," nor did we omit this chapel in our sketch and etching of this most interesting church, looking as it does from the outside, like an ordinary lean-to, which always reminds us to say of it: "All the beauty of the King's daughter is within." And shall not we, who are gifted with the power of imagination, endeavor to bring before our own minds these heavenly scenes, these heavenly personages described to us in the Holy Scriptures, put before us in so many ways by the Liturgy of the Church, and thus associate ourselves to those artists who have so glorified God in their works?

## THE EFFLORESCENT PERIOD OF CHRISTIAN SCULPTURE.

(THIRD WEEK.)

Admirable as those works which we have been considering are esteemed, will continue to be esteemed, the year 1400 marks a period in which Christian art, both in sculpture and painting, spread its wings and actually soared into those purely ideal regions attainable only under a conjunction of circumstances over which we seem to have no direct control. This may not have been realized by the actual workers themselves, nor by their generation; but looking back upon this period after almost five hundred years, we recognize marvelous forces, and an exquisite environment, that secured to genius an efflorescence which will be a matter for admiration to the end of time.

One of these favoring circumstances was the religious fervor of that period, and, at the same time, such a degree of enlightenment, of progress in all technical ways and means, as made it easy for genius to express itself, while the minds of the people themselves were responsive to the voice and call of genius. There are no tales, in that age, of unrequited inspirations. The people were as eager to possess works of beauty as the artists were to produce them.

The cessation of the awful pestilence in Florence which called for an act of gratitude on the part of its citizens like the erection of a second gate, in bronze, to their venerated Baptistery, gave rise to a rivalry between three great geniuses, Ghiberti, Brunelleschi and Donatello, which ended, indeed, in giving the prize to Ghiberti and two gates to the Baptistery; but among its far-reaching results was the Dome of the Cathe-

dral of Florence, by Brunelleschi, and innumerable works from the hands of Donatello of a technical perfection declared to rival the antique while glowing with the fervor of Christian faith. The restrictions laid upon Ghiberti by the wardens of the Baptistery, compelled a fac-simile of the gate by Andrea Pisano as to the general plan and also as to the form of the panels; but these restrictions were accepted in such a spirit of veneration for his predecessor, that they only proved how gracefully genius accommodates itself to every condition. The stories to be delineated in these panels are from the life of Our Lord Himself, beginning with the Gabriel's Annunciation to the Blessed Virgin, closing with the Descent of the Holy Spirit. We have selected from these twenty subjects for our illustrations,



Fig. 5. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM.



Fig. 4. CHRIST IS TEMPTED BY SATAN.

those which seem to us treated in the most engaging manner, while conforming to the shape of his panel. In place of the eight Virtues, represented by Andrea Pisano. Ghiberti gives us the Four Evangelists with their symbols and the Four Latin Fathers: Saint Gregory, Saint Ambrose, Saint Augustine and Saint Jerome; and in place of the line of beading uniting the panels and a lion's head at each corner, Ghiberti gives a delicate vine of ivy leaves and berries, with a head at each corner, and these heads of astonishing diversity, most of them, no doubt, representing real personages. While others have an ideal beauty in their pose and expression. Furthermore, he enclosed his entire gate in a border of nuts, fruits and flowers, with birds and small, graceful animals, of a perfection which had never been attempted in those ages; and this done, a border was suggested for the

Pisano gate, which is even more ornate, with heads to vary the design. (See Illustrations Nos. 4 and 5.)

Twenty-two years saw this gate completed, and so delighted were the Florentines, that without a moment's hesitation the commission for another gate which was to occupy the place of honor, was given to him, and this without a single restriction.

istic of these compositions which we may note, is their suavity. An ideal grace pervades their general arrangement, and breathes through all the individual figures, marking the mature imagination, the ripe judgment, the hand trained to express all that was in the mind, and introducing into sculpture, the manner of representing many scenes in one history which was prac-

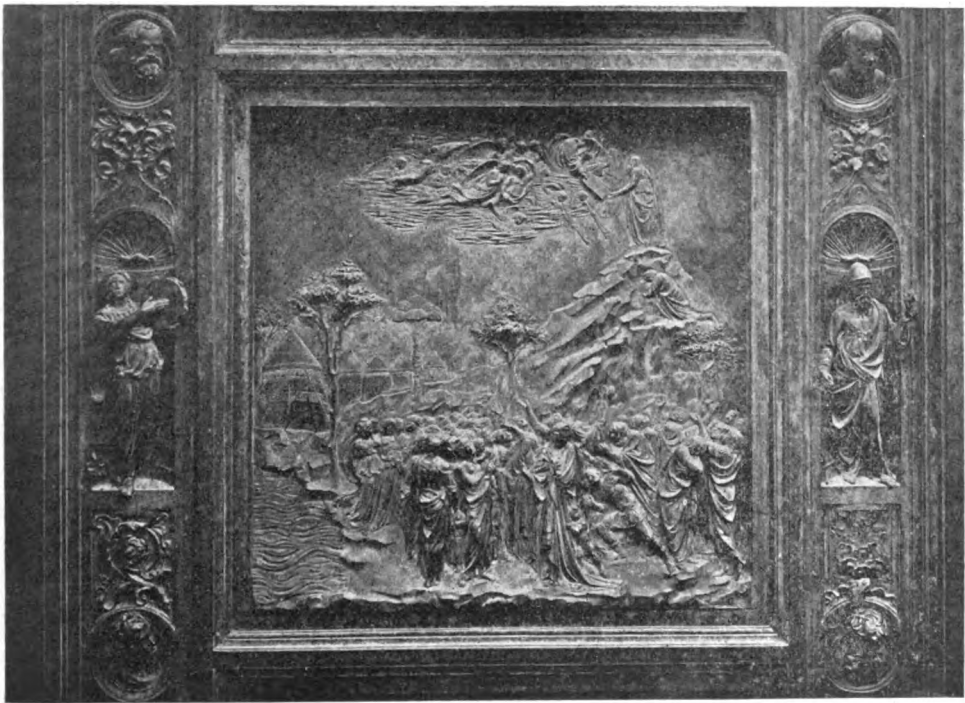


Fig. 6. THE LAW ON MOUNT SINAI.

Instead of dividing his door into twenty-eight panels, and these of a conventional shape, Ghiberti boldly threw his space into ten compartments, simple parallelograms, and betook himself to that treasury of picturesque story, the Old Testament. And here we can remark that the first characterized, notably, by the painters

on the walls of the Campo Santo at Pisa.

The immense advantages gained by all this is evident at a glance, while his borders developed resources of endless variety. One border of fruits, flowers, birds, animals, even to a squirrel, with his bushy tail, munching his nut, encloses the entire gate; but each of the



two leaves of the gate have borders on which the artist has introduced the principal actors in the scenes represented on the panels; like Miriam striking her timbrel exultantly against the panel giving the crossing of the Red Sea, (See Illustration No. 6) and Joshua, in full armor, giving thanks to God for the miraculous fall

the celestial fires of an imagination which took in the full significance of the Old Testament story.

Ghiberti exemplified the astonishing narrative capacity of low relief in sculpture. His first panel, the creation of Adam, of Eve, throwing into the back-ground the temptation, to the near side front the expulsion, is a mar-

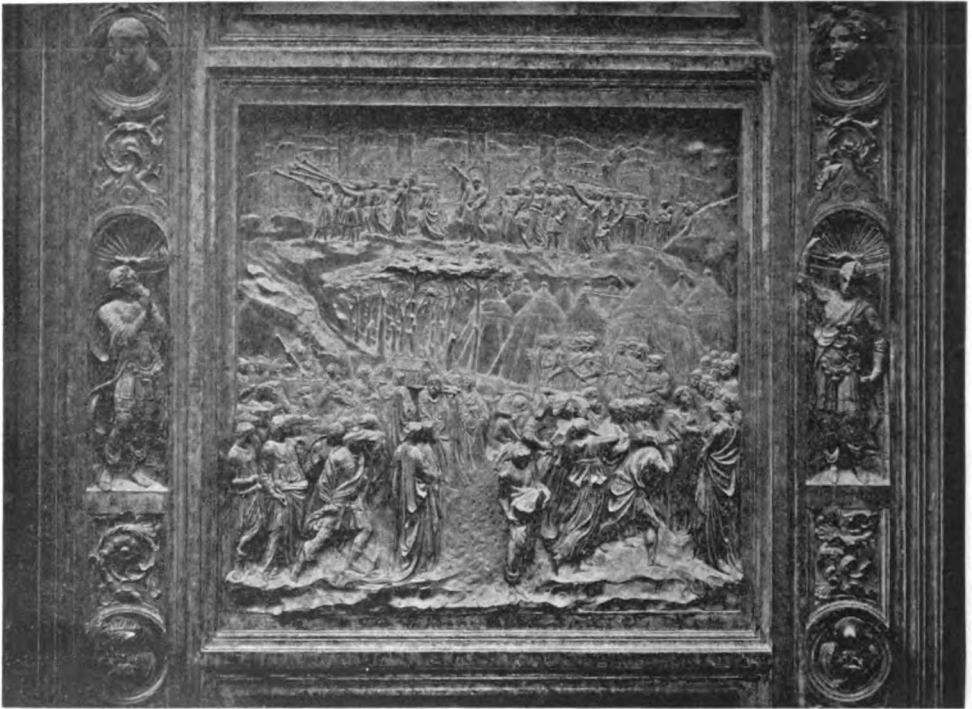


Fig. 7. THE WALLS OF JERICO.

of Jericho. (See Illustration No. 7). These are interspersed with heads in high relief, framed in with arabesque designs, thus presenting, at the first glance, a variety in unity which is one of the rarest of charms, and, we may say, the perfection of art. The whole gate is an Epic, conceived and executed in a spirit as sublime as that which inspired Homer or Dante in their immortal poems; his subjects fused in

vel of gracious conception; and standing, as it does, between these scenes as represented by Giovanni Pisano on the first pilaster on the facade of the Cathedral of Orvieto, and the same scenes by Michael Angelo on the ceiling of the Sistine Chapel, shows the value of traditions in art, and the character of that unconscious education which is as free as sunshine and open sky, leav-

ing genius free to appropriate to itself all their glorious inspirations. But while Ghiberti's fame rests upon his work in relief\* two niches on the exterior of *Or San Michele*, Florence, were filled with statues by Ghiberti, one of Saint John Baptist (see illustration No. 8), the rugged characteristics of the saint sublimely expressed, his rough garment of camel's hair seen beneath the ample draperies; his *Ecce Agnus Dei* scroll in one hand, in the other his reed cross; while the statue of Saint Stephen, the first martyr, holding his book of the Gospels as a deacon, is the perfection of a holy, ideal youthfulness in its beauty. (See Illustration No. 9).



Fig. 8. ST. JOHN BAPTIST.

#### FOURTH WEEK.

No more complete refutation of what may be called the modern theory that grandeur of ideas is to be obtained by generalizations, not by details, could be given, than by the training of the sculptors of this period as goldsmiths, necessitating the most minute regard to details. Above all the others, is this proved by the story of Brunelleschi and the Dome of the Cathedral of Florence, Santa Maria del Fiore. The exquisite reliefs executed by him on the pulpit of Santa Maria Novella, bear evidence to the skill of the goldsmith, and this at the very time he was engaged on his life work of the Dome, which surpassed any work of the ancients in its magnitude and boldness of conception, and which may be called the parent of the

Dome of Saint Peter's by Michael Angelo.

But as this carries us into the study of architecture rather than the art to which we are pledged, we pass from Brunelleschi to Donatello, who was as deeply absorbed, when they accompanied each other to Rome, in the study of the Greek statues as was Brunelleschi in the secret of ancient vaultings. But this study of the antique statues was conducted by Donatello in the same spirit as it had been conducted before him by Niccolo and Andrea of Pisa. We may say that his genius was a thoroughly Christianized genius, that he used his knowledge gained by a close study of Greek sculpture in its best ages, in order to express Christian ideas.

The first work which disclosed his

\*We refer the Study Class to the article upon the Cathedral and Baptistry of Siena and the Font.



Fig. 9. SAINT STEPHEN.

endowments to the beauty-loving Florentines was an Annunciation, a relief, executed in a soft red stone called *macigno*, in the chapel of the Cavalcanti family in the Church of Santa Croce. The suavity, which we spoke of in connection with Ghiberti's compositions, compared with his predecessors, is one of the qualities in this relief by Donatello, and we may consider this quality of suavity one of the distinguishing characteristics of this period; a crowning grace in art as in manners.

The monument to Pope John in the Baptistery, a recumbent statue, in gilded bronze, was from the hand of Donatello, with the figures below, of Hope and Charity in marble (that of Faith was by Michelozzo); and he is still further represented in the Baptistery by a statue, in wood, of Saint Mary Magdalene, the figure, attenuated

by fasts and penances, giving us Mary the penitent, attracting us by its profound sincerity as few would venture to attempt, and a wonder of anatomical fidelity.

The exterior of Or San Michele gave niches to which the Florentine Guilds from time to time called their sculptors, and Donatello furnished three of the fourteen which give such beauty to this exterior; Saint Peter (see illustration No. 10), holding in one hand the keys, in the other his book of epistles; for while Saint Paul and Saint John wrote much, and Saint Peter wrote only two short epistles, these are all afire with Faith and Hope and Charity, and the beauty of

diction in these epistles shows us the poetic side of the great apostle, who is generally commented upon as brusque and unlettered. The straightforward expression in the face, the advancing step and whole pose of the figure, has a dignity worthy of the Prince of the Apostles.

Saint Mark's niche is more ornate than that of Saint Peter, and so is his statue, and there is a most winning blandness in his countenance.

Miss Horner tells us that Michael Angelo declared, "If such the man really appeared when alive, the goodness stamped on his countenance, must have vouched for the truth of what he taught." We know him to have been a special disciple of Saint Peter, at whose instance he wrote his Gospel, which Donatello has put into his hand.

The third, Saint George, (see illustra-

tion No. 11) executed for the Guild of Armorers, has been, always, one of the most frequently quoted of Donatello's statues; and may be considered the embodiment of a chivalrous defender of human rights. The tall figure is cased completely in armor; the feet are firmly planted, he holds his shield before him, ready for peace, ready for war, and the uncovered head, the face looking forward, has a superb beauty. The calmness of conscious strength is in every line of the figure, and the drapery, thrown over the shoulder like a military cloak, only graces, does not soften, the heroic nobleness of the entire conception.



Fig 10. SAINT PETER

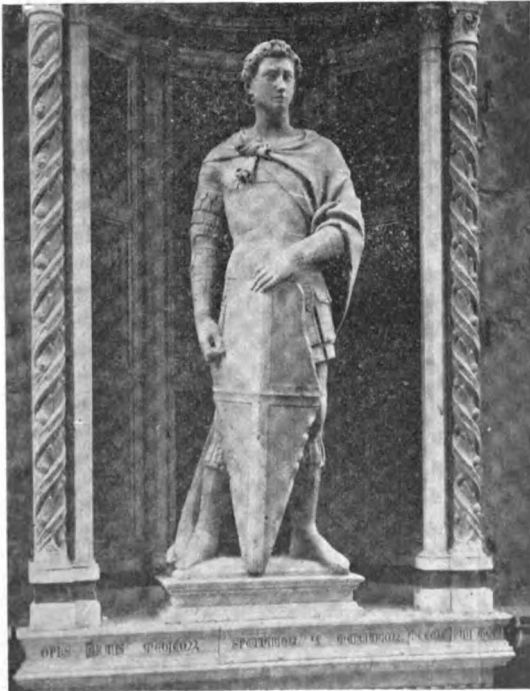


Fig 11 SAINT GEORGE.

But Giotto's Tower had niches as much to be desired as Or San Michele, and to these Donatello gave four renowned statues. The first of these, The Sacrifice of Isaac, has the name of Nanni de Bartolo associated with that of Donatello; but no one can mistake the patriarchal grandeur and pathos in the figure of Abraham as coming from any other hand or imagination than that of Donatello. He had placed his only son Isaac on the sacrificial wood, but the face is turned heavenward as he hears the voice which arrests the consummation of his sacrifice. The left hand still clutches the long fair hair of his son Isaac; the



Fig. 12. KING DAVID.

right hand holds the knife, but the arm is limp and rests harmlessly on the shoulder of his young son. It was in one of these elevated niches that Donatello placed the statue which he is said to have loved best of all his works, and which he called his Zucconi (see Fig. 12), for its bald or gourd shaped head, and is his ideal of David, —king, warrior, psalmist, penitent, here, above all, prophet. The bald head is bent meditatively, the sockets of the eyes betraying the sensibility of the poet, the harpest of Israel, of all nations and all times. In another statue from the facile hand of Donatello, we have David as the youthful shepherd, who, as the bold de-

fender of God's chosen people, smote the blasphemous Philistine with a pebble from the brook; but here, in his niche on Giotto's tower, he is the king who has been reproved by the holy Nathan, has wept over his son Absalom. All the grandeur of David from whose loins should come the Messiah, the Saviour, is gathered here in the person of David, called in his quaint humor which lies so close to pathos, his "Zucconi." Next to this stands the fiery prophet, Ezechial (see Fig. 13); the pose of the head, the knitted brows, the heavy under lip pushed forward, one raised shoulder, the hand of the other held downward with a gesture of restrained wrath,



Fig. 13. PROPHET EZECHIAL.

every nerve instinct with denunciation, make it a unit in conception and execution, as if struck out at one blow of the chisel.

Saint John Baptist could not be forgotten on Giotto's Tower, but instead of dwelling upon this we must speak of Donatello's predilection for the youthful Baptist, of which he has left us four representations. His favorite of these was a high relief giving the innocent ascetic of the desert in a form which may not commend it to the lovers of dimpled, rosy-cheeked children, but is a type of supernatural self-denial as sensitive as it is heroic. We do not forget Donatello's Dancing Boys, which so enchanted the Italians, like almost living, breathing creatures of joy and frolic, and proving how completely his hand had been emancipated from any hesitation in the expression of his fancies.

These Dancing Boys were in high relief, and relief, was, to the taste or manner of working, greatly to Donatello's mind. His Saint Cecilia, in very low relief, is the only head of Saint Cecilia we are, ourselves, willing

to accept as an ideal of this virgin martyr, whether in sculpture or painting. The exquisite delicacy of the forms, the noble concentration of a soul upon heavenly harmonies, the absolutely unconscious pose of the beautiful head, make this bust in relief an unspeakable joy to any one who possesses a true reproduction of it.

But none of these works prepare us for the dramatized representation of the Passion, Crucifixion and Entombment of Our Lord, on the bronze panels of the pulpit in San Lorenzo, Florence. The Divine Tragedy seems to be enacted before our very eyes, and the devout sensibility of Donatello is expressed in every group. We have only touched upon the greatest of Donatello's works, works which it would be impossible to conceive or execute unless in a community in accord with the master's mind. Our next number will be a continuation of plastic works by artists endowed by their generation as well by their Creator, with that grace of conception which no academic studies can ever bestow.

#### FIRST WEEK.

1. What great artists worked side by side with the great sculptors who made the subjects of our last two articles?

2. Where do we find their works, and to what century do they belong?

3. Who was their master, and give the names of the most noted of his pupils?

4. Describe the mosaic in the tribune of the cathedral at Pisa, and give the name of its author?

5. What subject do we find treated in another part of the cathedral, and by whom?

6. In what great work did they join their forces, and who, beside their master, Apollonio, also contributed to its designs?

7. Give the distinguishing traits of this immense work?

8. Describe the colossal figure which we face on entering the central door of the Baptistery?

9. Upon what plan are the ceiling groups arranged?

10. Describe the circle nearest the lantern?

11. What imposing assembly is represented around the colossal figure of Our Lord as judge, and what place is given to the Blessed Virgin?

12. How is the Resurrection represented? How, also, the condemnation of the wicked and the reward of the good; the entrance to Paradise and the repose of Paradise?

13. What is to be said of the significance of the compartments we have studied, and also of the medium by which these scenes have been given?

14. Give the subjects treated in the upper series, and is this a full circle?

15. What theological fact is kept in mind by the nimbus given to the Creator? and what do the subtle distinctions made, argue as to the intelligence of these artists in points of dogma?

16. Whose story is treated of in the arc of the next circle? Mention some of the incidents dwelt upon?

17. Mention, not only the main history related pictorially in the arc of the next circle, but some incidents given with special beauty or pathos?

18. Whose life is treated at length in the lower circle? Mention the events commemorated, and name those which are most artistically conceived?

19. What has been our reason for going so much into detail concerning these subjects represented on the ceiling of the Baptistery?

20. What are the special benefits accruing from unconscious culture, as it is called, and why must this culture or education be a free one, "without money and without price?"

21. What of the architectural taste displayed in these compartments, and what artists of renown are cited as having been influenced by them?

#### SECOND WEEK.

22. By what works can we judge of the grandeur of Jacopo Turrity's genius?

23. What forms the central point of interest in the mosaic in St. John Lateran? Under whose patronage was this figure designed, and to what year does it date? and how do we see it in its present instead of its original place?

24. Describe as well as you can, and as much as possible in your own words, according to the illustration, this very elaborate composition, with its symbolism?

25. To whose munificent patronage does Christendom owe this work? and how is he represented in the picture?

26. How do we know that this mosaic was executed by Jacopo Turrity? Will you also state the probable reason for introducing so many Franciscans into the composition?

27. What basilica has been glorified by Jacopo Turrity's second great mosaic? By what renowned work had this been preceded and in what century?

28. Describe as well as you can this composition by Turrity, by studying the illustration?

29. To what two-fold munificence do we owe this second composition, and how is the fact emphasized in the design?

30. Mention any symbolism specially noticeable in this work?

31. Describe the predella to what we may consider a veritable altar piece, and describe, with great care, the central compartment?

32. When is this picture in mosaic to be seen in all its glory?

33. What may be said of the cement, which holds in their places, after so many centuries, the minute particles of which this wonderful mosaic is formed?

34. Where will our members of the Study Class in Christian Art find a full description of the mosaic in the "Chapel of the Column" in the Church of St. Praxides, Rome?

35. What is another name for this chapel?

36. What is urged upon the members of the Study Class in our last sentence?

#### THE EFFLORESCENT PERIOD OF CHRISTIAN SCULPTURE.

##### THIRD WEEK.

1. Give an idea of the character of Christian art both in sculpture and painting of the period indicated by the year 1400?

2. To what conjunction of circumstances may this characteristic be ascribed?

3. Between what three men of genius did this year mark a rivalry?

4. What was the prize to be won, and to which of the three was it awarded?

5. What restrictions were laid upon Ghiberti by those who gave him the commission? and in what spirit did he accept these conditions?

6. From what were the subjects represented on these panels taken?

7. Give the principal points of difference between this gate and Andrea Pisano's?

8. How many years of labor were devoted to this gate?

9. How did the plan of Ghiberti's second door differ from the plan of the first?

10. What notable charm pervaded the arrangement of his grants and also his individual figures?

11. In what did his arrangement resemble the early frescoes in the Campo Santo?

12. Describe the borders of the second gate, and what was the result of this variety in unity?

13. What capacity of low relief is exemplified in Ghiberti's panels, into which he introduces so many scenes in our story?

14. Of what does his treatment of the first panel, the Creation, on this gate, also illustrate the value?

15. What statues on the exterior of Or San Michele were contributed by Ghiberti?

FOURTH WEEK.

16. What modern theory is refuted by the training of the artists during the period we are considering?

17. Which of our three artists is mentioned as giving a special example of the benefit of an attention to details, and why is this in

startling contrast to what we might expect from his works?

18. In what spirit did Donatello study antique art and to what end?

19. Give the characteristics of the statue of St. Mary Magdalene in the Baptistery?

20. Name the statues contributed to Or San Michele by Donatello and describe them?

21. Name, also, and give the striking characteristics of the statues on (Giotto's Tower)?

22. How did Donatello express his predilection for Saint John Baptist?

23. Of what do his Dancing Boys give a proof?

24. Give the interpretation of his head of Saint Cecilia?

25. What must be regarded as his crowning work in relief?

## HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCHÆOLOGICAL DOCUMENTS.

BY PAUL ALLARD.

Translated for the REVIEW from the French by Jean Mack.

### CHAPTER XX.

#### HADRIAN'S LAST YEARS.

SUMMARY:—HIS FINAL TRAVELS—REVOLT OF THE JEWS—THE FALL OF JERUSALEM—THE CHURCH OF JERUSALEM IS HENCEFORWARD COMPOSED OF THE UNCIRCUMCISED—HADRIAN ORDERS THE DESECRATION OF BETHLEHEM, GOLGOTHA AND THE HOLY SEPULCHRE. HADRIAN ADVOCATES CRUELTY.

The good will Hadrian bore Christianity, is no doubt exaggerated by Lampridius; it probably existed to a certain degree, but it was not lasting. The successor of Trajan was capable of showing justice to the faithful so long as he travelled the world over, distracting his mind by novel sights, seeking escape from himself, from his skeptical and cruel egotism, and chasing weariness away by dint of constant change of scene. He judged the Christians

superficially, however, as is proven by his letter to Servianus, but he spoke of them rather in a spirit of irony than of enmity: moreover, the apologies of Quadratus and Aristides probably figured as but one of many mementos, accumulated during his travels, and he doubtless brought them back in his luggage together with the addresses presented to him by cities, the verses dedicated to him by poets, the precious manuscripts and iridescent chalices given him by priests, and works of art collected in every place he visited. But when, after journeying for so many years throughout his empire, Hadrian felt the first premonitions of approaching old age, and particularly when this most fortunate of sovereigns was in turn laden with the burden of private sufferings, and public calamities, he became embittered and his conciliatory smiles vanished.



He grew jealous of any and every success.<sup>1</sup> One of his contemporaries tells us that as he developed the traits of a suspicious tyrant, "the empire lived in constant dread; spies circulated in all the cities, listening to every word men dropped; freedom of speech and thought were gone, one's own shadow became a terror."<sup>2</sup> Hadrian's natural cruelty had gained the upper hand!<sup>3</sup> The time was not far distant when the Christians were to feel its effects.

Hadrian's last journeys were sad. His sojourn in superstition-ridden Egypt, at which he laughed, but which secretly mocked him, was marked by a great sorrow and a great disgrace: the death and apotheosis of Antinous. On his return to Athens, terrible tidings came to darken his last holidays as a dilettante: Judea was again in revolt. He thought he had pacified it forever, only a few years before, by effacing the name of Jerusalem, and by making the holy city a Roman colony, *Ælia Capitolina*.<sup>4</sup> Judea had suffered in silence. Hadrian visited it in 130: a medallion struck to commemorate this journey bears a legend, which falsely represents the province as extending a joyful welcome to the emperor. The Jews remained quiet while Hadrian sojourned in Egypt and during his rapid progress through Syria. But scarcely had he crossed the ocean to revisit Athens than the revolt broke out. Southern Judea was soon ablaze, Bar-Cochab, or Bar-Coziba, a type of man that all Jewish revolts produced, placed himself at the head of the insurgents. He

was one of those hardy partizan leaders, a mystic, yet cunning and cruel—a brigand, yet pseudo-inspired. The war lasted three years; no quarter was shown. Romans and Christians alike perished under the rebels, who considered the loyalty shown by the disciples of Christ to the empire as a crime against their native land. St. Justin speaks of the numerous martyrs that were put to death by the Jews.<sup>1</sup> Rome finally triumphed, but only at the cost of half a million slain, and one thousand cities in ruins. Judea then assumed that deserted aspect which it retains to this day. Jerusalem definitely vanquished, was closed to the Jews.<sup>2</sup> They were allowed to enter it but on one day annually, to kiss the solitary remaining wall of the temple, and to voice their lamentations that have remained unchanged throughout the passing centuries.<sup>3</sup> The Christians did not fail to note this final destruction of Jerusalem. It broke the last tie that still bound a small group of the faithful to the primitive Jewish practices, which had been totally repudiated by almost all the disciples of the Gospel. The Christians of Jerusalem,<sup>4</sup> while holding themselves aloof—not, perhaps, without secret qualms—from these national agitations, had still remained attached to the customs of their forefathers and to everything in the mosaic ritual that could be reconciled with Christianity. The church of Jerusalem had, in 70, found a retreat in Pella.<sup>5</sup> On her reestablish-

1 St. Justin I. *Apol.* 31; *Dial. Cum Tryph.* 1, 16; Orsius, VII., 13.

2 St. Justin I., *Apol.*

3 Dionysius LXIX., 12-14; Origen *In Josue* Homil. XVII.; St. Jerome, *In Soph.* I., 15; In Jerem., 18-20-30; St. Gregory Nazianzen, *Orat.* XII.

4 *Nolentes Christianos adversum Romanum militum ferre subsidium.* Eusebius, *Chron.* ad Olymp. 228, ann 17 Hadr.

5 See Chapt. IV.

1 Dionysius LXIX., 3, *Amm. Mar.* XXX., 8, 10.

2 Aristides, ed. Jebb., vol. I., p. 52.

3 Spartian, Hadr.

4 *Colonia Ælia Capitolina.* Eckhel, *Doctr. numm. vet.*, vol. III., pp. 441-413.

ment in the Holy City she had resumed in Jerusalem and its environs the old manner of life, observing the Sabbath, the prescribed fasts and circumcision: thus it came about that she was included in the general order for the expulsion of all that were of Jewish origin, a measure which transformed the ancient political and religious capital of Judea into a Gentile city.<sup>1</sup> The primitive church of Jerusalem was then dispersed; by degrees its members lost their local customs, and were finally absorbed in the mass of Christians. A church, composed of converted pagans, was established in the colony of *Ælia Capitolina*; its bishop, the first uncircumcised prelate to occupy the episcopal chair of St. James, was called Mark.<sup>2</sup> It would seem in the interest of Roman authorities to have favored this religious institution which so completely harmonized with the emperor's policy and which contributed its share in effacing the last vestiges of Judeo-Christianity, by making Jerusalem a "Roman city."<sup>3</sup> A ruler of intelligence, as was Hadrian, ought to have accepted as a propitious omen, the establishment of this new Church on the very day after the first apologists had tried to make the empire accept the religion of Christ. But

Hadrian was no longer the broad-minded, happy sovereign who, at the foot of the Parthenon, graciously received the memorials of Quadratus and Aristides. He re-entered Rome gloomy, irritable, and bored. The Jewish revolt, which he at one time feared could not be quelled, exasperated him. Consequently, his hostility was aroused by everything that concerned the Jews, no matter how distantly or vitally it related to them. Despite the emphasis laid by the Christians on the difference that existed between them and the insurgents, despite all they suffered at the latter's hands, the emperor refused to make any distinctions in their favor, recognizing only their common origin and the identity of their fundamental belief in one God. He decreed the desecration of every Christian as well as Jewish land-mark throughout Palestine, that the gods of Rome and of Greece might triumph in the very places where Jehovah had reigned and Christ had lived. A vast temple in honor of Jupiter Capitolinus<sup>1</sup> was built over the ruins of Solomon's temple; it is said that a swine was carved on one of the gates of the city, and in this the Jews saw an insult tending to drive them from the city.<sup>2</sup> Places revered by Christians were treated with no greater respect.<sup>3</sup> A sacred grove and a temple to Adonis arose in Bethlehem, near the grotto where the Saviour was born, without, however, entirely concealing it.<sup>4</sup> The desecration of Jerusalem was even more complete. The spots made sacred by the death and burial of Christ were pro-

1 Sulpicius Severus II, 31; Orosius VII, 13.

2 Eusebius, *Hist. Eccl.* IV, 6, 4; and V, 12.

3 Eusebius *Hist. Eccl.* IV, 6, 4; St. Epiphanius in his treatise *De pond. et mens.*, tells a curious anecdote connected with the return of the Christians from Pella to Jerusalem. He relates that Aquila—the celebrated translator of the Old Testament—had been commissioned by Hadrian to superintend the construction of Jerusalem under its new name of *ÆLIA CAPITOLINA*; that, touched by the cures and other miracles wrought by the disciples of the apostles who had returned from Pella, he embraced Christianity, and, at his request, was baptized; but, having refused to abandon the practice of astrology, he found himself excluded from the Church; he then, in revenge, became a Jew so as to study Hebrew and translate anew the Holy Scriptures into Greek, changing the passages favoring Christ that are to be found in the Septuagint. This story, unfortunately, has no vouchers previous to St. Epiphanius and may easily be doubted.

1 Dionysius LXIX, 12.

2 Eusebius, *Chron.*, ad ann. 20 Hadr.

3 Eusebius, *Vita Const.* III, 26, 28; St. Jerome *Ep.* 58; ad Paulinum St. Paulin *Ep.* 11, ad Severum; Sulpicius Severus II, 30, 31; Socrates I, 17; Sogomen II, 1.

4 Origen, *Contra Celsum*, I, 61.

faned. The following quotation is taken from the writings of a learned explorer of the Holy Land :

"The scene of the closing acts of the divine drama had been venerated by the Christians during two centuries, and given all the exterior worship and respect the unsettled times would permit. By Hadrian's order the declivity, which separated Golgotha from Christ's tomb, was levelled with earth, so as to hide the entrance to the latter and obliterate Golgotha; then, that it might be profaned in Christian eyes, he erected on the ground thus made, a temple to Venus: Madman! to dream of hiding from the human race the glory of the Sun that had risen on the world!<sup>1</sup> He did not understand that his efforts to conceal these sacred places would but serve to mark their sites, and that, on the day chosen by Providence for the emancipation of the Church, the columns of this pagan temple would furnish irrefutable proofs and be unfailing guides to the discovery of these sanctuaries. In fact, when Constantine wanted to complete his work and trace the sacred places, in order to erect churches on them, the ancient temple served as a starting-point in his researches; after having removed the accumulated soil to a distant point,<sup>2</sup> the holy sepulchre was discovered, and the ground was restored to its original grade."<sup>3</sup>

<sup>1</sup> Eusebius *Vita Const.* III, 26.

<sup>2</sup> Eusebius, loc. cit., 28.

<sup>3</sup> Melchior de Vogue, *les Eglises de la Terre Sainte* 1860, p. 125-127 and pl. 6. No. 1.—Another learned traveller, M. Victor Guérin, made the following remarks in reference to these facts:

"The dedication of the three principal Christian sanctuaries to the worship of three pagan idols, and, particularly, the transformation of the grotto of the Nativity into the grotto of Adonis, is one of the strongest proofs of the traditions that are associated with these three spots. If the Christians had not, from the very origin of their Church, venerated these sites as the scenes of the birth, passion and death of the divine founder of their religion, would the pa-

Hadrian failed to foresee this triumph of Christianity when, on his return to Rome about 134 or 135, he sent orders for this sacrilegious levelling and the erection of the odious edifices, which, he supposed, would efface every visible trace of our Saviour's passage on earth. Yielding completely to his morose temper, his suspicious and cruel tendencies, and the whims due to his failing constitution, he inaugurated, at this time, the dark and bloody policy that marked the last years of his reign. His mind had always lacked poise, and now that it was no longer distracted by constant change of scene, it threw him back into the time-worn rut followed by so many preceding Roman emperors, when intoxicated by absolute power and embittered by anxieties and consequent suspicions. He, who had begun life as a worthy successor of Trajan, closed his days as an imitator of Tiberius. No one escaped his vengeance once his distrust had been aroused. Servianus, his brother-in-law, ninety years old, was put to death as aspiring to the throne. His nephew Fuscus, at eighteen, was in turn condemned to death, because dreams and prophecies had made him hope for the succession.<sup>1</sup> At the same time the Christians were pursued and hunted down. The most celebrated of their number were Pope St. Telesphorus<sup>2</sup>—whose "glorious martyrdom" is chronicled by St. Irenæus—the widow of Getulius, and Symphorosa with her seven children.

gans have intentionally profaned them by the worship of Adonis, Venus and Jupiter? And this very profanation, in spite of their hopes, became one of the most incontestable arguments in support of the faith paganism tried in vain to annihilate, and which unwittingly and in spite of persecution or sacrilegious consecrations, it helped to sustain." *Description géographique, historique et archéologique de la Palestine*, Vol. I, Indee, 1868, p. 156.

<sup>1</sup> Spartian, *Hadrianus*, 23; Dion, *LXIX*, 17.

<sup>2</sup> St. Irenæus *Adv. hæc.*, III, 8. Tillemont places the martyrdom of St. Telesphorus in the last year of Hadrian or the first of Antoninus; but everything points to the first named date.

## READING CIRCLE CHRONICLE.

### **Reading Circle Union of the Archdiocese of Philadelphia.**

*Most Rev. Archbishop, Reverend Fathers, Members and Friends of the Reading Circle Union:*

In this era of rapid transit where the duties of active life are so exacting and so incessant, and its pleasure so varied and attractive, it is more than encouraging to see so many assemble, interested in higher education, and willing to listen to one more chapter in our Union history. Tonight the Reading Circle Union of the Archdiocese of Philadelphia closes its fourth year of work with an increase of two Circles to its list, making the number twenty-three, and an increase of sixty to its roll, keeping the membership still the noble six hundred. Its work has differed somewhat from previous years. Each Circle, as in the past, has been free to follow its own bent, and it is in this very freedom of judgment and power of choice, when properly understood and applied, lies the secret of the Union's influence for good. No Circle has been told what to do and no limit has been set to its task. Each has found for itself what it best likes to do, and has tried to do that with its might. The very search for what is best suited to it, has opened before it glimpses of the infinite variety from which it may make a choice and of its own resources in accomplishing the task chosen.

Church History has been the banner study, and pre-Reformation and Reformation times the chosen fields, though some Circles are still following the college lines they have adopted, and although four years at work, have not yet reached this point. A glance over the titles of the essays written will give some idea of the work accomplished. Starting from the birth of the Church, we have, *The Lives of the Apostles, The Destruction of Jerusalem, The Persecutions of the Early Christians, The Churches of Antioch and Jerusalem, The Early Heresies, The Condition of the Church at the Time of Constantine, Pope Honorius on the Papal Infallibility, The Trials from the Iconoclasts, The Influence of Mahomet, The Greek*

*Schism, Charlemagne and his Times.* Then we have a break for two centuries, and take up the thread again for pre-Reformation times. This shows us the Popes of Avignon, The Schism of the West, St. Catherine of Sienna, A Sketch of Wycliffe, Huss and the Hussites, Savonarola, The Spanish Inquisition, The Expulsion of the Jews from Spain, Cardinal Ximenes, and the Duke of Alva. Coming directly to the Reformation, the Political and Social Condition of each country of Europe was considered and sketches of the leading characters given, such as Luther, Calvin, Erasmus, Sir Thomas More, Leo X., and the several Diets of Worms, Nurnberg and Spire, closing with the variation of the Lutheran creed. Making another break for two centuries, the Oxford movement was considered. First, the condition of England prior to it, then an account of the leaders, sketches of the colleges of Cambridge and Oxford, the principal points of controversy, the effect on the higher and the lower classes of society, Rome's position during the movement, and finally our Holy Father's encyclical on Anglican Orders. Besides the study of Church History in periods, many scattered papers were discussed, such as an Account of the Various Ecumenical Councils, and the Christianizing of China and Japan by the Jesuit Missionaries. In the Bible, the first ten chapters of St. Paul's Epistle to the Romans were read and explained. The field of literature had five departments: Grecian, Roman, Italian, English and American. In Grecian literature, papers were written on an Introduction to the Study of Greek Literature, A Sketch of the Lives of Hesiod and Pindar; and for study, The Odyssey from Book I to the XI, several of the Homeric hymns and four plays of Æschylus "*Prometheus Bound,*" "*Agamemnon,*" "*Eumenides*" and "*Choephors.*" In Roman literature, the students of Virgil journeyed with Æneas across the Styx, met his father Anchises and learned something of the transmigration of souls. In Italian "*Jerusalem Delivered*" continued from last year and finished this year. In

English literature it is almost impossible to speak, so wide and so varied is the work that has been done—Spenser, Shakespeare, Goldsmith, Scott, Browning, Tennyson, Moore, etc. In Shakespeare we had studies of the various plays, their origin, language, sentiment, character, contrasts; such as between Lord and Lady Macbeth, The Faerie Queen, The Deserted Village, In Memoriam, several of the Idylls of the King, The Vision of Poets and Lalla Rookh. So much could be said on this department that we must abandon the task.

American literature received the same amount of attention as the English, with this difference, that it was generally studied in connection with the history of the country, from the early colonial days to our own time.

In conjunction with the study of literature, poetry in itself was considered,—the Epic, the Lyric, the Elegiac, Dramatic Poetry and the Three Unities.

The Question Box seems to have contained all manner of pious questions concerning the Liturgy of the Ceremonies and Feasts of the Church. One Circle adopted the very excellent plan of having one hundred search questions in literature and history distributed every alternate month, and the member receiving the highest average for correct answers was awarded a prize by the Circle.

"Gleanings" made another interesting features in some Circles' work. Everything religious, political, historical, literary, yielded to the keen eye of the gleaner and was brought to the table of the Circle. Current news and criticisms on new books were embraced in this department.

This is only the merest outline of the work done by our twenty-three Circles, but it will more than suffice to show that our members have not been idlers in '97-'98. Yet we have had our pleasure nights. We had our Union lectures on the Reformation Period, given to us by our Rev. Director, you remember them. The first on "Monasticism," the second on "Luther," the third, "Why Luther had a Following," and the fourth "On the Condition of Europe in the 16th Century." Besides the general course, many of the Circles had special nights of their own. One circle, the St. Cecilia, of Germantown, has a lecture night each month. Several of the

Fathers connected with St. Vincent's Church entertained them on the subjects, "Church Ceremonies," "Psychology," "The Feast of St. Cecilia at Rome," written in the Eternal City for the Feast Day of the Circle, "A Trip Down the James," etc.

"The Chrysostom" had the pleasure of hearing Mr. Henry Austin Adams on "Napoleon," "Longfellow," "Newman," "Hamlet," "The Theatre," and "America's Debt to the Catholic Church."

"The Loyola" had three charmingly informal talks on Poetry, by the President of St. Joseph's College, Rev. Wm. F. Clark, S. J. The first on "What is Poetry," the second, "The Essentials of True Poetry," and the third, "The Characteristics of the different schools—Greek, Roman, French, English, with a comparison between Eastern and Western Art."

"The Raphael," of Reading, had a series of talks from its director, Rev. F. Michael, on "Roman and Medieval Art" and "The Customs of the Ancient Jews."

So closes our work and pleasure for the year 97-98, but before we part, you will pardon me, if I tell you some of the thoughts suggested to me by your reports. We are now four years old, and much is expected from us. In a body so large and so old as ours there is apt to be weakness as well as strength. We should know both. All Reading Circles should be founded on the belief that each member has within her the germ of some latent talent, which only needs cultivation in order to bear fruit. Each Circle stands for the development of the individual, and its main interest and purpose should be to draw its members out and encourage them to speak the thought that is within them. In order to do this, we must follow a very democratic plan. First, there must be perfect equality among the members. This does not imply that there may not be a difference, but rather that the weaker members shall not feel the difference. You well know that the best models in life, the leaders in thought, are not distinguished from the crowd by any accident or circumstance, but by their inner strength, their faith and their beauty of character. You may have ten members that are clever, even brilliant, to one that has a free, open, flexible mind and a fresh sympathetic heart.

It is these chosen ones that bring out the best that is in us. Again, there should be rotation in office, so that each one may take her turn in attending to details of work, and thus feel the responsibility of the Circle. The training of successors is in itself an education.

There should be a little parliamentary usage in the Circle; just enough to give dignity without becoming too formal. Again, the membership should not be too large nor too small. The inevitable tendency of small Circles is to become clannish, and to think that the people outside of it are of no great account; while if it be too large, a few become the workers, while the remainder are listeners. To be an absorber is not bad, but our Reading Circle members can do more than that. They should study the subject assigned and criticise the papers in a candid, friendly spirit. Above all things, we ought to have courage and enthusiasm, never to give up anything because it is hard to do. It makes fibre and gives grip to do hard things; and when we believe in the usefulness of what we are doing, we have accomplished half the work. There is at present no chair of enthusiasm at any of the colleges. Yet no quality is more vital or more to be insisted upon. It is the lubricator of mind and soul, arousing our best efforts and giving us a warmth and glow that drive us on to the best results.

These are the thoughts, dear Circles, which your year's work gave me while preparing our report this morning.

Before we close, our thanks are due to our Most Rev. Archbishop, for his kindness in coming to us this evening; to the Rev. Directors of the various Circles for their year of help and co-operation; to the ever generous Dr. Kieran for the use of St. Patrick's Hall; to the young men of the Archdiocesan Union for their assistance in our social reunions, and lastly to our Rev. Director whom we can thank only by our deeds, for words mean nothing.

Let us be enthusiastic and earnest in the work he has so much at heart, not only for ourselves, but for others who have not yet joined us. If each one endeavors to stand for a type of studious, thoughtful, gracious womanhood, that influence will be felt long after we are forgotten, and Dr. Loughlin's in-

terest and self-sacrifice for us will not be in vain. In this way let us thank him.

MARY C. CLARE, Sec'y.

**Santa Maria Reading Circle, Poughkeepsie, N. Y.**

THIRD CRUISE OF THE SANTA MARIA.

Another year has passed us,  
On the fleeting wings of time,  
And the good barque Santa Maria,  
Nears the shores of ninety-nine.

True to the course designated at the beginning of our career we have this year rounded out and completed the outlined work in American history and literature, considering that neglected element, the Catholic side of these subjects. Until March the work centered around special points in church history. These points necessitated a careful study of time, race and environment; a study, too, of Christian art and artists as well as of saints and martyrs, and we have given some time to one of the world's great masterpieces of literature, "The Divine Comedy."

The printed programs show that each meeting had one special point in view, and that to bringing light on that point all efforts were directed. In our three years of work we have never had a miscellaneous program. The four meetings devoted to mythology were arranged with a view to making a solid basis for a purely literary program next year. The meetings given wholly to literature this year are a satisfactory indication of what the Circle can accomplish. At the last meeting we had a review of books, a sketch of the author and a bright, thoughtful discussion of author and books, Crawford and the Saracinesca series.

Thanks to the hospitality of some of the members, to an efficient committee and a general good will, there has been a very pleasant social side to our meetings this year. Our honorary membership includes some of the clergy and laity, here and elsewhere, who would grace any circle in the land, and to them we are deeply indebted for intellectual and financial aid and encouragement.

To our orchestra we are grateful indeed; if music is the one art that begins on earth and is carried to heaven, then these musicians have cheered our steps heavenward. When we think of our humble beginning,

less than three years ago, there is reason to rejoice. Then we had nothing, even existence was experimental. Now we have a regular staff of officers, who have worked with a will; we own a library of over two hundred well-selected books; we are affiliated with the Reading Circle Union, and, as a study club, with the University Extension of the Regents of New York; also with the New York State Federation of Women's Clubs. We have had five representatives at the Summer School, and several belong to the Alumnae Auxiliary. Individual members have been made welcome at the Ozanam, Fenelon and Wadhams Reading Circle. We are glad to record this year the formation of a Junior Circle—"The Conroy"—named for the Pastor of St. Mary's, and formed from the older members of the Sunday school.

All this meant work, but labor was the spirit of our motto, and we have learned that—

"Labor is rest from the sorrows that meet us,  
Rest from all petty vexations that greet us,  
Labor is life, 'tis the still water faileth,  
Idleness ever despaireth, bewaileth.

Flowers droop and die in the stillness of noon,  
Labor is health, 'tis the flying cloud lightens,  
Only the moving wing changes and brightens,  
Play the sweet keys would'st thou keep them in tune."

That there are many difficulties still before us we are sure; but "a smooth sea never made a good mariner," so work we must and together.

Fitting it is that amid the wars and rumors of wars our guiding star has brought the crew of our fragile barque safely to anchor once more in this peaceful city, whose Indian name, A-poughkeepsie, means Safe Harbor.

May we reach the one safe harbor  
And beyond its golden gate  
Count among our happy memories  
Santa Maria—ninety-eight.

ELLA M. BAIRD,  
President.

#### Programs of the Santa Maria Circle.

##### FIRST MEETING OCT. 7TH.

Reorganization.  
Impressions of the Summer School—President and other members.  
Music.  
Election of officers.  
Installment of newly elected officers.  
Discussion of plan for 1897-98 work.

##### SECOND MEETING, OCT. 27TH.

Quotations on California.

California Papers:

I. Acquisition of California, including Mexican War.

II. The Search for Gold in California.

III. Alaska and the Klondike.

IV. California's Literary Lights.

1. Joaquin Miller.

2. Francis Bret Harte.

V. Review of Ramona.

Discussion.

##### THIRD MEETING, NOV. 11TH.

Quotations on the Civil War.

The Story of the Blue and Gray.—Papers:

I. The Lost Cause.

II. The Great Battles.

1. Monitor and Merrimac.

2. Gettysburgh.

3. Bull Run.

4. Cedar Creek.

III. Reading: Pat's Confederate Pig—Fred Emerson Brooks.

IV. The Catholic Church and the Race Problem.

V. Reading: The Conquered Banner—Father Ryan.

##### FOURTH MEETING, NOV. 23RD.

Quotations from Eliza Allen Starr.

I. The Early Church.

1. First Council.

2. Arius.

3. Nicene Creed.

II. The Catacombs.

III. Eliza Allen Starr.

IV. Reading from Eliza Allen Starr.

V. Review of Fabiola.

Discussion.

##### FIFTH MEETING, DEC. 9TH.

Quotations on Florence.

Florence:

I. The City.

II. Campanile of Giotto.

III. Savonarola.

IV. Reading from Ruskin.

V. Art in France.

VI. Review of Romola.

Discussion.

SIXTH MEETING, DEC. 22ND.

Quotations on Christmas.

I. Paper: The Spirit of Christmas.

II. Christmas in the XIII. Century.

III. Paper: St. Nicholas.

IV. Reading: A Ramble After the Waits.

V. Poem: A Desire—A. A. Procter.

Adeste Fideles.

SEVENTH MEETING, JAN. 6, 1898.

Quotations from the Alhambra.

Papers:

I. The Inquisition.

II. The Spanish Inquisition and the Causes leading to it.

III. The Moors in Spain.

IV. Saracenic Art.

EIGHTH MEETING, JAN. 20TH.

Quotations on the Middle Ages.

The Middle Ages Not a Starless Night.—

Papers:

I. Galileo.

II. Charlemagne.

III. Review of Divina Commedia.

Discussion.

NINTH MEETING, FEB. 3RD.

Quotations on France.

Papers:

I. The Church in France.

II. The Massacre of St. Bartholomew.

III. St. Francis Xavier.

IV. Joan of Arc.

TENTH MEETING, FEB. 17TH.

Quotations from German Translations.

I. Paper: The Iron Age of Christendom.

II. Paper: Saint and Emperor, Henry II.

III. Paper: Saint Boniface.

IV. Paper: Barbarossa.

V. Paper: Early German Poetry.

Reading: Walther Von der Vogelweide—Longfellow.

ELEVENTH MEETING, MARCH 3RD.

Quotations from Poems of Adelaide Procter.

The Church in England.—Papers:

I. St. Augustine.

II. Thomas a' Becket.

III. Newman and Manning.

IV. Westminster Abbey.

V. Reading: Poem by Adelaide Procter,

TWELFTH MEETING, MARCH 16TH.

Quotations from Tennyson.

Papers:

I. King Arthur's Knights.

II. The Holy Grail—compare Lowell and Tennyson.

III. The Lessons of the Idyls.

IV. The Passing of Arthur.

V. Alfred, Lord Tennyson.

Reading: Sir Galahad.

THIRTEENTH MEETING, MARCH 31ST.

Quotations Bearing on Mythology.

I. Paper: Ancient Mythology.

II. Paper: The Sphinx.

III. Study: Nox and Her Progeny.

The Fates. { Clotho.  
Lachesis.  
Atropos.  
Nemesis.  
Hesperides.  
Death.  
Somnus.  
Morpheus.  
Momus.  
Charon.

IV. Reading: The Higher Pantheism—Tennyson

V. Paper: Old Father Time (Kronos or Saturn).

VI. Paper: The Muses.

FOURTEENTH MEETING, APRIL 14TH.

Quotations on Mythological Heroes.

I. Study: The Council of Jupiter.

Zeus or Jupiter.

Poseidon or Neptune.

Phœbus Apollo.

Hephestus or Vulcan.

Ares or Mars.

Hermes or Mercury.

Hera or Juno.

Athene or Minerva.

Hestia or Vesta.

Demeter or Ceres.

Artemis or Diana.

Aphrodite or Venus.

II. Paper: The Olympic Games.

III. Prometheus and Pandora.

IV. Reading: Epimetheus—Longfellow.

V. Phœbus Apollo and Aurora.

VI. The Delphic Oracles.

FIFTEENTH MEETING, APRIL 27TH.

Quotations

I. Study: The Lower Regions.

Pluto—Charon—Cerberus—Demeter and Persephone—Styx—Wheel of Ixion—Orpheus and Eurydice.



- II. Paper: The Eleusinian Mysteries.
- III. Mars and Bellona.
- IV. Paper: Athene and the Palladium.
- V. Venus and Adonis.
- VI. Reading: A Lament for Adonis—Mrs. Browning.

#### VII. Paper: Demi-gods and Heroes.

SIXTEENTH MEETING, MAY 12TH.

Quotations from Longfellow's "Saga of King Olaf."

- I. Paper: The Scandinavian Eddas.
- II. Thor and the Giant Skirnir.
- III. Study: Norse Theogony.
  - Odin-Vile-Ve. Frigga.
  - Thor.
  - Baldur-Nanna. Frey-Freya-Gerda.
  - Hermod. The Norns.
  - Vidar. Bragi-Idun.
  - Heimdall. Loki.
  - Valhalla. Valkyrs.
- IV. Reading: Tegner's Drapa — Longfellow.

SEVENTEENTH MEETING, MAY 25TH.

Quotations from Marion Crawford.

- I. Paper: Sketch of Marion Crawford.
- II. Saracinesca Novels.
  - 1. Saracinesca.
  - 2. Sant' Ilario.
  - 3. Don Orsino.
  - 4. Corleone.
- III. Crawford's American Types.
- IV. Reading from Adam Johnstone's Son.

EIGHTEENTH MEETING, JUNE 9TH.

Quotations from "Quo Vadis."

- I. Review of "Quo Vadis."
  - 1. The Book.
  - 2. The Story.
  - 3. The People.
- II. Report of the Year's Work.
  - 1. The President.
  - 2. The Secretary.
  - 3. The Treasurer.
  - 4. The Librarian.

#### Our Lady of Mercy Reading Circle, Louisville, Kentucky.

Our Lady of Mercy's Reading Circle was organized on the 14th of October, 1897, for the purpose of mutual improvement and the study of American history and literature from a Catholic standpoint. Our Circle has progressed rapidly, and in looking back over the work of the past year, it is surprising and gratifying to find how much has been accomplished. We began with seven members

and closed with thirty, the membership being limited to the Alumnae of the Academy. We meet every Thursday afternoon in the parlors of the Academy. The meetings are presided over by our beloved directress, Sister Margaret Mary, to whose earnestness and zeal much of our success is due.

We are governed by a constitution and by-laws, drawn up by the directress and agreed to and signed by each of the members. The constitution was blessed by Rev. P. M. J. Rock on December the second, who gave us on the occasion a lecture on the "Charms of Intellectual Womanhood." We are deeply indebted to Father Rock for the interest he has taken in our welfare.

From time to time we have enjoyed lectures by distinguished members of the clergy and laity,—Dr. J. W. Fowler of our own city; Professor O'Hagan, of Toronto, Canada; Rev. Wm. P. Hogarty, of New Haven, Ky.; Rev. P. M. J. Rock, of the Cathedral; Mr. C. J. O'Mally, editor of the *Mulland Review*; and Mrs. Pearl,—all of which were very interesting and instructive.

The officers of our Circle are: Mary B. Holland, president; Susie M. Angermeier, vice-president; Anna B. Leahy, secretary; the executive board consisting of the officers and two of the members appointed by the president—Mamie G. Coonan and Lily R. Kirley.

Our Circle has the honor of being the first of its kind in the diocese of Louisville, and although it has been in existence but a few months, it has given rise to several among the young ladies, and the young men are preparing to organize one in September. It is gratifying to know we have set an example by which we have benefited others as well as ourselves, and we sincerely hope that ere long there will be a Reading Circle in every parish in the city for the intellectual improvement of Catholic young men and women.

Of the thirty-three meetings held during the year, only one was of a social nature—that held on St. Patrick's Day—the following be the program:

Address . . . . . Miss B. B. Small  
 Erin a Tear and a Smile in Thine Eye . .  
 . . . . . Chorus

Instrumental Solo—Irish Diamonds, the  
Minstrel Boy and Saint Patrick's  
Day.....Miss Lily Vantyne  
Recitation.....Miss Lula Fackler  
Vocal Solo—Killarney .....  
.....Miss Jennie Cooke Webb  
Reading.....Miss Anna C. Watson  
Vocal—Come Back to Erin.....  
Misses M. Holland, N. Holland and  
N. Morgan.  
Recitation—The Convict Ship.....  
.....Miss Katherine Holloran  
Instrumental Solo—Kathleen Mavour-  
neen.....Miss Mamie Coonan  
Paper—The Irish Character.....  
.....Sister Margaret Mary  
Vocal Solo—You'll Soon Forget Kath-  
leen.....Miss Nellie Morgan  
Reading—Ireland.....Miss Lily Kirley  
Vocal—The Isle that's Crowned with  
Shamrocks.....  
Misses Carrie, Mary, Alice and  
Sallie McBride.  
Instrumental Solo—Garry Owen. ....  
.....Miss Susie Angermeier

One of the features of the work during the year was the reading of a paper on some interesting and instructive subject at each meeting.

Rev. T. W. White, of Clifton, volunteered to have our papers bound, so we will have a souvenir of our first year's work. We closed for vacation on the first Thursday of June, and will hold our next meeting for reorganization on the last Thursday in September.

ANNA B. LEAHY,  
Secretary.

**St. Agnes Reading Circle, Baltimore.**

St. Agnes Reading Circle held its regular election of officers for the ensuing two years at Loyola College. The following were elected: President, Miss L. M. Schoolfield; vice-president, Miss S. A. McDevitt; treasurer, Mrs. M. M. Connell; secretary, Miss M. A. Cummings; librarian, Miss K. A. McDevitt.

The election was followed by a reunion of members, during which a musical program was rendered by Misses Linhard, McGlinchy, Joyce and Rivailles.

Addresses on the object and aims of the

reading circle were made by Revs. J. A. Morgan and John A. Chester.

The ladies gave Father Morgan a handsome donation for the college extension now building. Refreshments were served by Stolpp.

The faculty of Loyola were present during the evening.

**Philadelphia, Pa.**

During the past season the meetings of the Loyola Reading Circle were held on the second and fourth Sundays of the month, and the studies in Ecclesiastical History and Shakespeare were earnestly and intelligently prosecuted. The first Epistle of St. Paul to the Romans was the subject matter of Biblical reading and study. During the month of May, Rev. Father Clark, Rector of the College, gave some informal talks on Shakespeare to the Circle. The officers are, Miss Mary C. Clare, president; Miss Evangeline de Pierra, vice-president; Miss Martina de Pierra, treasurer; Miss Marguerite MacDevitt, librarian; Miss Mary E. MacDevitt, secretary.

**Covington, Ky.**

On the evening of May 10th a new Circle was organized in Covington, to be known as the "Covington Reading Circle." At the first meeting sixty-one members were enrolled. Following are the officers:

President—Mrs. W. S. Nock.

First Vice-President—Mrs. T. W. Harde-  
man.

Second Vice-President—Mrs. Judge Shine.

Treasurer—Mrs. Nicholas Walsh.

Secretary—Miss Mary Florence Taney.

**Louisville, Ky.**

A new Circle has been organized in St. Benedict's Academy, and placed under the guardianship of St. Benedict.

**Green Bay, Wis.**

Under the direction of Miss Minnie H. Kelleher, a Junior Circle of twelve members has been formed for the study of Art, and called the Raphael Reading Circle.

The Marquette Club of Green Bay has finished its tenth year, having been organized in February, 1888. Thirteen charter members still belong to the Circle.

## BOOK REVIEWS.

**RITE OF ORDINATION OF PRIESTS.** (Latin and English, with explicit directions for the ordinands.) Handsomely printed in red and black; contains all usual commemorations; bound in black cloth, red edges; convenient for use in the Sanctuary. Net, 90c.

**ORDER OF CONSECRATION OF A BISHOP.** New English translation; Latin and English; printed in red and black. 25c.

**ORDER OF THE CONSECRATION OF AN ALTAR WHEN THE CHURCH IS NOT TO BE CONSECRATED.** In English, 25c; in Latin, 25c.

**ORDER OF THE CONSECRATION OF A CHURCH.** Complete (Latin and English), 75c.

**THE BLESSING OF A BELL.** Latin and English, 50c. Cathedral Library Association, New York.

This is a fine specimen of good printing. It contains the Latin text and an English translation. To those who attend ordinations this book would be of great use and interest, and we think enterprising publishers should always have some on hand and advertise them well, when the time for ordinations comes round. The book reflects great credit on the Cathedral Library Association. The other works listed are all deserving the same recommendation, and we would like to see them spread widely through the country.

**THE LEAGUE HYMNAL.** A Collection of Sacred Heart Hymns. By Rev. William H. Walsh, S. J., Apostleship of Prayer, 27 West 16th St., New York. Pages 115.

Sometime has elapsed since we received this hymnal, but in the meantime we have hummed and strummed almost every hymn in it and can therefore say with confidence that the great majority of them are decidedly pleasing, both as regards the melody, the range, and the words. It is well bound, neatly and clearly printed, and sells, we believe, for a dollar.

**SCIENCE OF THE BIBLE.** By Rev. Martin S. Brennan, A. M. Cloth. Pages 390. Price \$1.25. St. Louis, Mo.: B. Herder, 17 South Broadway.

"These pages aim to give an honest presentation of the branches of science touched

upon in the Sacred Scriptures as compared with the same branches studied from a purely natural or secular standpoint. Astronomy, Optics, Geology, Biology and Anthropology, in many portions of the Bible stand out in clear prominence; therefore, these branches will form the subject matter of my comparative study. The fair-minded reader will, I think, be convinced that no well established fact or principle of science is contradictory to any passage of the Bible properly and honestly interpreted."

Father Brennan always handles his subjects like a man who knows them thoroughly, and he expresses his thoughts clearly and briefly, so that the reader can rely upon his statements. This book is no exception, and we think that he fulfilled the promise of his preface. There are many who have not made any special course of study in the subjects treated, but who read more or less frequently articles and essays on them. These will find Fr. Brennan's work peculiarly well suited to their knowledge. The average doctor and lawyer, for instance, will find in his pages many facts not to be ignored, yet often overlooked, and also many reflections over the weight of arguments and assertions which reveal the weakness and fallacies of many anti-Christian positions. It is not a book to be read hastily: the author seems determined to lose little time and little space, and, in consequence, is more solid perhaps than attractive from a literary standpoint. The publishers' part of the work is not up to their standard.

**PICKLE AND PEPPER.** By Ella Loraine Dorsey. Cloth. Pages 238. Benziger Bros.

A book that sparkles with wit and humor, provoking laughter, sighs and smiles. Miss Dorsey is too prodigal with her stores of adventures and scenes. There is enough wit and story-stuff to furnish a couple of books above the average. We enjoyed Pickle and Pepper very much.

**AT THE FOOT OF THE ALTAR.** By the author of "Golden Sands." Translated by Miss Ella McMahon. Possesses the naïveté

and solid piety characteristic of the author. Paper, prettily bound, 5 cents. In cloth, 12 cents.

**THE HOLY HOUR.** According to the method observed at Paray-le-Monial. Translated by a Religious of the Sacred Heart. Prettily bound, in paper, 5 cents. In cloth, 15 cents. The Cathedral Library Association.

Little volumes worthy of recommendation from every standpoint.

**BEYOND THE GRAVE.** From the French of Rev. E. Hamon, S. J. By Anna T. Sadlier. B. Herder, 17 S. Broadway. Cloth. Pages 300. Price \$1.00.

This book is pleasant and consoling reading. There is one good service in particular it might do, and that is to destroy the notion that sometimes is expressed, that the happiness of heaven consists in sitting on thrones, holding palms and singing hymns. Of course such a notion rarely is fully believed in, but many of the faithful are dumb, or hesitate when an unbeliever gently sneers at the so-called orthodox heaven. So, though this book is simple and can give us but little authentic information concerning the "undiscovered country," we think it may do a great deal of good, especially among our young people.

**THE LITTLE ALTAR BOY'S MANUAL.** Pages 160. Cloth. Illustrated. Price, 25 cents. Benziger Bros.

Very clear instructions how to serve at Mass, etc., along with the usual devotions. Many of the prayers are fairly suited to young minds, but many sesquipedalian words are to be found which ought to have been denied admission.

**COLUMBUS SYSTEM OF VERTICAL WRITING.** In Six Books. Published by John Kehoe, 28 Barclay St., New York. Price, net, 50 cents per dozen.

Those who favor the vertical system of writing will find here a set of books which are carefully graded, neatly arranged, and published at reasonable rates.

**STORIES OF OHIO.** By William Dean Howells. Pages 287. American Book Co., New York, Cincinnati, Chicago.

"In the following stories, drawn from the annals of Ohio, I have tried to possess the reader with a knowledge, in outline at least, of the history of the State from the earliest

times. I cannot suppose that I have done this with unflinching accuracy in respect to fact, but with regard to the truth I am quite sure of my purpose at all times to impart it." We can certify at all events that Mr. Howells has written in a clear, simple style, a most interesting volume, sure to delight the hosts of school boys. It is nicely illustrated, and would form an excellent supplementary reader, giving both pleasure and instruction.

**THE ROMANCE OF A PLAYWRIGHT.** By Vte. Henri de Bornier. Translated by Mary McMahon. Cloth. Pages 226. Price \$1.00. Benziger Bros.

Once reach the fourth chapter and the reader is bound to finish *The Romance of a Playwright*, and in a hurry, too, because the final may be guessed, but not with certainty. This is a good story, and in all good stories from the French there is a charm—a delicacy of thought, fineness of expression, vivacity of emotion and literary finish, which render them refreshing and stimulating, and take a man out of our too prevailing humdrum, dull, about-the-weather conversations. Some may find in this story just a little touch of something else but *honi soit y mal y pense*. The translation is admirable.

**A ROUND TABLE OF THE REPRESENTATIVE IRISH AND ENGLISH CATHOLIC NOVELISTS.** With portraits, biographical sketches and Bibliography. Second edition. Cloth. Pages 338. Price \$1.50. Benziger Bros.

Truly a very handsome book, and very interesting. Out of the twelve novelists selected only one man! Back of this is a moral. As to the excellence of the stories, they are all fairly good, a few excellent, but the prevailing tone is too sad. We think that its companion volume, *A Round Table of the Representative American Catholic Novelists* is as good from a literary standpoint as its friend from over the water. We compliment the publishers on their enterprise and taste.

**THE WORLD WELL LOST.** By Esther Robinson. Cloth. Pages 182. Price 75 cents.

An interesting story told vigorously, and holding the attention from beginning to end. It is not quite so clear towards the end as it might be with advantage to young readers. The book has faults, but is very promising.

## THE CATHOLIC CHARITIES' ASSOCIATION.

One of the most important and practical steps in the line of charity organization, has been taken by the establishment of the Catholic Charities' Association. The initial meeting was held at the Catholic Club, New York, Thursday evening, June 23, and was attended by over one hundred leaders of the Catholic Charities of New York and vicinity. A temporary organization was effected, with Thomas M. Mulry as chairman, and Francis D. Hoyt, secretary. The supervisor of charities is the Rev. Thomas L. Kinkead, of Peekskill, N. Y., who has been appointed by his Grace Archbishop Corrigan. Addresses were made by Mr. Thomas M. Mulry, Hon. Joseph F. Daly and James P. Campbell.

While this organization will be only for the Archdiocese of New York, it will set the example for similar organizations throughout the country, which in time will form one grand union of organized Catholic Charities.

The following reports of the committees give successfully the scope and aim of the work:

### REPORT OF COMMITTEE ON ORGANIZATION.

1. In each parish there shall be a parish representative appointed, if possible, by the pastor. This representative shall associate with himself four other persons of his own choice, two men and two women. These five persons shall constitute a parish committee and shall meet at least once a month and in places most convenient for themselves. The representative shall be chairman of the committee.

2. The chairmen of the above named parish committees shall constitute in each county, a county committee. They shall elect a county chairman and shall meet once a month in some convenient place in the county. The chairman of the diocesan committee and the supervisor of charities shall, when possible, attend these county meetings.

3. The chairman of these county committees shall constitute a diocesan committee. This committee shall elect a chairman and secretary, and shall hold a meeting once every three months in the City of New York.

4. There shall be an executive committee of fifteen appointed by the supervisor of charities. It shall meet once a month. Also four sub-committees, namely—on legislation, representation, statistics, and practical charity. The supervisor of charities shall be ex-officio a member of all committees.

5. Special meetings of committees may, when necessary, be called by their chairmen.

6. Once each year there shall be a meeting of all parish representatives and associate members. At all meetings the needs of our charities shall be discussed, and par-

ish and local committees shall report for their own localities.

7. Parish committees shall work in conjunction with every duly organized parish society, and refer cases needing attention to the society having such matter in charge. It shall be their chief aim to unite all Catholic influence whether of societies or individuals for the just attainment of every laudable end in connection with our charities.

8. This union of parish committees shall be known as the Catholic Charities' Association.

### SUGGESTED LINE OF WORK.

1. Parish committees shall be furnished with classified lists of the Catholic institutions, societies and associations in the diocese, with full directions in regard to their aim and object, their locality, officers, regulations, etc. They shall be furnished also with a few brief points of the law bearing on the work of public and private charity.

2. The institutions shall be furnished with a list of the names and addresses of all parish representatives, and shall be requested to communicate directly with these representatives on any matter coming within the respective parishes.

3. Institutions shall send to representatives the names of children placed in the parish, with the names and addresses of the persons with whom such children were placed. Representatives or some member of their committee shall keep a more or less watchful eye over every such child, and see, if possible, that it lives up to its faith, and is properly treated. Representatives should also furnish institutions with information in regard to persons in their parish applying to these institutions for children, such information to be of a strictly private character. Representatives might also use their influence in securing for children good homes in their various localities, and thus greatly aid the institutions in a work that is almost a constant source of anxiety. They should discover, if possible, what children of the parish have been sent to institutions or placed in families by public officials, and whether such institutions or families are Catholic, and of proper character for the best interests of the child. Many needed charities will in time be inaugurated as the interest and influence of the association grows.

4. Our association should be represented in every non-Catholic society of a charitable character, that we may be in touch with the doings of the times.

5. The supervisor of charities should be in regular communication with all parish and other committees. He should be informed of every local matter bearing on charity, and should in turn keep the parish committees informed on whatever is of interest to them.

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## THE CHAMPLAIN SUMMER SCHOOL.

CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN.

REPORT OF THE SEVENTH SESSION, JULY 10TH, TO AUGUST 28TH, 1898.

The Champlain Summer School began its seventh session on Sunday, July 10, with an attendance at least double that of any preceding year. An excursion party of over 100 came from New York on the 9th inst., headed by the Rev. M. J. Lavelle, president, C. S. S., and under the able management of D. J. O'Connor, Esq. With large parties from Montreal and Burlington, and smaller ones from Philadelphia, Rochester, and other places, The Champlain Club House and the cottages on the grounds at Cliff Haven were well filled on the eve of the opening.

At 10:30 a. m., Sunday, Pontifical High Mass was celebrated in St. John's church, Plattsburgh, of which the Very Rev. Thomas Walsh, D. D., V. G., is rector. The Rt. Rev. H. Gabriels, D. D., Bishop of Ogdensburg, N.Y., was celebrant, with the Rev. D. J. McMahon, D. D., of New York, as assistant priest; the Rev. Father Burrick, deacon of the Mass; the Rev. John J. Fullam, of New Brighton, subdeacon of the Mass; Dr. Richard J. Cotter, of St. Paul's Seminary, St. Paul, Minn., and the Rev. C. J. Crowley, of Plattsburgh, deacons of honor, and the Rev. W. J. McLoughlin, of the Cathedral, New York, master of ceremonies. Among the priests present were the Revs. J. Talbot Smith, Dr. Lavelle, Thomas F. Burke, James J. Keane, F. H. Wall, D. D., J. Tierney, Gabriel A. Healy, Thomas P. McLoughlin, all of New York, and the Rev. Charles Warren Currier, Baltimore, Md.

The church was crowded, many non-Catholics being among the congregation. After the Mass, the Right Rev. Mgr. Joseph F. Mooney, V. G., of New York, preached. His text, "I have compassion on the multitude," was taken from the Gospel of the Day. In opening he said:

"We who are privileged to witness the closing days of the century, must feel that our lot was cast in stirring times, whence events of deep interest are crowding one another in every sphere of human thought and on every stage of human action."

He then proceeded to say that this is true not only of matters of a political or moral nature, but particularly so of those of a distinctively religious character. The future of religion, that is to say that doctrinal remnant which has hitherto survived outside of the Church, is a great problem. Various causes kept together, even down to our own time, in organized forms, the defections from the Church that took place in the sixteenth century. But now the spirit that was let loose has worked out its logical results and the consequence is that men calling themselves Christians are parting with article after article of their religious creed, until it would seem that that which they regarded as the stronghold of their faith, the divine inspiration of the scriptures, is about to give way before the onslaughts of what is called the scientific criticism and advanced scholarship of those who should be its invincible defenders. Hence the champions of a fixed belief who are outside the

Church have hailed Leo XIII. as a new deliverer from the wilderness of scepticism, on account of his immortal utterances on the divinity of the divine inspiration of the Bible. What should be the attitude of Catholics in the face of these religious conditions? It should be not in exultation over the difficulties of our separated brethren but rather an imitation of the manner in which St. Paul acted toward both the Jewish and Gentile world of his own time. He treated

both with respect and sympathy for the good that was in them. We should do likewise toward that great portion of our fellow countrymen who are genuine Americans and who for that reason will accept the truth when fairly presented to them. Let us do so with courage, with rectitude in our own lives, with broad charity such as that of the Saviour when He said, "I have compassion on the multitude," and the harvest cannot but be plentiful.

### FIRST WEEK.

The lecturers of the week were the Rev. Charles Warren Currier, of Baltimore, Md., Rev. Thomas P. McLoughlin, of New York, and Cornelius M. O'Leary, M. D., LL. D., of Manhattan College, New York.

On Monday morning, July 11th, the reverend president, Dr. M. J. Lavelle, formally opened the session by introducing the first lecturer, the Rev. Thomas P. McLoughlin.

Following is an abstract of Father McLoughlin's course of five lectures given daily at 10:30 a. m., under the head of Round Table Talks.

#### SHORT TALKS ON MUSICAL COMPOSITION—ILLUSTRATED.

##### I.—GOUNOD AS A SONG WRITER.

*Monday, July 11.*—Modern scientists severely criticise the Church because she clings to the old philosophical method of teaching, rather than adopt their systems. The boast of the Church, however, is that she fosters those branches of art and science which tend to elevate and ennoble men's souls and prepare them for the future life; for this reason, she points with pride to the interest she has ever manifested in architecture, poetry, painting and music. In the last mentioned study, she presents to the world a wonderful galaxy of geniuses and artists, from Gregory the First, down to the great Gounod, the subject of this morning's sketch.

Gounod was a rare musician, who excelled in opera, in oratorio, in orchestration and in the writing of songs. His songs are remarkable as treating usually of religious subjects and possessing a spirit of profound religious reverence, such as we find wanting in many compositions that have become

more popular. Gounod wrote for the critics, rather than for the public, and truly his songs as masterpieces of classical art. The secret of his success as a writer of religious songs is that he was always a reverent worshiper at the shrine of the great Palestrina.

The songs rendered by Rev. Dr. McLoughlin were "Nazareth," "There is a Green Hill," "Adore and be Still," and "Hosanna." The beautiful high variable voice of the Rev. Father McLoughlin, so perfectly cultivated, was aptly fitted to render the compositions named, and his encores were many, and the enthusiasm and appreciation of the audience were very good criterions of the popularity and high esteem in which the Rev. Father and lecturer is held. His encore song was "Babylon," by Watson. His accompanist was Prof. C. C. Dunn, of New York City.

##### 2.—THE FOLK SONGS OF ITALY.

*Tuesday, July 12.*—The mere mention of Italy brings to our mind thoughts of delightful music, of melodies and harmonies that have set the whole world singing. Everything there tends to make the soul aspire to holier, higher and nobler thoughts. What is it that causes the Italian people to be such a musical people? It is that nature has given the land the fatal gift of beauty, so that inspiration comes from every spot in that terrestrial paradise. God's presence and that of His Holy Mother are felt as in no other country of the world, so that it is religion added to nature that makes the Italian people sing. Whatever may have been the perfection of melody amongst the ancient Romans, certain it is that for centuries the only music heard amongst the people were the chants of the Church.

These were the original folk songs, as may be heard among the peasantry today, when they sing their plaintive songs on the Campagna. In the thirteenth century arose the *Trovatori*, or Improvisers of Songs, and for nearly three hundred years, these wandering minstrels taught the people popular ballads. The songs which are known today as the folk songs of Italy are all modern productions, and belong to the people of the towns rather than to the country folk. The great centers of these popular songs are Venice, Milan, Florence and Naples. In the last named place annual festivals are held at *Piede-grotta*, near the church of the Madonna of that title, and public competitions are held in popular ballad music, the people deciding by vote which is to be the *Canzon Populare* for the year. During his talk, Father McLoughlin rendered the following songs: 'La Partenza,' 'Luisella,' 'La Smortina,' *Addio a Napoli*, 'Santa Lucia,' 'Ogni Sabato,' and 'Funicoli.'

After the singing of the final song, the Rev. Father was warmly applauded and was forced to respond by singing the refrain of his last song again.

### 3.—BALLADS OF THE SCOTTISH HIGHLANDS.

*Wednesday, July 13.*—Everybody owes a debt of gratitude to Robert Burns for the verses with which he has enriched the world's literature, especially as these lyrics were the means of bringing to light the rich old melodies of Scotland, that lay hidden away in the Highlands for centuries. John Knox banished the minstrels, and Bobby Burns brought them back again to their own, to charm the world by their bewitching songs. Eminent Scotch writers, such as Dr. Campbell and Dr. McCullough, unwillingly confess that the Scotch people received their first knowledge of music from the Irish, and, in fact, the former says that both the Irish and the Welsh have a class of music to which the Highlanders can lay no claim, namely, those melodies that have their origin in the harp. Another fact to be remembered is that from time immemorial, the kings of Scotland were accustomed to keep Irish minstrels in their courts, and that students of music and poetry were invariably sent to Ireland to complete their education. It would be difficult to state what particular

airs of the collections of Scotch melodies were originally written by Irishmen, but it is safe to say that any of the so-called Scotch airs which bear the stamp of Erin's harp upon them, were of Irish origin. Those airs which may be called essentially Scotch, can be accompanied with ease by the bag-pipe, but not by the harp. Robert Burns it was who brought these melodies to light, and wedded them to words of surpassing beauty. The poet's career was a checkered one, from the simple plough-boy of Ayrshire, he became the lion of the day amongst the titled ones of Edinburgh. Not being able to stand prosperity, however, he who had sung so grandly, "A man's a man for a' that," succumbed to the pleasures of the flowing bowl. His verses were the outpouring of the moment, the response to the immediate circumstances of life. Their charms and power lie in the justness of the feelings expressed, and in the truthfulness and freshness they derive from life.

Father McLoughlin, in illustrating his talk, rendered the following ballads, giving before each song the history connected with it. "Ye Banks and Braes of Bonnie Doon," "John Anderson, My Jo," "Scot's Wha Hae Wi' Wallace Bled," "Bonnie Dundee," "The Blue Bells of Scotland," "Annie Laurie" and "Auld Lang Syne."

During the singing of the last and famous ballad, "Auld Lang Syne," the audience rose and sang in chorus the refrain.

### 4.—SONGS OF MERRIE ENGLAND.

*Thursday, July 14.*—The song or ballad is the poetry of the people. Its words are simple, its theme is usually of love or war, and the simplicity of the air makes it easily learned and never forgotten. The more civilized a country, the more beautiful are its songs, reflecting as they do the finer sentiment aroused by more perfect knowledge of men and things. To become popular, the song must be true to nature, and must have no falsehood or injustice lurking beneath the apparently innocent words. If it speaks of love, it must be of a pure and a holy love, and not of gross sensual passion. When words and music are in perfect accord, then the people quickly decide that the melody has appealed directly to their hearts and give it the stamp of their ap-



proval. This will explain why out of hundreds of songs published every year, so very few become popular.

England, though not celebrated for her ballad music, in ancient times, like Ireland, Scotland and Wales, has given the world an exceedingly fine collection of popular songs within the last three hundred years. Race and religious prejudice often prevent us from seeing beauty where perfection of beauty exists; and hence it is that those of Irish descent are slow to acknowledge the beauty of England's ballad music. If we cast aside such prejudices for the moment, and glance over the works of such musical composers as Braham, Bishop, Dr. Arne, J. P. Knight and other Englishmen, we shall find 'gems of purest ray serene.' What more exquisite ballad have we in the English language than "The Bloom is on the Rye," or what prettier tale of true love than "Sally in Our Alley?" Who can ever forget the story of "The Lass of Richmond Hill," or the "Banks of Allan Water," or "Drink to Me Only with Thine Eyes?" If, however, we look at England's ballads that speak the praises of fatherland or of her soldiers and sailors, we shall find that she cannot be surpassed by any country in the world, for there is a manliness and a solidity about the words and music of these songs that is typical of the sturdy race from which they spring, and whose proud boast is that the sun never sets on the flag whose praises they chant. If you want proof of this, listen to the majestic strains of "God Save the Queen," "Hearts of Oak," the "British Grenadiers," and "Rule Britannia." England has given us melodies in these modern days that are sung with delight and listened to with pleasure by people of all nationalities, for to her we owe such songs as "Rocked in the Cradle of the Deep," (the words of which, however, were written by an American), "The Kerry Dance," the "Lost Chord," and so many others. We Americans are a music loving but not yet a musical people. We should not hold our heads high at all in musical matters till we are able to compose at least our own national airs. Shame to us that after a century and a quarter of boasted liberty, we have not yet one grand national hymn or air that we may call our

own. "America" is nothing else than "God Save the Queen." "Yankee Doodle" is an absurd jig tune nearly three centuries old and claimed by the English. The air of "Columbia, Gem of the Ocean," is of English origin, and "The Star Spangled Banner" was sung in England one hundred and fifty years ago under the name of "An Ode to Anacreon in Heaven." Who will be the Catholic poet and who the musician that will give to the country a national hymn worthy of all that is represented by Old Glory?

The references made by the reverend lecturer about the close relations of English ballads and our own national airs were most warmly applauded, especially when he mentioned "America" and the "Star Spangled Banner." The ballads rendered were as usual of the most dainty and melodious kind and the singing of them by the Rev. Father was not only beautiful to listen to but likewise inspiring to the audience.

#### 5.—FOSTER AND THE NEGRO MELODIES.

*Thursday, Evening, July 14.*—What's in a name? How many millions have sung the 'Suwanee River' and enjoyed its heart touching strains, yet never once paused to ask themselves who was the sweet singer that first created them. It may seem strange to many, but it is none the less true that no one man in Great Britain or the United States has written so many popular songs that have had an abiding popularity as Stephen Collins Foster, the author of the "Suwanee River." He was a born genius such as we seldom find in the musical world. We cannot begin to compare him with the great composers of the world, for he is in a class all by himself. If we were to attempt a comparison, it would rest principally on the amount of good accomplished by his songs. The popular ballad of all countries reaches the great masses of the people and accomplishes an incalculable amount of good, in making men love the beautiful and the true, and hence in its scope it embraces millions in its good results; whereas, the works of great composers appeal, as a rule, to the more highly educated and refined. Mr. Foster knew as well as any one ever did, the immense power for good that exists in the popular song, and though he may sleep in an unmarked grave his melodies will

serve as long as the English language is spoken, to soothe men's sorrows, to lighten their burdens, to make them bear more patiently the sorrows and trials of life, and to look beyond the skies, where pain shall be no more, but joy without measure.

Foster, an American of Americans, was the son of an Irish father and mother, who came from County Wexford, Ireland, back in the thirties. He evidently came of Bardic stock, for he always wrote both the words and music of his songs. A college graduate he might have entered any of the learned professions, but his ambition was to 'write his country's songs.' Like all literary men of genius, he did not make a fortune out of his literary efforts, the publishers making thousands of dollars to every ten that he received. The "Suwanee River" for example, brought him only twenty dollars, and yet during the first five years, over half a million copies were sold, and even then, too, he was robbed of the authorship, G. P. Christy being credited with both music and words. What a quaint homelike picture of Southern life is given us in 'Old Uncle Ned, who 'had no wool on the top of his head, de place whar' de wool ought to grow.' Can we ever forget the sweet melodies with which our mothers rocked us to sleep in days gone by? 'The Old Kentucky Home,' 'Mellie Bly,' 'Gentle Annie,' 'Oh, Boys, Carry Me Home,' 'Hard Times Come Again No More,' and last of all "Old Dog Tray." The tender pathos of this last song which treats of the fidelity of a dumb brute, is all the more touching when we remember that in his latter days Foster, who sought a false inspiration in the flowing bowl, came so low that none was found to do reverence to the man who had set the whole world singing his sweet melodies.

## AMERICAN HISTORY—THE WARS OF THE UNITED STATES.

ABSTRACT OF THREE LECTURES BY THE REV. CHARLES WARREN CURRIER OF BALTIMORE, MD.

### I.—FOREIGN COMPLICATIONS BEFORE 1812.

*Monday, July 11th, 8 p. m.*—Many are the lessons that war teaches us, and happy the nation that never forgets the lessons it has learned. We have had our share of war, both internal and foreign. It is of

the latter, that we treat in these lectures, beginning with our foreign difficulties, that preceded the war of 1812. After the Revolution, the army was disbanded and the navy completely disappeared, the ships having been either captured or sold. We were thus under the old confederation without either army or navy and had only the militia to rely on. When the United States came into existence, Europe was in the condition in which the wars of the Spanish succession had left it. The young republic was regarded by the continental nations with a certain amount of sympathy, if not with indifference. A great change took place at the French Revolution. This event brought us into strained relations with France, and the attention of the country was drawn to our defences. The nucleus of an army existed, and a small navy was created, which, at a late period, was to give a good account of itself. The military systems of the period were a development of that which began in the fifteenth century, and they had been perfected among various nations, especially in Prussia, the discipline of which was introduced into our country in the war of the Revolution. Together with the complications that, toward the close of the last century, threatened us from the side of France, difficulties arose in our relations with piratical Algiers. These were, for a time, averted by the humiliating, but unavoidable payment of tribute. At a later period, we were better able to assert our rights, but, in the infancy of our country, the want of a fleet forced us to be humble.

The French difficulties could not so easily be settled. They arose from the fact that Washington as well as his successor, Adams, were determined to preserve neutrality between France and her enemies. Diplomatic negotiations came to naught, and France, being the aggressor, hostilities began, without a formal declaration of war. Our young navy covered itself with glory, in the few engagements of this period. Peace was finally restored, the determined stand taken by the United States having paved the way for it.

Our difficulties with the barbary powers were not finally settled until after our war with England, when our fleet in the Medi-

erranean taught Tunis, as well as Morocco and Algiers, to respect our flag and our rights for the future.

## 2.—THE WAR OF 1812.

*Tuesday Evening, July 12.*—After the Revolution, although George III. received our minister in London with the greatest friendship, our relations with Great Britain were far from being satisfactory. Both parties to the Treaty of Paris accused each other of not having complied with all its conditions, and England, in violation of that treaty, continued to occupy the military posts on our border. Jay's treaty ameliorated, but did not entirely settle matters. Difficulties were aggravated by the British practice of searching American vessels and impressing American seamen, and further complicated by the double blockade, instituted both by England and France. Diplomatic negotiations resulted in nothing, and the attack of the British frigate *Leopard* on the American man-of-war, *Chesapeake*, served only to increase the bitter feeling in this country. All negotiations having been fruitless, war was declared in 1812, and military operations began. During the year 1812 these were disastrous for the American arms on the northern frontier, and the projected expedition into Canada proved a failure. At sea, however, our young navy followed up a series of brilliant victories, to the astonishment of Great Britain, and, even of our own people. Though in 1813, we were on the whole still successful at sea, our navy suffered several checks in the second year of the war. On land we greatly retrieved the disaster of the previous year, and reconquered Michigan, which we had lost in the campaign of 1812. Perry's victory on Lake Erie was one of the critical engagements of the war, as it gave us command of the lakes, opened the way to Canada, and rendered possible Harrison's victory over Proctor.

The campaign of 1814 was a brilliant one for the Americans, both on the northern frontier and in the South, if we except the burning of Washington, effected by the British under General Ross. The battles of Lundy's Lane and Plattsburgh both belonged to the Americans. That of New Orleans was also gained by the Americans un-

der Jackson. Peace had been declared when it was fought, but the combatants were not aware of the fact. The treaty of Ghent ended our war with England, which practically confirmed our independence, although technically Great Britain did not, in so many words, relinquish the right of search.

## 3.—THE WAR WITH MEXICO.

*Wednesday, July 13. at 8 p. m.*—Shortly after Mexico gained its independence, the United States entered into diplomatic negotiations with it. Texas had been settled by Americans under the old Spanish regime, and, in course of time, grew to be a bone of contention. The efforts of President Bustamante to oppress it by various measures, resulted in a war for independence, which was gained at the battle of San Jacinto. This independence was recognized by the United States. Some time later Texas was admitted into our Union, to the great disgust of Mexico, and thus our relations with that republic became strained. It must be admitted, that the independence of Texas was achieved with the aid of American citizens, and with the connivance of the government, while protesting its neutrality. This was another cause of bitter feeling on the part of Mexico. The direct cause of the war was the boundary question. It is hard to see how the United States could have been in the right in this, as we can find no solid ground for admitting that the Rio Grande could have been in the line between Texas and Mexico.

It was the occupation by the Americans of the territory lying between the Rio Nueces and the Rio Grande that precipitated the war. The operations of this war may be divided into that of the north with the army of occupation under General Taylor, those of New Mexico and California, and that which, under General Scott, proceeded from Vera Cruz, and ended in the fall of Mexico. American arms were universally successful, although the Mexicans claimed the battles of Buena Vista. The fact that, after this engagement, which was a hard-fought one, the Mexican army retreated in the most complete disorder, leaving the Americans master of the situation, would, however, seem to settle the question.

In the northern campaign were fought

the battles of Palo Alto, Resaca de la Palma, Monterey and Buena Vista. The last one decided the campaign in the north. Scott, after forcing the surrender of Vera Cruz, and gaining the victory of Cerro Gordo, marched upon Mexico, which he entered in triumph, thus deciding the war, which came to an end by the peace of Guadalupe Hidalgo, that gave to the United States all they had claimed and more.

A pleasing and interesting feature of these lectures on American History was the dramatic incidents the reverend lecturer narrated throughout each evening's discourse.

A few references for the study of the subjects treated in Father Currier's lectures: For complications before 1812, and for the war of 1812, consult Justin Winsor's "Narrative and Critical History of America, vol. VII. Also, "Diplomatic History of the Administrations of Washington and Adams." There are several works on the history of the army and navy of the United States—consult catalogue of some public library. For complete knowledge, the public papers of the state, navy and war departments are accessible to students. Further, Bancroft's and McMaster's history of the United States will serve as guides. For the Mexican side of the war of 1846, see "The Other Side Notes on the Mexican War," edited by Albert C. Ramsey.

#### MODERN FRENCH FICTION.

By CORNELIUS M. O'LEARY, M. D., LL. D.,  
OF MANHATTAN COLLEGE.

*Friday, July 15, at 10:30 a. m.*—It was when the fires of French poesy were kindled in those centers of French poetic activity—Simonsin and Gascony—that the characteristic quality of French literature—grace of imagination really took birth. Then it was that those bards of the highways and the byways, the Troubadours of the Midi, who read their lessons in the open book of nature, in the whispering forest and sounding rill, in winding rivers and vine clad hills of beautiful Provence, and who drew their inspiration from the flashing eyes and sun tinted cheeks of southern beauty, tuned their lyre to its most musical note and sang of war and love in accents that wedded grace to fancy. These were the

real precursors of the French story tellers of today, and from them the latter have inherited all the beauties of their style and their subtle and exquisite grace of imagination. For grace is the badge and token of the French literary artist. It gives warmth and a tone to his highest literary efforts, it irradiates with a gentle and winsome light the simplest touches of his pen and has shot its threads of gold even into the warp and woof of the commonplace. Its delicate touches of fancy color and enliven the scenes of everyday life and under their magic spell the plainest bourgeoisie and the commonest peasant become transfigured, for an aureole of light is wove around their brow by the fingers of genius. For an ordinary scene, colored and enriched by an imagination that flashes light into every hole and cranny of it, that winds itself into its most sinuous recesses, and at the imprint of its beauty upon every feature, becomes for us the product of invention, the outcome of the creative faculty of genius. Dickens had this power in a measure, but Dickens' imagination is intermittent; he holds it in reserve and springs it on us at opportune moments only in and with stage-like effect.

But the exercise of imagination with French writers has become a necessity and endures so long as their fingers can hold the pen; for to quench its light would be to fairly see their thoughts. Thus fecundity and grace of imagination go hand in hand through the pages of Hugo, Balzac and Dumas, glorifying their thoughts and lending infinite charm to their language. For language possesses this potentiality, that in the hand of a master it can become vitalized, endowed with amazing energy, passionate and expressive to a degree immeasurably beyond the cold formality of the words themselves. We are then constantly reading between the lines, where we behold the glimmer and sheen of a light far more brilliant than that which illumines the network of speech alone. Such for instance, is the power of the French language in the hands of Alphonse Daudet and Guy de Maupassant. Maupassant blighted his genius by concentrating it to the cult of the unclean. Zola spoiled in him one of the brightest geniuses in France. Zola preached the

gospel of the sensuous and taught the worship of Mother Nature clad in Parisian attire. Zola is not even in point of style a typical writer of France. He is a degenerate in literature and his much extolled trilogy of Lourdes, Paris and Rome is banal and

trite. French literature, though graced beyond the literature of other nations, by men of the highest genius, is decadent today, because men like Zola, Flaubert and Goncourt are worshippers at its shrine.

## INCIDENTS AND SOCIAL EVENTS OF THE FIRST WEEK.

Father Lavelle, president of the school, formally opened the lecture courses on Monday evening, July 11th, in the presence of an assemblage which filled the lecture hall. The auditorium presented a more homelike aspect, due to certain improvements recently made in its interior, notably the hanging of beautiful etchings, engravings, photogravures, etc., in conspicuous places about the walls. Dr. Lavelle was accompanied by Bishop Gabriels, of Ogdensburg; the Rev. Charles Warren Currier, of Baltimore, and other priests, all of whom occupied the box on the right of the platform.

The introductory remarks were made by Dr. Lavelle, who rapidly sketched the growth of the institution from its beginning at New London six years ago, when, without a "local habitation or a name," it entered upon its work, through each succeeding year's development up to the present hopeful status. The building of the first house on the Summer School property, now occupied by the Champlain Club, marked a new era in its progress. He gave due credit to Philadelphia for building the first cottage and inciting in other cities a feeling of emulation. He named in their order the cottages which have succeeded the Philadelphia, and at the mention of each there was a burst of applause. The reverend president expressed the hope and the belief that from the progress made in the last few years, there was every reason to look hopefully forward to the day when the entire 450 acres which are embraced in the School property would be dotted over with cottages similar to those now erected, and the dreams of the founders of the institution be realized in their fullest extent. In closing, he presented Bishop Gabriels, who, he said, had come again to give his episcopal blessing to the seventh annual session of the Summer School. The substance of the Bishop's address was as follows:

### BISHOP GABRIEL'S ADDRESS.

"Ladies and Gentlemen of the Champlain Assembly: I have again the honor to address you upon the opening of our seventh session. Father Lavelle said yesterday that he had sat at my feet as St. Paul sat at the feet of Gamaliel, and I may remark that no doubt Gamaliel was glad in after years to return to his former pupil for instruction. So, I might say of myself. I remember, during the twenty-seven years of my connection with the seminary at Troy, first as professor, afterward as president, with how much regret I parted from my students at the end of the school year, and how I rejoiced to meet old pupils again at the opening of the fall term, and to greet new faces as well. I have much the same feeling toward the students of this assembly. While this is not a seminary in the strict sense of the word, its office and purpose are not unlike that of the seminary, whose mission is to train apostles to go out into the world and spread the religion of Christ broadcast. Certainly the work of this institution is truly apostolic. You students have all an apostolic work in carrying back to your homes and spreading around about you the benefits of the knowledge and truth you have imbibed at this fount. You must be a light to enkindle other lights, a lamp from which other lamps are lighted. However, there is this difference. A lamp which imparts its light to another lamp still remains the same, while the mind, which communicates its light to other minds expands and becomes stronger by that action."

The Bishop in closing urged his auditors to profit well by the sound instruction provided by the lectures, to go back home laden with the treasures of truth and of knowledge which are here abundantly proffered. The Bishop then gave his blessing to the kneeling assemblage.

The opening week of the seventh session was the most successful first week since the

establishment of the Champlain Summer School. Heretofore, large numbers did not begin to assemble before the second or third week. This year has been an exception. The excursion party brought from New York under the direction of Mr. D. J. O'Connor, and numbering over 100, considerably swelled the ranks of the first week's attendance. Smaller parties came from Burlington, Montreal, Philadelphia, Boston, Rochester and other cities, making all together a numerous and very congenial assembly. The cottages are not rustic affairs. They are handsome in architecture, well equipped with all modern apparatus and conveniences that make life at home worth living, and the management in each instance looked well after the comforts of the guests, who praise the hospitality afforded.

All the cottages were occupied. As many of the excursion party were members of the Champlain Club, they and their families made the club their headquarters. The New York cottage was pretty well peopled, and the same may be said of the Healy cottage, which emerged fresh from the hands of the builder and furnisher on the eve of the opening.

The Healy cottage has as neighbors the pretty home of Prof. Dundon, of Normal college, New York; the Philadelphia cottage, the first one built on the grounds; the Rochester building and that erected by the John Boyle O'Reilly Reading Circle of Boston, and which is known on the grounds as the Boston cottage. This house is the only cottage on the grounds built and furnished by an individual reading circle. The Boston folk are proud of this distinction, and their generosity and enterprise are well repaid in the building which they now call their own. A bust of John Boyle O'Reilly, donated by his eldest daughter, graces the cottage. All the cottages have wide verandas and as many windows as possible to let in the invigorating air and glorious sunshine, which are among the healing influences of the place.

During the year the restaurant was enlarged, and now with the extension will seat about 200 persons at one time. The Champlain Club, the most pretentious house on the grounds, was likewise improved and enjoys many new facilities for

accommodating a great number. The basement was enlarged and finished in apartments, some of which are occupied by a cafe, barber shop, etc. The cottage adjoining the restaurant was occupied by Mr. G. W. Connell and family of New York City. Mr. Warren E. Mosher, secretary of the Summer School, with his wife and family, occupied the Brick cottage on the farm. A party of Vermonters, headed by the Rev. Thomas Gaffney, of Vermont, took possession of the cottage formerly called the President's, just across the road from the auditorium, and this was known during the session as the Vermont cottage.

The lectures and entertainments, excursions and other social events of the week followed each other so closely as to leave very little unoccupied time for the excursionists. The most elaborate event socially during the week was a grand hop which took place on Monday night at the Champlain Club. The house was decorated with the Stars and Stripes interiorly, and outside numerous Chinese lanterns made the wide porches lightsome and picturesque to one who viewed the scene from a distance. The party was a merry one and as the night was cool the dance was enjoyed. All who could find room on the floor of the dining-hall, converted for the time being into a ball-room, danced to the music of an orchestra which came from Burlington for the occasion. Other quieter but none the less enjoyable affairs were provided from day to day. Excursions on the lake, railway trips to Ausable Chasm, visit to the soldiers' barracks, now almost deserted, receptions at the various cottages, theatrical entertainments by the young men, helped to fill out a most busy week.

Many priests were present during the week, and they did much by their religious ministrations, their contributions to the various impromptu entertainments and their all-round affability to make visitors enjoy themselves. The Rev. John Talbot Smith, who was in camp with a large number of young college men, was active in getting up little musical and literary entertainments, which were among the most enjoyable features of the school. The initial one on Sunday night at the New York cottage was charming. Those who contributed had no

time for special preparation, hence the result was a delightful revelation to the audience, whose expectations were not roused very high. The Rev. James P. Kiernan, of Rochester, read a clever poem by J. Emerson Brooks, called "The Lumberman of Calavarass," and followed this with a pathetic selection, "Little Ned's Wagon," which the reverend gentleman gave with much expression. Father McLoughlin, of New York, not unmindful of the spirit of the times, sang, as he only can sing, a pathetic war ballad, "Bon Soir, Marie," and for an encore he gave "The Minstrel Boy" in a style which would have won the applause of Tom Moore himself could he have listened to it. Prof. C. T. Cahill, of New York, sang "In Old Madrid;" Prof. Arthur Dundon, of Normal College, New York City, a reading of a humorous and clever bit of verse entitled, "John Brown's Twenty-fourth Ward Philosophy," written by the professor; Mr. Arthur R. Ryan, of New York City, read a burlesque poem entitled "A Bachelor's Dream," and gave for an encore "An Imitation of Grand Opera;" Miss Winifred Kehoe, of New York City, played Rossini's "Stabat Mater" on the piano, and Miss Katherine McDonald, of Harrison, N. J., rendered Goddard's Second Waltz. The audience was well pleased and heartily applauded each artist. Bishop Gabriels and Monsignor Mooney were present, as well as all the rest of the Summer School visitors.

Tuesday afternoon the steamer Reindeer took a large party for a ride on the lake as far as Port Kent. The boat left the landing on the assembly grounds at 3 p. m., returning about 6 p. m. The day was perfect. The waters of the lake danced and sparkled in the bright sunlight and reflected a cloudless sky. There was a happy party on board the Reindeer, and dancing, singing, music, etc., passed the time. As the party were nearing the end of their journey all on board united in singing "The Star Spangled Banner," and as a finale "Holy God We Praise Thy Name."

After the lecture in the evening there was a progressive euchre party at the New York cottage, which many of the guests enjoyed. Refreshments were served and music, recitations, etc., enlivened the occasion.

One of the events of Tuesday evening was the raising of the flag over the Rochester cottage, which took place at 9:30 p. m., accompanied by brief patriotic exercises. The exercises consisted of a brief address by Father Kiernan, another by Mr. Thomas B. Lawler, of New York, and the raising of the flag, while an improvised choir, augmented by the on-lookers, sang "The Star Spangled Banner." After the flag was in position it was cheered. Then the crowd cheered Rochester and Father Kiernan. "The Red, White and Blue" was sung, and at its close Father Kiernan invited those present to inspect the new cottage. Father Kiernan has shown exquisite taste in the arranging of a home. His blending of colors in the cottage furnishings and the bric-a-brac is indeed very tasty. The cottage has twenty rooms, with two single beds in each room, besides a beautiful high attic with room for twenty single beds. This gives the spacious Rochester cottage a room capacity for sixty guests.

After the lecture on Wednesday evening a pleasant entertainment was given at the auditorium. It was of an impromptu nature and was appreciated the more for this fact. The Rev. Dr. Lavelle presided, and in his opening speech took occasion to extend his sincere thanks to Mr. O'Connor, who had brought so large a party of excursionists from New York. The same gentleman, Dr. Lavelle asserted, has been a benefactor to the school in numerous ways from its beginning. He also expressed the hope that other cities would imitate the example of New York and send large excursion parties to the school. The Rev. Dr. Mullany, of Syracuse, who had just arrived, made a few pleasant remarks. Dr. O'Leary told some funny stories. Mrs. Roche, of New York, sang "Marguerite," and being called before the audience again responded with an old-time favorite, "Juanita." Miss Cote gave some choice recitations, including "He Giveth His Beloved Sleep." Mr. Arthur Ryan recited "The Soliloquy of Benedict." Mr. Cahill sang "The Palms" and played the "Miserere" from "Il Trovatore," and Miss Schmitz played a piano solo. Many of these numbers were encored, and only the lateness of the hour brought the entertainment to a close.

On Thursday afternoon another excursion was enjoyed in the steamer Reindeer and in the evening there was a dramatic performance with the following cast of characters: Miss Mary Cote late of Augustin Dalv's stock company, of New York; Mr. and Mrs. Chas. Murray, of New York; Mr. Frank Mauden, Jr., of Plattsburgh, and Mr. Arthur Rvan, of New York—the leads being played by Miss Cote and Mr. Ryan.

Friday evening the social events of the New York excursion party closed with a grand hop at the Champlain club. The whole party was scheduled to depart for New York on Saturday evening, but the attractions of Summer School life were so great that not one-half returned.

The following congratulatory telegrams were exchanged between the Champlain and Madison Summer Schools:

Madison, Wis.: To the Rev. M. J. Lavelle, president Catholic Summer School of America. Columbian Catholic Summer School prays a successful session, and that

the week ending today exceeds in financial standing returns of any previous session.

REV. WILLIAM DALTON,  
Acting President.

A telegram thanking the Rev. William Dalton was immediately sent, of which the following is a copy.

Cliff Haven, New York. To the Rev. William Dalton, acting president. Champlain Summer School cordially reciprocates greeting, and augurs to friends and co-laborers in the west, the greatest possible success and prosperity.

REV. M. J. LAVELLE,  
President.

#### TRUSTEES PRESENT.

The following members of the Board of Trustees of the Summer School were present during the first week:

Rev. M. J. Lavelle, LL. D., president, Rev. James F. Loughlin, D. D., first vice president; Rev. John F. Mullany, LL. D., treasurer; Hon. John B. Riley, chairman of Executive Committee; Warren E. Mosher, secretary; Rev. James P. Kiernan, and Rev. D. J. McMahon, D. D.

## SECOND WEEK.

*Sunday, July 17.*—The second week of the Summer School opened with Pontifical High Mass celebrated by Rt. Rev. T. M. A. Burke, Bishop of Albany. His assistant priest was the Very Rev. Dr. T. E. Walsh, of Plattsburgh, and the Deacons of Honor were the Revs. Thos. McMillan, C. S. P., of New York, and the Rev. Dr. Wm. J. Kerby, of the Catholic University, Washington, D. C. The Deacon of the Mass was the Rev. Dr. Lavelle, President of the School, and the Sub-Deacon was the Rev. Father Crowley, of Plattsburgh.

THE SERMON WAS PREACHED BY THE REV. WILLIAM O. B. PARDOW, S. J., OF NEW YORK CITY.

An abstract of the reverend father's sermon is as follows, with his text taken from the 2d Epistle of Timothy, 3rd and 4th verses: "For there shall be a time, when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing

from the truth, but will be turned unto fables." St. Paul gives as the characteristics of the age, to which he refers as: 1st, the refusal to hear sound doctrine; 2nd, the search though most inconsistently for new teachers and the heaping of them up; 3rd, the insisting that they teach pleasant things. Anyone who has followed the world of religious thought today, must be struck by the ready application of these words of St. Paul to the closing years of the 19th century. The men and women of today outside of Christianity, glory in having no definite religious belief. To mention to them dogmatic Christianity is to have them close their ears against its teaching. This standpoint of undogmatic Christianity is against reason, history and science. To refer only to the last mentioned: We boast of using the great power of electricity, yet electricity has its unchangeable dogmas. If we wish to make use of it, we must first sit as humble children and learn its catechism. Should anyone attempt to play with electricity, despising its dogmas, death in very



many cases would be the rebuke. Handle once a live electric wire uncereemoniously, and you will never have the chance of doing so again. The scientist of today who declaims against all dogmatism pronounces plainly the decree that in matters of religion we can know nothing for certain. Now, this is clearly one of science's dogmas, so that in one and the same breath it renounces dogma and proclaims dogma. The scientist refuses to admit what it cannot explain. Now, he knows all the ingredients of a grain of wheat, he knows also the exact weight and shape. Let him therefore make a grain of wheat; but were all the scientists to put their heads together for a century they could never make a seed that would grow. Let them explain that. Therefore, we conclude that if science has its mysteries there is no reason why this same science should contradict religion because it also has its mysteries.

### SOCIOLOGY.

FIVE LECTURES BY THE REV. WILLIAM J. KERBY, PH. D., OF THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

The lectures of the second week of the Summer School session opened with the Rev. Wm. J. Kerby, Ph. D., as the lecturer in the morning, at 10:30. His subject was "Sociology," an abstract of which is as follows:

#### I.—THE SCIENCE OF SOCIOLOGY.

*Monday, July 18.*—Truth which is the object of knowledge, means facts and their relations. All that exists forms one vast fact or system which resolves itself into an indefinite number of particular facts. The mind cannot grasp the whole at once, it studies piecemeal, to use Newman's expression. It investigates groups of facts or takes particular views of the facts themselves, and these partial views are called sciences.

Human society alone, is a vast complex fact. It cannot be taken in by the mind at a glance. It is studied part by part in sciences which are called social. One great group of social facts is studied in Economics, another group is studied in Political Science, another in Law, another in the Science of Religions, etc., etc. Sociology is fundamental to all of them. While they ex-

amine special groups of social phenomena, Sociology aims to investigate the nature, origin, forms and laws of human society itself. It thus comes closely in contact with Ethics.

The Science has not yet passed beyond the stage of active controversy. Some few deny that there is or that there can be such a science, maintaining that social phenomena are exhaustively studied in the special social sciences. The majority of scholars of today, however, admits that there is such a science, but they are disagreed as to its nature, method and problems. For some it is purely a descriptive science; for others it is a normative or moral science; some make it out to be a part of Economics, others call it a branch of Psychology or Biology.

Notwithstanding the unsettled character of the science, Sociology now occupies a very important place in university life and its services to science and to the understanding of social laws are generally recognized. Its great value to the older social sciences is that it gives them the true prospective, and correcting the results reached by them, it becomes a true social philosophy. In revealing to us the true character of social institutions, it enables us to understand history more correctly and places the statesman in a position to direct national development more wisely. Sociology is of great service in the study of problems of temperance, prisons and charity. It insists on the point that the social, not simply the individual view of those problems must be taken; that to a great extent they are created by social institutions and only in the reform of institutions, can we have their satisfactory solution.

#### 2.—THE LABOR MOVEMENT.

*Tuesday, July 19.*—Social movements occur when a set of ideas or principles become deeply rooted in the minds of a portion of the people, and, moved by them, a demand is made affecting in some way, social, political, economic or legal institutions. The movement may represent merely an aspiration for an advance of some kind, or it may represent a protest against conditions or institutions and a demand for reform.

An immense proportion of the laboring

class seems to take no active interest in the movement. Those who are interested, we find generally organized into labor unions. Some of them aim at reform by pure economic action; others wish to include political action; others aim at reform by the radical abolition of existing economic-legal institutions and the substitution of a social fabric whose base is Socialism.

The industrial development has reached such a point that one class furnishes labor alone in the process of production—and another controls land, machinery, capital, etc. The labor class has practically no control of the conditions of employment. Under the action of individualism and unrestricted industrial competition, laborers, who were weak, defenceless and unorganized, suffered great wrongs, aside from the hardships which industrial progress itself logically brought to them. They have organized themselves into unions to protest against their sufferings and to attempt to reach a condition where their view of social justice shall be accepted.

In the United States two forms of union have appeared. First the trade union organization along professional lines of the laborers of a trade in a city, state or the United States. Such unions create, as a rule, city and state federations whose object is to watch local interests irrespective of trade. All those forms finally are united in the national organization called the American Federation of Labor, representing about 55 national organizations, 10 state and 51 city federations and 455 local unions, with a membership of 1,500,000.

The other principle of organization practically ignores trade lines and organizes laborers as such. It is seen in the Knights of Labor. The trade union rests on certain well defined principles, some of which are—that the interests of all laborers are identical and opposed to those of the capitalist class; that amelioration will come only through self help, organization and action; that amelioration must come by peaceful methods.

Some of the aims of trade unions are—to render the laboring class strong, self-conscious and united, in order that it may sustain wages and reduce the hours of labor; formal recognition of trade unionism by

employers; the education and refinement of the laborers; the emancipation of labor. Secondly, most unions have financial benefits for their members. Chief among the methods employed by trade unions are unrelenting, even bitter antagonism against all non-union laborers; the boycott, the union label and the strike.

The history of strikes in the United States does not bear out the charge that labor unions as such favor them. There have been unnecessary bloody strikes, but the sincere student will find in the ranks of organized labor and in its press, a settled, well defined opposition to them and a determination to use the ways of peace in the conflict between capital and labor as far as possible.

### 3.—SOCIALISM.

*Wednesday and Thursday, July 20th and 21st*—The word socialism is the source of endless confusion, being used as the synonym of atheism and as the expression of the spirit of the Gospel; as identical with Populism and with Anarchy.

Distinguished between accidentals and essentials in the various forms of Socialism, we find that its central idea is economic, it aiming to abolish private ownership of capital. It does not seek to destroy private property in principle. It gives to the people, the collectivity, the ownership of capital and land, the direction of all industry, and substitutes for the wages system, some other principle of distribution. To this central idea, many accessory notions are added and this gives us the various forms. Local surroundings, historical traditions, race characteristics, and industrial conditions give to Socialism its great variety. We have socialists who are materialists, others who are Christians; some want peace, others wish revolution; some preach free love, others hold firmly to the Christian idea of the family.

Prominent among the forms of socialism we may name the materialistic socialism of Marx, based on a materialistic theory of the philosophy of history and of social evolution; Christian Socialism professing to be the distinct teaching of the Gospel; a kind of sentimental socialism which rests solely on the idea of human brotherhood. Finally, socialism professed by many who feel tired

of industrial war, who despair of improvement and protest against social wrongs. They find promise of peace and happiness in socialism and accept it. It is chiefly when socialism takes on the accessories that it comes into extensive contact with philosophy, religion and politics. When we confine ourselves to the pure economic idea, the question is purely economic and necessarily connotes no theory of religion or philosophy.

The mass of the socialists is composed of laboring men, but thinkers, poets, able leaders are by no means rare. Protestant ministers seem to incline toward socialism in relatively large numbers, they, of course, holding to that form called Christian socialism.

Many causes are alleged for the rapid rise and spread of socialism. The Reformation, Liberalism, Rationalism, the French Revolution and the industrial revolution are some such.

France, Germany and England gave rise to it in peculiar ways. England had an early industrial development and a social question; socialism appeared in Robert Owen, Chartism and Christian Socialism. Since 1850, Trades Unions seem to have absorbed most of the discontent, though socialism is rather strong there today. France, torn up politically and socially, by the Revolution, disturbed intellectually and morally, by revolution writers, was in a period of disintegration a century or less ago. Its socialists appear with great plans of social reorganization, as for instance, S. Simon and Fourier. Germany did not reach modern times until nearly 1850. Her philosophers centered in Marx, who is the first keen scientific critic of industrial conditions and tendencies and is the founder of so-called scientific socialism. In 1864, he founded the International Association, which lasted but ten years, though it spread socialistic ideas on all sides.

Since 1880, socialism has developed remarkably, not only as a sentiment, but as well in organization power and directness of purpose.

Germany has 48 socialists in the Reichstag, and nearly two million socialist votes; France has 900,000 socialist votes and many deputies are socialists, while Paris is

practically in their hands. Belgium has 30 socialist deputies and London is governed by a social council.

Socialist sentiment and press are developing in the United States, though organization is weak. Not over 50,000 votes have been recorded. There are many organizations, such as the Socialist Labor Party, Social Democratic Federation, Nationalism, Brotherhood of the Co-operative Commonwealth, and Socialist Colonies. Much Socialistic thinking and feeling is found in Trades Unions and among Populists. Signs seem to point to its growth in this country—too many rest secure in the hope that our boasted individualism will protect us from it.

After concluding the lecture proper, Dr. Kerby discussed the following questions: Partial and complete socialism; Henry George and socialism; mutual relations of the Church and socialism; socialist colonies.

#### BUREAU OF LABOR.

*Friday, July 22nd.*—It is a characteristic of the scientific mind to value the commonplace highly; a philosophy lies hidden in every fact and the student sees it or seeks it. The labor movement is largely a commonplace thing. It is supported by so-called commonplace men demanding commonplace things. Short hours, good wages, good food and clothing and homes are the commonplaces of life. It is this commonplace character of the labor movement that gives to it its dignity, its importance, its difficulty.

Scholars, statesmen, philanthropists, writers, in fact all who think or busy themselves with social progress, are seeking full reliable information on every phase of social life, in particular of the life of the laboring class. The Labor Bureau has been created to meet that demand. It is a bureau, created by law having an official character, whose general aim is to collect and publish at regular intervals, information on social conditions. To take a specific instance, the law creating the Bureau of Labor in Pennsylvania, states its threefold object to be: "to inquire impartially into the relations of labor and capital in their bearings on the social, education and industrial welfare of all classes of working people;"

secondly, "to collect, compile and publish statistics in regard to the wages of labor and the social condition of the laboring classes;" and thirdly, "to collect, compile and publish annually, the productive statistics of mining, manufacturing, commercial and other interests of the state." Massachusetts has the honor of having created the first permanent bureau of labor in the world, in 1869. Nearly all of our states followed that example, so that we have in the United States now almost as many bureaus of labor as there are states and a National bureau at Washington besides.

The organization of the bureaus is simple, there being a chief and as many assistants as the work demands or the appropriation allows. In some states, the Commissioner is elected, in others he is appointed.

The chief methods of investigation employed by the bureaus are: Direct personal investigation; public hearing; printed circulars containing a list of questions mailed to all interested in social conditions. Direct personal investigation alone gives complete satisfaction and it is quite generally employed now. The field of investigation is so broad that it is useless to attempt to define it. Some of the topics investigated are the following: Education and labor of children, tenements and working men's homes, hours of labor, wages and strikes, cost of living, savings banks, condition of working men, sanitary, moral and industrial condition of working women, accidents in factories, pauperism, crime and the unemployed, etc., etc. The Bureaus of the United States have already issued over 300 volumes of this character, all of which, as far as still in print, are distributed gratis to those who ask them. Some Bureaus issue annual reports, others biennial; many issue special reports beside and some publish a bulletin.

Proof of the splendid service our Bureaus render to social amelioration, to legislators and to science is abundant. Some of the difficulties they meet are: insufficient appropriations which prevent exhaustive investigation, frequent change in officials, due to political reasons, opposition from laboring men and employers, and indifference on the part of the public in general. Most foreign countries now have national

Bureaus. It is to be hoped that an international organization of the work of bureaus may be brought about. It would pave the way to international labor legislation—a result ardently hoped for by every student of social conditions.

#### POETRY AND ART.

ABSTRACT OF THREE LECTURES BY THE REV. J. F. X. O'CONOR, S. J., ST. FRANCIS XAVIER'S COLLEGE, NEW YORK CITY.

##### I.—THE SPIRITUAL FEATURE OF CHRISTIAN ART.

*Monday, July 18, at 8 p. m.*—Art may be called the presentation of the beautiful, in color, in form and in outline. In color we find it in painting. As a type we may select the Sistine Madonna. In form, Phidias has wrought for us the master models of sculpture, and as he is true to nature, he is true to the beautiful, and Michael Angelo in his subjects is true to his master; and in the Gothic Cathedral we find outlined the majesty, the vastness, the reaching up into the depths of infinite space, which brings to the mind the nearest suggestion of the Omnipotence and immensity of the Creator.

The dawn of Pagan Art was with the predecessors of Phidias, Daedalus and Dibutades, a dawn that brightened into the fulness of glorious morn in the days of the sculptor of the Parthenon. The object of Pagan art was to portray the beauties of human life, and to show honor to the dwelling place of the spark divine. The object of Christian art was to make known the immeasurable superiority of the human soul in its supernatural life over the human body, or above mere intellectual grandeur.

Pagan art illumines the human body. Christian art teaches and glorifies the supernatural beauty of the human soul. As the man is more than the raiment, the soul more than the body, so the spiritual beauty of the soul is above the physical beauty of the body.

The dawn of Christian art began in the darkness of the Catacombs. The rude tracings there told of the mysteries of the Christian religion. More attention was given to the spirituality of the thought to be conveyed, than to the artistic beauty of the means of expression, and more care was

bestowed upon the spiritual character of the thought, than upon the thought itself.

In the third, sixth, ninth and twelfth centuries, we find the artistic beauty very limited, the religious expression, decisive and marvelous in its dogmatic and mystic teaching. In the thirteenth and fourteenth centuries with the step from Cimabue to Giotto and Fra Angelico, and onward through the fifteenth, sixteenth and seventeenth centuries, is the alliance of artistic skill, portrayal of physical beauty with the underlying lesson of religious and mystic teaching growing less legible, and greater care is given to the mere portrayal of beauty, unmindful of the spiritual idea that must be the message of all Christian art. In the eighteenth century we find varying beauty and a blending indistinct of both Christian and Pagan art. As we turn to Titian, Veronese, Corregio, survey the works of Raphael and Michael Angelo, we find a blending of religious subjects and artistic excellence; in Da Vinci, Carlo Dolce, Luini, in Muller, and then back comes the influence of supernatural spiritual thought. In the nineteenth century, in the earlier days the study of the early masters developed a worthy school of Christian art, but in rare circumstances. At other times the subjects may be religious, but the hand and heart that wields and directs the brush, portrays an absolute want of knowledge of the very elementary idea of Christian art. We may claim as examples, the subjects of Christ, His Mother and the Saints, for these are the pictures upon which Christian art has pinned the wealth of its genius.

Artists of name and fortune have written their signatures beneath pictures called the Madonna. But as some of these artists had no idea of Christian religion and of supernatural life, the difference between their pictures and those of other pretty pictures, is in the subscribed title. The great religious painter for the mysteries of our Lord's life, is Giotto, for the earlier days. Among the most beautiful faces of Christ and His Mother are those of Luini. In the school of Dusseldorf, Deger, Ottenbach and Muller have given charming expressions in the events in the life of the Holy Family. The French School, like the later German artists of note on other topics

in the treatment of religious art, presents the sensational and picturesque, and while utterly devoid of religious thought, and interpretation of the supernatural, are nevertheless technically beautiful and drawn with exquisite taste. But just as the mind speaks in a dead cold manner, when it does not warm the heart, so where the supernatural exists neither in heart or life, the portrayal of that of which they have neither theoretical nor practical knowledge becomes impossible. To paint aright, as Luini did the mysteries of the Christian religion and the ideal Madonna, the painter must make a study and a prayerful love of these subjects. Most admirable beauty is written in the latter portion of the century; from the German, Italian and French schools have been many worthy manifestations of the true meaning of Christian art and the Spiritual feature.

## 2.—THE ART AND POETRY OF CLASSIC GREECE.

*Tuesday Evening, July 19.*—It may be said that as in poetry, Greece is the great teacher of the literary world, so in art and in architecture her influence has moulded the taste of succeeding ages.

In the early days Greece was great in her political and military leaders. After the battle of Marathon, when death took from her Miltiades, she still could point to Themistocles and his life. To the energy and genius of these leaders in the battle of Salamis Greece owes her greatness. But it was in a special way to Pericles that Greece was indebted for her love of poetry and art which remained when her military glory was all but a forgotten memory. Under Pericles in 468 B. C. Athens grew in her works of art, and in this more than in her military glory was she of service to mankind. Under him took their rise the great works of Phidias, the temples and statuary of Greece, the works of the poets, of Aeschylus, who fought at Marathon, of Sophocles, Euripides, Aristophanes. The earliest works of art are those of the Egyptians and Assyrians, but it was left to the Greeks to bring sculpture to its highest perfection. In Greece alone this has existed and no nation to the present day has equalled the examples of Greek sculpture as now exists.

The Greek nation intellectually was more highly cultured than any other people in

Epic, Lyric, Dramatic Poetry. For number and excellence their work is not excelled by any people. In Dramatic Poetry alone Shakspeare shows the grasp of thought of the Greek mind. Gladstone says that Providence entrusted to the Grecian people the education of the intellect of the human race, that when the time came for the spread of the teachings of Christ Our Lord, the study of learning might not interfere with the practice of the teachings of the Gospel. The reason for this perfection of art among the Greeks was their love for beauty. For the Greek, goodness and beauty were the same thing—beauty was good and the good must be beautiful. The religion of the Greeks taught them that the body was the beautiful temple of the soul. The knowledge of the divine spark, as Plato calls it, gave them a great respect for humanity; and they hoped that if they could escape death, they would be as gods. But here we recall to mind that their idea of the gods was not that of the infinite, supreme, perfect Lord of Christian revelation. The inferiority of their Lord, and lack of knowledge of the spiritual nature made the body seem much more noble to them than it can be to the Christian who knows God and the relations that exist between his soul and his body and God. This idea will explain much in regard to the reverence of the Greeks for natural physical beauty.

Father O'Connor passed rapidly in review the works of art and poetry in classic Greece: Phidias, the first sculptor of the world, the rude genius of Aeschylus, the polished elegance of Sophocles, the keen, quick-witted Euripides, taking as types of their genius, the Prometheus, Oedipus and Electra. The banquet of the Gods, the Il- with the grand character of Achilles, surrounded by the Greek and Trojan heroes, the varied and thrilling adventures of Ulysses and the picturesque episodes in the lives of Andromache and Penelope, form a picture which in beauty and interest surpasses the myriad productions of the modern pen.

### 3.—THE GREAT GERMAN EPIC—THE LYRIC DRAMA.

*Wednesday Evening, July 20.*—The Niebelungen Lied, the great German epic that recounts the adventures of Siegfried, won-

derful and marvelous, has been ranked by many critics as second only to Homer. It is the foundation of all the tales of fairy land that tell of dwarfs, giants, dragons, of imprisonment and rescue of maidens fair by knights of wondrous valor. The poem dates from the twelfth century, its authorship is involved in some obscurity, but most scholars yield the claim to Heinrick von Ofterdingen. The poem consists of two parts. The first tells of the home of Siegfried, his valor and exploits, with knights, giants and dwarfs and kings, his espousal with the fair Criemhild, the jealousy of Brunhild, the quarrel, the death of Siegfried through the treachery of Hagen. The second part includes Criemhild's revenge. Hagen becomes possessed of the treasure of the Rhine, the former prerogative of Siegfried, Criemhild espouses Etzel King of the Huns only to work her vengeance on the slayers of Siegfried. On occasion of a festival, the Burgundians, with Hagen, Gunther and the other warriors, are invited to the city by the Huns. Here Criemhild's plans of revenge are discovered by the warrior guests and a battle begins, and such another scene of carnage, horror, fire and desolation, was never portrayed by painter or poet. Hundreds upon hundreds are slain in the hall and on the staircase of the burn-in-palace, and at the great tragic climax, when Hagen had slain Ortlieb, and Criemhild severs the head from the captive Hagen, and Hildebrand finally strikes Criemhild dead, there is mourning in all the land of the Huns, and in the distant Burgundy.

The operas of Wagner, the Rhinegold, the Niebelungen Ring, are drawn from the same source as the Epic of the Niebelungen Lied. There is a considerable modification of the Epic, as more suited to the dramatic action. The chief characters in the poem are Siegfried and Criemhild, Gunther and Brunhild. The characters of the operas are Siegfried and Brunhild and Wotan, and the individual Criemhild of the poem almost entirely disappear or is merged into the character of Brunhild.

The work of Wagner was the building of the Lyric Drama. As the Greeks wrote tragedies, a tragedy in three successive plays, Wagner wrote a Tetralogy or Lyric poem

of four successive operas, called the *Niebelungen Ring*. The introduction is the *Rhinegold*, and the following the *Valkyrie*, *Siegfried* and the *Götterdämmerung*, or *Twilight of the Gods*, are the development of the idea. The Golden Treasure is found and taken from the nymphs by the dwarf *Alberich*. He is conquered by *Siegfried*, who becomes the master of the treasure.

*Siegfried* slays the dragon; his blood becomes invulnerable; he understands the language of the birds, learns of the circle of fire from which only the hero who knows no fear shall deliver her. *Siegfried* comes and *Brunhild* is freed.

In the last of the operas, the *Norns* are wearing the thread of destiny. *Siegfried* departs; a grotto makes him forget *Brunhild* and wed *Gutrune*. *Siegfried* takes the ring which *Brunhild* had. She swears vengeance for his treachery, tells *Hagen* of the fatal spot. *Siegfried* remembers all, and is then slain by *Hagen*. He is mourned by *Brunhild*, who holds a funeral pyre, and mounting her steed, leaps into the flames.

Wagner in his Lyric dramas made the music subordinate to the ideas and to the characters.

Each person, each poetic idea, each sentiment has a characteristic motive or musical idea, which recurs with the appearance of character.

The voice covers the orchestra, and in the music we find power and variety combined with wonderful sweetness.

In the *Valkyrie*, the combination by voice and orchestra produces an effect not to be obtained by any opera or tableau that is a feast for the eye and for the ear.

In the first act of *Siegfried*, the music is so wonderful that it is music and music only that could make such a scene possible. The dialogue between the dwarf and *Siegfried* is blended with music, clear, light, lively and intelligent, and harmonies possible only to the Bayreuth orchestra.

The final effect reaches up to grandeur. The music, an imitation of the singing of the birds, is marvellous in modulation.

The *Twilight of the Gods*, the last of the four, keeps the hearer's attention awake up to the last moment of the seven hours of its performance. The one chorus is wonderful in effect, and in the third act there is

a crescendo of musical and dramatic interest.

Whatever critics may find to say, *Richard Wagner*, as a poet, musician, dramatist, has created a work of colossal grandeur.

Father O'Connor was complimented on all sides for the beautiful illustrations, both in word painting and picture showing. He has made a close study of the classic art, and the names of the artists and their lives are known to him like the child knows his primary letters. The wit and humor occasionally introduced by the lecturer, lent a pleasing effect upon his talk, and was like to the spice of seasoning upon food.

### MUNICIPAL PROBLEMS.

AN ADDRESS BY THE HON. JAMES K. MCGUIRE, MAYOR OF SYRACUSE, N. Y.

*Wednesday, July 20.*—Hon. Mayor McGuire, of Syracuse, New York, delivered a very able address on *Municipal Problems* before a large audience.

Mr. McGuire had been assigned two days for the discussion of this subject, but was unavoidably absent the first day; therefore, he condensed the two days' discussion into one. After some preliminary remarks on the great importance of the subject of municipal government, he briefly sketched the progress made during the past century. During the first seventy-five years, he said, a majority of our population lived in the agricultural communities, but today we find the proportion of rural to city population much less, there being fully one-third of our people living in cities.

He said the greatest evil in the government of a city is the careless or corrupt grants of franchises of public monopolies to private companies. "In my opinion," he said, "these franchises are responsible for the corruption which prevails in our legislative bodies. The owners of these franchises in many cases pay the election expenses of candidates and this candidate is nominated in the interest of that corporation and votes accordingly in their interest after he is elected.

"These valuable franchises, such as water, gas, electricity, street railways, subways, etc., etc., are indirectly responsible for the deplorable fact that thousands of voters are bought like sheep or cattle on election day.

"One of the greatest of our municipal evils is unlimited franchises. I believe the city should always reserve the right to buy its franchises back after a certain tenure of years.

"It has been estimated that the various corporations holding franchises throughout the country could safely pay a yearly tax on their franchise which would amount to more than one-third of all municipal taxes that are paid by the people in the cities of the country.

"Every city ought to own its water plant, gas plant and electric lighting plant. As a rule the largest cities in the United States own the water works. As a result the cost of water to the people has been reduced to a minimum and the best possible supplies of pure water have been secured." Mr. McGuire here quoted statistics from American and European cities showing the results of municipal ownership, and proving thereby that in every case the service is more satisfactory, the work better performed and the cost less than like enterprises operated by private capital. The report of the Glasgow Tramways department is a notable example of the proof of this statement.

The most serious objection to municipal ownership is the fear that the system will be operated so as to intrench the politicians or the party in power. That is the danger which Mr. McGuire admits forms a most serious objection, and which cannot be overcome unless the plants are operated strictly on honest principles. "A fair day's pay for a fair day's work, and no sinecures." "The time is coming, however," he said, "when the people will see the advantage in utilizing these franchises in their own interest, and they will overcome the political objection to municipal ownership.

"Municipal reforms," said Mr. McGuire, "come slowly; first, because many sincere citizens believe that reforms can be accomplished by legislative restraint; secondly, the vast majority of citizens have no fixed municipal ideas. No two citizens are governed alike. More than one-half of the ordinances adopted are dead letter laws, because the people are indifferent to their execution. Our city charters have become great cumbersome volumes, containing

amendment after amendment, which have a thousand interpretations. We find municipal government more frequently at a low ebb because manhood has been displaced for money and patriotism dethroned for material things. We have a double standard of morality for private and political life in American cities, which is contrary to the teachings of Christianity. What is needed most of all in our civic life is a spirit of brotherly co-operation, which is the only spirit that can bring the standard of city government to the highest pinnacle of success."

#### THE TRAVELS OF A MISSIONARY, AND ANSWERS TO RELIGIOUS QUESTIONS,

BY THE REV. WALTER ELLIOTT, C. S. P.,  
NEW YORK CITY.

In his second lecture, delivered Thursday evening, July 21st, Father Elliott dealt with a number of questions relating to practical difficulties and popular objections to Catholic teaching.

Thursday and Friday mornings, July 21st and 22nd, at 11:30 o'clock, Father Elliott recounted his experience under the head of "Travels of a Missionary." For an hour each day the distinguished and scholarly Paulist held his large audience in closest attention, listening to the interesting tales of missionary life, dealing particularly with his labors on the mission for non-Catholics.

#### PATRIOTIC SONGS.

ABSTRACT OF A LECTURE BY MISS N. DEE,  
SUPERVISOR OF MUSIC, WATERBURY,  
CONN.

*Monday, July 18.*—The subject of patriotic songs, said Miss Dee, in her opening remarks, is so vast and so closely interwoven with different epochs in a nation's development, that a mere outline of a few European songs and a fuller account of our own patriotic music will be attempted.

The influence of patriotic songs in the world's history during all time, the power wrought by them over mankind during every phase of life cannot be estimated. The soldier, exhausted with the weary march, will unconsciously proceed with renewed vigor at the sound of a lively march. Wavering columns on the battlefield have ral-



lied and snatched victory from almost certain defeat by the inspired strains of martial music.

A sharp discrimination should be made at the outset between national and patriotic songs. A national song or hymn is a song which has become by general acceptance the recognized musical expression of the patriotic sentiment of a nation. A patriotic song expresses love of a country and is used on patriotic occasions, being one of many. There is but one national song for each nation, there may be many patriotic songs. When the page of history was turned which should record the music of Ireland, this cruel statement met my eye. As Ireland is not a nation, she shares with England the national song "God Save the Queen."

She may not have a national song, but she has a wealth of melody, pathetic, soul-searching, for amongst the grandest and most ancient titles which history gave to Ireland was, "The Island of Song."

That peerless gem of song, "The Last Rose of Summer," is arranged to the old air, "The Groves of Blarney. Rev. Charles Wolfe, who had a passionate fondness for the Irish melodies, wrote a fanciful story about the song. A gentleman who had often heard Moore sing his own melodies, asked for a copy of "The Minstrel Boy." "It is the best of the melodies," said Moore.

Much might be written of the history of these beautiful melodies and the story which they tell of great achievements of the past. The words of "America," the national air of our country, were written by Rev. F. S. Smith, who said, "Had I known the popularity which this song would attain, I would have taken more pains, but such as it is, I give it to my country." The air is undoubtedly English. The "Star-Spangled Banner," one of the most popular patriotic songs, was written by Francis Key during the bombardment of Fort M'Henry. "Hail Columbia," was written by Joseph Hopkinson

in 1797, during the period when war was imminent between France and England. The music was written by a German named Fyler.

The music of "Yankee Doodle," is claimed by several nations. It is of Spanish origin, and was used in this country in 1755, and later was played when Cornwallis surrendered. "Red, White and Blue," is a subject of dispute; it is claimed by both England and America. The War and Navy Song-book, published in England in 1866, has a song to this air, entitled "England, the Pride of the Ocean." It is conceded in this book to have been written by David T. Shaw, an American. This is proof, I think, of its genuineness. Two beautiful Southern songs are written by Americans, "Dixie" and "Maryland, My Maryland," the former by Gen. Albert Pike, music by Dan D. Emmett; the latter by James Ryder Randall, of Baltimore. Some writers claim that Dixie is an old Northern negro melody, and the words refer to a man named Dix or Dixie, who lived in Manhattan Island, now New York; others claim that it receives its name from Mason and Dixon's line. The author of "Maryland, My Maryland," arranged the words to an old German air.

On Wednesday afternoon, July 20th, Miss Dee gave an impromptu talk on the spacious veranda of the New York cottage on Analysis of Song Teaching.

"Song," she said, "should be taught to the youngest children. Care should be taken at the start to teach correct pronunciation in order to secure that most desirable end, articulation. Correct pronunciation will also secure pure tones. Phrasing should be taught, namely, breathing in the right places, so as to be consistent with sense of the poem. Good expression should always be the goal.

Miss Dee was warmly welcomed and worthily proved herself equal to the reception given her by the audience.

## INCIDENTS AND SOCIAL EVENTS OF THE SECOND WEEK.

Mr. William H. Maxwell, Superintendent of Public Instruction, of Greater New York City, was at Cliff Haven this week. He expressed himself as highly pleased with the progress of the School and the necessary in-

novations in regard to the development of Pedagogy, and other necessary branches for the advancement of school and college teachers.

An impromptu entertainment was ar-

ranged by Rev. Dr. John Talbot Smith on Sunday evening and took place at the New York cottage.

The following ladies and gentlemen lent their talent: Miss Winifred Kehoe, of New York, piano selection of the 'Maiden's Prayer.' Mr. Thomas B. Lawler, of New York, read a poem written by himself entitled, 'Fiesole,' another name for Florence where Cateline, nearly 3,000 years ago, made his last stand against the Roman power. Mrs. Roche, of New York, sang 'Kathleen Mavourneen,' and Miss I. N. Dunphy accompanied her. Prof. Dundon read a poem of his own composition entitled, 'Something Bitter Rises Up.' Miss Keenan, of Philadelphia, sang, 'Answered.' Mr. Hickey read the 'Flower Speech,' from Clay Clement's 'New Dominion.' Miss E. H. Power, of Philadelphia, Pa., sang, 'For All Eternity,' accompanied by Miss Keenan. Arthur R. Ryan gave imitations of America's famous humorist, the late J. W. Kelly, Rev. Dr. Loughlin, of Philadelphia, read a humorous piece entitled, 'The Legend of the Rotunda,' playing his own accompaniment on the piano. For an encore he read the 'Ghost Scene' from 'Hamlet' in Pennsylvania Dutch. And the Rt. Rev. Bishop Burke, of Albany, made a few remarks upon the progress, spirit, growth and talent in the school, and sincerely prayed the increase of its life would disseminate lasting good throughout the land. Father Pardow, S. J., of New York, made a few remarks also, and like unto Bishop Burke, he wished Godspeed and lasting success to the school.

Miss Irene N. Dunphy, during the lectures and views of the Rev. J. F. X. O'Connor, S. J., played in pianissimo the following compositions: "Stabat Mater," "Lead Kindly Light," "To Jesus Heart All Burning," and "Adeste Fidelis."

After the lecture Tuesday evening all repaired to the New York cottage, where an impromptu entertainment was given, the following ladies and gentlemen participating: Mrs. Allen of New York City, played a piano selection entitled "The Scarf Dance." Miss E. H. Powers, of Philadelphia, sang "Adieu Marie." Mr. Ryan followed with a reading of "Hamlet's Meditation on the Historic Art," from Hamlet. He was followed by Miss Keenan, who sang

that ever popular melody "Last Night the Nightingale Woke Me."

The Rev. Talbot Smith finished the entertainment with a reading of various passages from one of his novels. The novel is "Saranac," and treats of the life and habits of this beautiful region of Lake Champlain. The reading was very entertaining and interesting.

Wednesday evening the Rev. Dr. Talbot Smith and his College Camp, gave a rather informal reception to the ladies of the Rochester cottage.

The entertainment and reception given at the Healy cottage, Thursday evening, was one of the most enjoyable events of the session thus far. Dancing, music and refreshments were indulged in by the large number of guests present.

The steam yacht Iroquois made afternoon cruises on the lake as far as Bow and Arrow Point, the old camping ground of the American Canoe Association. Included within these cruises were such points of historical interest as Plattsburgh Bay, Sacandaga River and the redoubts on Cumberland Head, where were the principal engagements between the Americans and British in the battles of 1812-14.

Friday evening's entertainment was a great success as well as a great surprise to the audience. The novelty of the performance was the surprise. The Rev. Dr. Talbot Smith arranged a camp scene just as the scenes and doings in the real camp life take place. Songs and dances, story telling, joke cracking and imitations were indulged in around the camp fires. The scene upon the stage was an exact reproduction of the night scenes at camp. The fire, pine trees, tent, rustic benches, lanterns and negligee appearance of the real life, were reproduced upon the stage. All the college boys were present and their superior and leader in all affairs of the camp life, presided. The stage was lighted by the camp lanterns, and the scene opened with the roll call. The boys taking various characteristic names.

Miss Cote's sketch, "Mrs. McFogerty's Ghost," followed the college camp scene. Miss Meade playing the grief stricken supposed widow. Miss Cote played the dual role of "Society Woman" and "Irish Serving

Maid." Mr. Arthur R. Ryan lent the necessary sepulchral voice to the wax figure. All played their parts very acceptably.

On Saturday morning a party of about fifty had a pleasant bicycle run to the grove north of the State Normal school, Plattsburgh, where they partook of refreshments and returned to Cliff Haven in time for lunch.

Saturday evening was devoted to another impromptu entertainment, as popular and successful, and arranged by the Rev. Talbot Smith. Those artists who lent their talents were as follows: Miss Irene Dunphy, of New York, played three selections from the "Wizard of the Nile," and the "Highwayman." "The Old Oaken Bucket"

and "The Harp That Once Through Tara's Halls," were sung in a quartette, of whom Misses E. H. Power and Kathrine Keenan, both of Philadelphia, and Rev. Dr. Talbot Smith and Arthur R. Ryan, of New York, made up the harmony of voices. Miss Keenan sang a "Lullaby" song for a solo. Mr. Dempsey, of New York, sang "A Dream." Miss Cote gave a unique reading of her own composition, entitled, "Mrs. Flaherty's Pink Tea." Mr. Arthur R. Ryan told "A part of the story of his life." Miss Agnes Kelly, of Philadelphia, was the accompanist of the evening.

The grand hop Friday evening at the Champlain Club was a characteristic success.

### THIRD WEEK.

*Sunday, July 24.*—The Rt. Rev. J. S. Michaud, Bishop of Burlington, Vt., was to have officiated at Pontifical High Mass, but owing to unexpected business, he was compelled to remain at home. The celebrant of the mass was Rev. Thos. McMillan, C. S. P., of New York; deacon Rev. James Baxter, of Boston; and subdeacon, Rev. James P. Fagan, S. J., New York City.

SERMON BY REV. JAMES P. KIERNAN.

The Rev. James P. Kiernan, of Rochester, preached the sermon, an abstract of which is as follows—he took for his text, the words of St. Paul to the Philippians: "For all seek the things that are their own, not the things that are Jesus Christ's." II. 21. The leading thought in his sermon was to show that the consistent Christian must not be satisfied with his profession of faith, but must in detail look after the interests of Jesus Christ.

"What is meant by interest in a worldly sense? Is it not the anxiety we feel for the success of an undertaking, and do we not put forth our best endeavor to obtain success? Science has its meetings, its associations, its conventions. Its interests are looked after by prominent and learned men. Every new discovery is written up in the newspapers and heralded over the telegraphic wires. Politics has its votaries. So absorbing is the interest taken by some men in politics that they sacrifice their homes and the comfort of their families in order to

obtain positions. Rich men form their syndicates and poor men their labor associations in every part of the country. Railroads, coal mines, business houses, in fact, every branch of trade, is vigilant in its own particular interest. Every individual you meet shows that he has an all absorbing interest in something. \* \* \* The devil has his interests in the world. He has been allowed to set up his kingdom here and leaves nothing undone to advance the interests of that kingdom. He has his agents everywhere. Some are unseen spirits who ply their unholy avocation in season and out of season. Sometimes our fellowmen lend themselves to his unholy agency."

The preacher then spoke at some length on the interests of Jesus Christ. He compared a Christian in the service of his Master to the soldier in the service of his country. He showed that in either case a man is a traitor to the cause unless he be faithful to his trust. The interests of Christ may be found in the three great departments, viz., the Church triumphant, the Church suffering, and the Church militant. These points were fully developed, after which he briefly explained some of the motives that should urge the Christian to an unselfish service in promoting the interests of Christ. He should not lose sight of the words of our blessed Lord found in St. Luke: "He that is not with Me, is against Me, and he that gathereth not with Me, scattereth."

## LEGAL QUESTIONS OF GENERAL INTEREST.

ABSTRACT OF FIVE LECTURES BY MISS K. E. HOGAN, ASSISTANT LECTURER TO THE WOMEN'S LAW CLASS AT THE UNIVERSITY OF THE CITY OF NEW YORK, AT 10 O'CLOCK, A. M.

## WOMEN BEFORE THE LAW.

*Monday, July 25.*—Among savages the wife is stolen from the father or bought. The custom of buying the wife prevailed at some stage of civilization among the Greeks, Romans, Gauls and Hindoos, as well as among the ancient Hebrews. The people of India represent an arrested development. They reached their present state of civilization thousands of years ago, and have never since changed. Woman's marriage age among the Hindoos is between eleven and fourteen. Their widows do not remarry.

China resembles India in the changeless character of its civilization, but the women of Japan, as well as the men, are advancing rapidly.

The Greeks were among the first people who, instead of selling their daughters, gave a marriage portion with them. They were also the first people who gave the women the right to apply for divorce equally with the men. The Romans always treated their women with confidence and respect.

As the study of jurisprudence advanced, the legal restrictions which were at first placed on women gradually relaxed until finally it reached a point which compares favorably with modern law on the subject.

The decline of Roman power and greatness was from within. Masters of the world and overwhelmed with riches, they adopted the luxurious manners of the conquered Orient. The ancient virtues quite disappeared. Nothing but a mad scramble for power and pleasure remained. They had no strength left with which to drive back the hardy invaders from the North and so fell. The Goths and Vandals respected women. During the Feudal period, women were only safe when under protection. Chivalry was established for the protection of women who were without male friends strong enough to deter an enemy.

Christianity which had appeared under the emperors, now persecuted, now favored,

was also adopted by the Barbarians and slowly worked out its mission among them. Under its influence marriage was raised to its ancient dignity and divorce prohibited. By the Feudal system, we mean the tenure of landholding, which prevailed over all Europe during the Middle Ages.

According to this system, the tenant held his land from the lord on condition of rendering military services for the latter whenever called on. As women could not render military service, they were not permitted to hold land. The dead man's property had to go to the male heir, no matter how distant the relationship. It was under this system that what is known as the Married Woman's Law also grew up. A summary of these laws is as follows:

1. The wife owes absolute obedience to her husband, except in the commission of serious offences against the law.
2. Her personal property becomes his absolutely on marriage, and he may dispose of it as he sees fit.
3. The husband is entitled to the rents and profit of her real property during his life.
4. The wife cannot make a valid contract.
5. The children are declared the father's, and in case of separation to him is accorded the guardianship.
6. The wife's earnings belong absolutely to the husband.

These rules of the common law of England were introduced into this country at its settlement, but all, or nearly all of them have been changed by statute. These laws have also been changed in England, though possibly not to the same extent as here.

Miss Hogan gave many interesting accounts of the various nationalities and their stand concerning the woman as a lawyer.

## WILLS AND INTESTATE SUCCESSION.

*Tuesday, July 26.*—One of the burning questions of the day is, "What right has a man to say what shall become of his property after death?"

It is held by many that a man may use his wealth as he sees fit during life, but that from the grave he should not presume to control it.

However, men do control it from the grave, and always have done so. Our busi-

ness, therefore, is to discuss the laws concerning wills, to point out how a valid will should be made, and to indicate clearly the pitfalls into which careless will-makers are apt to fall.

First, as to a valid will. In New York, the law requires that a will should be written, that it should be subscribed and acknowledged by the testator, in the presence of two witnesses, that the witnesses should sign in the presence of each other and of the testator. At time of signing, witnesses must also give their residences, under penalty of \$50 fine.

Real property goes at once to the heir or devisee, but personalty is held for one year. This is to give time for the payment and collection of debts.

A non-cupative will is an oral will. It is valid if made by a soldier or sailor in actual service.

A holograph is a will entirely written by the testator. It is good if the formalities of signing, acknowledging and witnessing have been complied with.

It is well for a testator to know that there are some things which he may not do. For example; :

1. A man cannot bar his wife's dower rights.
2. Bequests to charities cannot exceed one-half of testator's estate, if there be a husband, wife, child or parent living.
3. A bequest to a charity must have been made at least six days before death.
4. Real property may be held only during two lives in being and twenty-one years.
5. Persons under age cannot will real estate.

#### INTESTATE SUCCESSION.

1. The real property of an intestate goes to the heir. The heirs are, child, father, mother, collaterals.
2. The personal property goes one-third to the widow, the rest to the children.
3. If no children, one-half to widow, remainder to next of kin.
4. If no child, parent, brother or sister, niece or nephew, the widow takes all.

#### DEEDS AND MORTGAGES.

*Wednesday, July 27.*—A contract is an agreement between two or more persons to do, or not to do, a certain thing. Contracts may be oral or written.

A deed is a contract by which title to real property is transferred from one person to another. A deed must be written, signed, sealed and delivered.

In New York it must also be acknowledged and recorded. The deed is valid between the parties from the moment of delivery. The recording is for the protection of future purchasers.

The four requisites of a deed, are:

1. Parties.
2. Subject matter.
3. Assent.
4. Consideration.

The parties must be of legal age (21 in this state) and of sound mind. The subject matter must be in existence. The assent or agreement of the parties must be complete. The consideration must be something valuable in law, a moral consideration will not hold.

It is also important to know that in a deed, the consideration must be expressed, unless it were natural love and affection, as a transfer of real estate from father to child.

The consideration may, however, be merely nominal, as "For one dollar and other valuable consideration." In New York mortgages are recorded for the same reason as deeds, to give notice to future encumbrances. A second mortgagee who has recorded his claim has precedence over a previous one who failed to have his mortgage recorded.

A full covenant warranty deed is an assurance on the part of the grantor that he has:

1. Legal title.
2. Right to convey.
3. No encumbrances, except as specified.
4. Quiet possession.
5. Further assurance.

The important word in a deed is grant. The word heir is not necessary in this state.

Lease signifies granting the use of property for a specified time. An oral lease is good for one year only. A deed given to defraud creditors is good between the parties.

Before taking a mortgage on real property, it is well to search the records carefully to discover if there are any claims against it. The following are liens:

1. Taxes.
2. Purchase money mortgages.
3. Judgments.
4. Assessments.
5. Mortgages.
6. Partnership debts.
7. Mechanics's liens.
8. Dower.

## NEGOTIABLE PAPER.

*Thursday, July 28.*—Commercial paper is a general term for bills, notes and checks, intended to circulate as money. The use of paper instead of coin as a medium of exchange is quite modern. Bills of exchange were used in Europe about the middle of the 13th century. They were at first merely letters from money lenders in one country to acquaintances, also money lenders in another, requesting the latter to pay bearer a certain sum mentioned in the letter. It was done to avoid the trouble and danger of traveling abroad with a large amount of gold and silver.

Promissory notes came later, possibly about the middle of the 17th century. Neither notes nor bills were negotiable at common law, but have been made so by statute. A bill of exchange has been called an order from a bank to a bank. The maker, Bank of England, say, sends an order to a New York bank requesting the latter to pay the person named in the bill a certain amount of money. The person named, the drawer, takes the bill to the New York bank where the word accepted is written across it. The bill is then negotiable by endorsement, just as is a promissory note. Only two parties are necessary in making a promissory note, it is usual to insert the words "for value received." To make it negotiable, the payee endorses it, and each subsequent holder does the same before passing it to the next. If at maturity, the bank refuse payment, the endorsers are notified in reverse order until the maker is reached. If the maker cannot pay, the endorsers are liable, but the holder need not sue them in the order of endorsing. He may select any one of them, of course selecting first the one most likely to pay. Bill or note must be presented at maturity, otherwise the endorsers are not held.

Negotiable paper passes between husband and wife, just as between strangers. There are two kinds of banks, savings and deposit. In the latter, funds are deposited which, as a rule, draw no interest, the bank paying it out on checks of depositor. The bank is compensated by the use of the money for a longer or shorter time.

## INSURANCE.

*Friday, July 29.*—Insurance, like commercial paper, is modern. First authentic account of insurance at Barcelona, about 1430. Only maritime at first. It was no doubt at first a mere wager. About 1700 we hear of fire insurance in England. Fire insurance is strictly an indemnity, the company will make good an actual loss. A man may insure his house for any amount he pleases, but on its destruction by fire, the company will pay only to the amount of the damage done. The company, in adjusting a claim, cannot set up the defence of contributory negligence. Conflagrations are generally caused by some one's negligence, and it is to protect one's self against the consequences of such negligence that people insure.

In life insurance the case is different. A man may insure his life for any amount, and in any number of companies, and on his death the beneficiaries will get the full amount for which he was insured. Life insurance seems to be a most reasonable form of investment, and most prudential for those who have others dependent on them. The law looks favorably on life insurance. It permits a debtor to pay premiums annually to the amount of \$500. The beneficiary has the sole right to the money received on a life policy. Creditors cannot seize it. Any fraud or falsehood in answering questions may invalidate a policy. An absence of seven years, not accounted for, raises legal presumption of death. The company must then pay the policy if the premiums have been regularly paid.

In an accident, the reading is that the death must have been external, violent and accidental. This has been held to cover death by illuminating gas. One person may take out a policy on the life of another if he has insurable interest in the life of the other.

## THE LITERATURE OF FINLAND.

ABSTRACT OF TWO LECTURES BY MRS. FRANCES ROLPH HAYWARD, FORMERLY LECTURER ON FORENSIC ORATORY AT THE CINCINNATI LAW SCHOOL.

## I.—THE FINNS AND THEIR LITERATURE.

*Monday Evening, July 25.*—After a few introductory remarks, Mrs. Hayward gave briefly the enthology of this ancient people, pointing out their Asiatic origin and the different opinions as to the time of their advent into Europe.

The philology of the Finns is classed by scholars with the Turanian group. A member of the great Mongoloid family, it stands nearest the ancient Aryan and is regarded as the connecting link between these two great families.

Their mythology is especially interesting. Among all the Mongoloid nations no other mythology so closely resembles the Aryan. The chief difference lies in the remarkable belief of the Finns regarding the Word. Strength was but the outflow of wisdom, the perfection of which lay with Ukko, the chief of the Finnish Deities, who was above all others the giver of Word or wisdom, and who possessed the creative word by which he brought into existence the world.

Throughout the epic the heroes are constantly in search of the lost word, or—knowledge once possessed—and evidently thought to have been forfeited through wrong-doing.

"Hast thou found the long lost Wisdom?"

\* \* \* \*

"I have found of words a hundred."

"Found the lost words of the Master."

Wainamoinen, the Finnish hero, was the most powerful, because he was the wisest. He takes part in the formation of the world with his celestial mother, Ilmatar, after the duck has laid the primitive divine egg from which the world was formed. This myth is identical with the Chinese legend, which has hitherto been supposed to be peculiar to the Hindoos, Chinese, Persian and Phœnician people.

The Finns had an exalted idea of the Deity. Ukko is addressed as Creator of all things, omniscient and merciful.

"O, be praised, thou God of Mercy,  
Let me praise thee, my Creator."

Some of the lines of the Kalevala reveal their moral code, which bears a striking resemblance to the Decalogue, and clearly evidence a belief in future punishment.

Hisi is the chief of the Finnish devils, and is held responsible for all the misfortunes of the race.

The ancient manners and customs of the Finns, as well as their language, have been preserved by the rustic people, some of whom are found today in the districts of Archangel, beyond the boundary of Finland, and also on the eastern banks of the Volga, with their manners and customs unchanged from the earliest times.

Their poetry has been handed down by the Runolainen or minstrels, who form a sort of sacred order. Their folk-lore has three marked characteristics: A high idealism, which colors their verse and makes it so striking a contrast with the sensualism of the folk-lore of so many other nations; their magic, which far surpasses that related in the legends of any other people, and, a tinge of melancholy, which marks much of their verse, especially their ballads and lyrics.

A modern writer on Finnish poetry says: "It is so deeply pregnated with the best human feelings, and so beautiful in its simplicity, that many of its lyrics would be a gem in the greatest poet's crown."

## THE KALEVALA.

*Tuesday Evening, July 26.*—The subject of Mrs. Hayward's second lecture was the Kalevala, the great epic poem of Finland. Rescued from literary oblivion by the indefatigable labors of two Finnish physicians, Zacharius Topelius and Elias Lonrot. The difficult task of its rendition into English was reserved for an American physician, Dr. John Martin Crawford, of Cincinnati.

The epic was not written even in the Finnish language until sixty years ago, having been handed down by the voice of minstrels from generation to generation. Admitted by Max Muller to be contemporary with the Iliad, and nearly, if not quite its equal, it stands as one of the great literary monuments of the world. Emerging from dark ages, it takes its place by the consent of scholars among the national ep-

ics. As the Iliad relates the contests between the Greeks and Trojans, so the Kalevala tells of the contests between the Finns and Laps, whose enmity to one another is thought to have existed before the Finns left their Asiatic home.

The great Finnish heroes are Lemmenkainen, Ilmerinen, and the great bard of the earth, Wainamoinen, a sort of demi-god, who entered the world a full grown man and was the first to fertilize the earth. He was the ruler and protector of his people, but in a weak moment sacrificed them for his own interest, by promising to secure to Lapland the Sampo, regarded as the talisman of success to the possessor, and Finland was no longer blessed with peace and plenty. Typical of the ancient religion, he takes his departure in a magic boat of his creation in the last song of the great epic—added, it is supposed, or at least a part of it, in the early Christian era—to make way for the infant King, born of the Virgin Mariatta, who is to supplant him and become the king of Kalevala.

All the acting characters in the Kalevala are powerful magicians, but there is a difference that should be carefully noted in the magic of Wainamoinen and that of the Tartars and Mongolians. Wainamoinen's magic is exercised against moral and physical evil and is clearly connected with a knowledge of the highest truths. The failure to exercise his magic is a consequence of presumption, relying on his own strength rather than his Creator's.

With the other heroes of the epic, Wainamoinen woos the Lapland maidens, but is ever an unsuccessful lover; and the beautiful Aino chooses death, rather than wed the aged hero.

The esoteric meaning of the poem is full of spiritual beauty. The key that unlocks many of its mysteries is the evident trace of a fragmentary knowledge of primitive truth. The harp silent until laid at the feet of its creator, who alone was able to bring forth the wealth of music written beneath its strings. The wedding feast foreshadowing the marriage of the Christ King with his people, as foretold in the ancient prophecies, and the final triumph of good over evil.

Throughout the lecture Mrs. Hayward

interspersed recitations illustrating the dramatic power of the verse, its ideal purity and artistic finish.

Mrs. Hayward gave some exquisite stereopticon views of the Finns and their methods and manners of living. She has a very pleasing and melodious voice, and her reading of the various passages of the famous epic of the Finland, the Kalevala, was indeed very dramatic and inspiring. The reputation Mrs. Hayward bears as an elocutionist is not confined to her own city or province but is known throughout the country. Mrs. Hayward possesses rare talent both as a platform orator and as an elocutionist.

#### REPRESENTATIVE WOMEN OF THE CATHOLIC CHURCH—WOMEN OF THE WHITE HOUSE.

ABSTRACT OF TWO LECTURES BY MRS. D. J. O'MAHONEY, LAWRENCE, MASS.

*Wednesday Evening, July 27.*—In introducing Mrs. O'Mahoney, Father Mullany referred to her change of name since she last lectured to a Summer School audience, when, at the first session in New London, she had given them a fine lecture as Miss Katharine A. O'Keefe.

Mrs. O'Mahoney, giving first a definition of education, asserted that the Catholic Church cannot fail to recommend it to all her children irrespective of sex, since God has endowed both man and woman with mental faculties which it is the duty of each one to develop. The Church, ever since the Divine fiat, "Go teach all nations," has continued in the fulfillment of her mission, and while realizing that the heavenly science alone is essential, has given a generous encouragement to all the others as well. She gleaned from pagan culture what was purest and best, and ere long, all the arts and all the sciences became the hand maidens of religion. Everywhere possible she has founded schools, colleges, universities for secular as well as religious training, not alone for men, but for women, recognizing that intellectual development is a right of personality, not of sex.

A careful student of education, and of intellectual development, is amused at the unwarranted assumption of our day on the subject, particularly regarding woman's



place, seeing in the best types of the "New Woman," only the same old woman whose intellectual endowments the Church has always known and encouraged.

From the moment of the humble handmaiden's reply, "Be it done unto me according to Thy Word," and her sublime co-operation in our Redemption, woman's place in the Church has been most important, as is seen even from the Apostolic days, when St. Paul, St. John, and others, wrote appreciatively of woman's work. Several saints of that period were then cited as of a high order of culture.

The times and writings of the early Christian Fathers were next referred to and eloquent tributes given to a number of women saints, renowned for their high literary attainments, among them St. Catherine of Alexandria, the patroness of education, science, philosophy and eloquence, in all of which she excelled. The famous classical school, held at the palace of St. Marcella in Rome, under the patronage of Pope Damasus, and the teachings of St. Jerome, was described, as were also the great Italian Universities, Bologna, Pavia, Padua, which have always been open to women, both as students and teachers, several instances being quoted, affording thus a striking contrast to Protestant England.

The lecturer then turned to other countries, citing many brilliant examples from Ireland, France, Spain, Germany and England; in all of which she showed the high order of culture for both sexes under the leadership of the Church.

The adverse conditions under which Catholics have labored in England, Ireland and America from the time of the Reformation, until more recent years, was explained, after which the more propitious circumstances of the present time were described—circumstances which promise to give the Catholic women of the future as

generous opportunities for the higher education as they enjoyed in the past, when their record will be equally glorious.

#### THE WOMEN OF THE WHITE HOUSE.

*Thursday Evening, July 28.*—Mrs. O'Mahoney's second lecture:

Although this is called "Woman's Century," it is also man's century, since their influences are mutual, and their interests identical.

Here and there on history's pages stand out a few strikingly brilliant examples; but it is the ordinary, every day woman whose influence extends into all the relations of humanity. Nowhere does woman wield a stronger, better, nobler influence than in America. No country owes her more of what is best in social institutions, and the beliefs that govern conduct.

America's noble womanhood has been well exemplified in the women who have been called out from private life to stand beside their husbands in the highest positions in the land, as the women of the White House. They have been potent adjuncts to their husband's popularity, and have exercised a most helpful influence upon their lives. The hundred years and more of domestic life in the official home of America's chief executive have added much to our country's glory at home and abroad.

Excellent portraits of the presidents and of their wives, as also of the White House and the Capitol, were shown during the lecture, each accompanied by brief sketches, which necessarily introduced a number of interesting incidents connected with the history of the United States. Eloquent tributes were given to the different women, and the assertion was well proved that America has reason to be proud of them all, from Martha Washington to Ida McKinley.

Mrs. O'Mahoney has been thorough in her research and gave a learned discourse on both evenings.

### INCIDENTS AND SOCIAL EVENTS OF THE THIRD WEEK.

Monday afternoon a bicycle ride was indulged in by a large party, headed by the reverend president, Father Lavelle.

The impromptu entertainment of Monday evening was another added success to the many already achieved in this line. Miss

M. McMahon, of Boston, opened the program by playing "Tarantelle," Miss E. H. Power, of Philadelphia, sang, "Mignon" and "Because I Love You."

The Rev. Father Mullany entertained the audience with some of his spontaneous wit-

ticisms. Following Father Mullany came Miss K. Keenan, of Philadelphia, who sang in "Happy Days," and "Two Marionettes." Then came Prof. Arthur Dundon, of Normal college, New York City, with one of his good humorous stories entitled, "The Parrot's Story, or My Lost Inheritance." The concluding numbers of the program was a song entitled, "Maggie Darling, Now Good Bye," and selections by Mr. A. R. Ryan.

A straw ride, in which some fifty or sixty of the ladies and gentlemen indulged, took place Tuesday evening. The party rode to West Chazy and back, having refreshments served at the leading hotel of the village. All enjoyed themselves.

A very interesting and exciting ball game took place upon the campus between a picked nine from Plattsburgh and the Rev. Dr. Talbot Smith's college camp.

The euchre party given at the Rochester Cottage on Thursday evening was a brilliant social success. The decorations of the cottage were in good taste and very beautifying in effect. Ferns and pine branches enhanced the background to the huge bouquets interspersed throughout the parlors and verandas, and Chinese lanterns were strung all around the large lower veranda, which was draped with various sizes of American flags. The tables were in sections, there being such a large crowd. Those who were unable to play sat in easy chairs in front of the cottage upon the lawn and enjoyed the bright scene upon the veranda. There were four prizes given, and the winners were Miss Ida Barrett, New York City, first prize; Miss Anna Cleary, New York City, second prize; Mr. F. H. Foy, of Montreal, third prize; and Miss Gertrude Doyle, of New York City, fourth prize. Refreshments were served after the euchre, during which time Mr. Dempsey, of New York, sang "Whisper, and I Shall Know," and Miss M. Cote, of New York, read the "Bugle Song" from Tennyson, and gave as an encore, "Archie Dean."

The Rev. James P. Kiernan, of Rochester, was the genial and kindly host. His work was reading rules, looking after the winners and giving out the prizes, and he acquitted himself of his duties in his ever pleasing and gracious manner. Father Kiernan is a royal host.

The ball game on the Summer School grounds Friday afternoon between a nine from Dr. Talbot Smith's College camp and a team from Plattsburgh resulted in a victory for Plattsburgh by a score of 10 to 9.

Saturday evening a theatrical performance was given at the Auditorium, comprising a sketch entitled "A Cup of Tea," in which Miss Cote, Mr. Madden, Mr. Castles, Mr. McMahon and Mr. Ryan formed the cast. The curtain raiser was a repetition of the camp scene of Dr. Talbot Smith's college camp.

#### THE ALUMNAE AUXILIARY ASSOCIATION.

The first public meeting of the Alumnae Auxiliary Association of the session of '98 was held Wednesday, July 27, at 10:30 a. m. The Rev. James Kiernan, of Rochester, Moderator of the Association, presided. Owing to personal illness, Miss Helena T. Goessmann, the president, was unable to attend. After a short speech, explaining the object of the Association, its inception, and progress, Father Kiernan called upon the President of the Summer School to make the address.

Father Lavelle portrayed in most encouraging terms the optimistic view which he holds of the S. S., and showed how the A. A. is capable of promoting its highest intellectual growth. He spoke of how the administration had always aimed to bring to the School the highest talent which necessarily would imply the highest remuneration. The Association, in the endowment, in future years, of chairs in literature and history, would certainly relieve the burden of the expenses of these courses. He favored the establishment of local organizations in each city and showed how this could be accomplished and of what good they would be productive. He expressed his belief that past work of the Association evidenced much success in the future; that it was an established fact, bound to succeed. Father Mullany spoke enthusiastically of the work done and what a large field there was yet to be reached, and what could be done by each member becoming a missionary in the cause, bringing in new members and interesting those who knew not of the S. S. cause. The following ladies told what had been done or promised what would be accomplished in their various centers: Miss von

Groll and Miss Wills, of Boston; Miss Smith, of Plattsburgh; Mrs. Hayward, of Cincinnati; Mrs. Walsh, of Covington; Miss Cremins, of New York; Miss Russell, of Waterbury; Miss Loony, of Buffalo.

The second business meeting of the Alumnae Association was held July 29, at 11:30, Father Kiernan, of Rochester, presiding. Reports were read by Miss Burke, secretary, and Miss McIntyre, treasurer, which were of great interest to all. The question discussed at the meeting was How the Alumnae could best reach those not already interested in the Summer School. Valuable practical suggestions were given by Mr. Warren Mosher, Secretary of the Summer School, and also by some members present. A committee was appointed to nominate officers for the ensuing year, and also to devise plans for furthering the organization. The following ladies constitute the committee: Miss Rourke, Miss Burke, Miss Gertrude McIntyre, Miss A. Wallace, Mrs. Bonesteel, Miss Anna Murray, Miss F. Lynch, Miss von Groll, Miss Lavelle, Miss Hagerty, Miss Looney, Miss Wills, Miss Russell, Miss Ducey, Miss Mary O'Brien, Mrs. O'Mahoney, Mrs. Hayward, Mrs. Walsh, Mrs. Mosher, Miss Kemp, Miss Power, Mrs. Sullivan, Miss Casey, Mrs. Kehfeier.

#### ALUMNAE MEETING.

*Tuesday, August 2, 11:30 a. m.*—A meeting of the Alumnae Association took place and the following business was transacted:

The nominating committee of the Alumnae Auxiliary met Aug. 1, at 5 p. m., with Rev. Father Kiernan as chairman of the meeting. Nominations of officers and directors to be elected the following day were made.

The committee on printing was authorized to have printed and to issue cards of admission to all members and directors. Cards

of admission may be had only on application to the treasurer. All funds collected by directors and officers should be forwarded to the treasurer. It was also voted and passed that all directors report in writing to the Moderator three times a year before November, February and May 1. All reports should embody an account of progress made between times and plans for the future. The election of officers and directors of the A. A. resulted as follows:

The report of the nominating committee was read and acted upon. Miss Helena T. Goessmann, President; Miss Elizabeth A. Cronyn, First Vice-President; Miss Mary Burke, Secretary; Miss Gertrude McIntyre, Treasurer, were re-elected by acclamation to hold office for the ensuing year. Miss Anna Mitchell and Miss Mary Rourke were elected by ballot to act as second and third Vice-Presidents.

The directors for the coming year are as follows: Miss Wallace, New York; Mrs. Bonesteel, Plattsburgh; Miss Looney, Buffalo; Mrs. Lenihan, New York; Miss Loughlin, Long Island City; Mrs. Barry, New York; Miss Broderick, New York; Miss Russell, Waterbury; Miss Sweeney, Rochester; Miss Murray, New York; Miss Clare, Philadelphia; Miss Power, Philadelphia; Mrs. O'Mahoney, Lawrence; Miss Ducey, Brooklyn; Miss Hagerty, Brooklyn; Miss Noughton, Brooklyn; Miss Lynch, New Haven; Miss Marlow, Boston; Mrs. Dr. Gavin, Boston; Miss von Groll, Boston; Mrs. Sullivan, Greenville, N. J.; Miss M. Mullany, Syracuse; Miss Virgin, Providence; Miss Gilligan, Albany; Miss Curtis, New York.

It was suggested, voted and carried that the officers have the power to add from time to time to the Board of Directors at the semi-annual meeting.

#### FOURTH WEEK.

*Sunday, July 31.*—Solemn Pontifical High Mass was celebrated by the Rt. Rev. John M. Farley, Coadjutor Bishop of the Archdiocese of New York. He was assisted by the Rev. Dean Edward McKenna, of New York, as assistant priest; Rev. James P. Kiernan, of Rochester, N. Y., and Rev. H. T. Henry, of Philadelphia, Pa., as

Deacons of Honor. The Deacon of the Mass was the Rev. Wm. Quinn, of New York, and the Rev. J. Crowley, of Plattsburgh, Sub-deacon. Rev. M. J. Lavelle, president of the School was Master of Ceremonies.

The choir rendered "Leonard's Mass in B," and the soloists were Miss Helen

O'Connell, soprano; Miss Mary Quirk, alto; Mr. Thomas Costello, Charles O'Hagen and Charles Quirk, basses. Miss E. Keith presided at the organ and directed the chorus.

The sermon was preached by the Rev. C. E. Woodman, one of the famous pulpit orators of the Paulist Fathers, of New York. The following is an abstract:

ABSTRACT OF SERMON BY REV. C. E. WOODMAN.

Romans 6:23. "*The wages of sin is death.*"

Holy scripture contains no plainer lesson than this, and the lesson is confirmed by history and by experience. It is as true now as it was at the commission of the first sin of all, when God said to our first parents: "In the day that thou eatest thereof thou shalt surely die. Remember, death was a new experience for them. While they may have witnessed decay and dissolution in the lower orders of plant and animal life, they had never faced that awful reality with which we are so familiar. And in what guise did death come to them? Their second-born son lay dead by his own brother's hand! We try in vain to picture their grief and horror, their utter stupefaction and heart-breaking amazement. They had never seen death as we have seen it, and with all our familiarity with death, it is as awful still as when "a brother's blood cried from the ground." It is still death, the awful mystery, the most infinite of mysteries next to God Himself.

We in our day have not the excuse of unfamiliarity that our first parents had. With us death is so common an experience that it begets in us almost that familiarity which breeds contempt. With all the teaming millions now living on this earth, there are countless millions and millions more buried beneath its surface—departed brethren of our race. Whatever death may be for the rest of God's creation, for us human beings, made in His image, with His ineffable gift of an immortal soul, it is the consequence of sin. "In the day that thou eatest thereof, thou shalt surely die." It is an *inevitable* consequence. "Your sin shall find you out," is as true now as when God first uttered it. The sinner may not realize this; he may whisper to his erring

soul, "peace, peace," when there is no peace; but he can find no escape from the inevitable law: "As by one man sin came into this world, and by sin death; so death hath passed upon all men, for all have sinned." Whether the death be sharp and sudden, or loitering with leaden footsteps down the lingering valley of disease, it strikes down in the end every son of Adam. "*Vulnerant omnes, ultima necat*"—all the hours wound us, the last one kills.

It is a perfectly *natural* consequence. There are, no doubt, such things as "special providences;" but for the vast majority of us death comes as the inexorable effect of a well known course. We speak with exaggerated reverence of the "laws of nature." What are they but the ordinances of God? Why should the laws of one part of His infinite realm be more powerful than those of any other part? The laws of the moral world are by the same Maker, and are invested with the same authority and sanction. Just as the man who trifles with the laws of his physical being must inevitably pay for it in the end; so he who disobeys the laws of the same God in the moral order must pay the price thereof, even to the uttermost farthing. God has no favorites. "He is no respecter of persons."

Knowing, as we do, its inexorable consequences, why do men commit sin? Many from a careless indifference, trusting that time will work their salvation. There is no moral agency about time. It is only the blind sequence of events. By itself time can save nothing and nobody. Many more from an ungovernable love for "the world, the flesh, and the devil," trusting to a repentance at the hour of death. There is no more frightful risk than this. How is it with most men at death's supreme moment? The mind is obscure and confused; the heart troubled and distracted; the soul heavy and inert; the tongue stammering and failing; the memory entangled in the mazes of a sinful life. A real, true, valid contrition is well-nigh impossible in such a state. And if impossible, then what follows? No miracle is wrought by death. It is a purely natural, physical act. "As the tree falls, so it lies." It is the voice of our Divine Saviour Himself that tells us of the "undying worm," of the "unquenchable

fire," of the "outer darkness." There is no room for over-confidence as to the hereafter. *Sin* and *punishment* are bound together by an indissoluble bond, both in this life and in the life to come.

## ENGLISH LITERATURE AND THE REFORMATION.

ABSTRACT OF FIVE LECTURES BY THE REV. HUGH T. HENRY, ST. CHARLES SEMINARY, OVERBROOK, PA.—10:00 A. M.

### I.—A SUMMARY VIEW—CAUSES AND EFFECTS.

*Monday, August 1st.*—The lecturer declared that it was the purpose of the present series of lectures to take issue with the practically false impression which the latest work on English literature is apt to leave on the mind of the reader. This work is the "Modern English Literature," written by Mr. Edmund Gosse, the eminent critic, and published this year. This writer concerns himself alone with the evolution of English literature, and does not embarrass himself with questions of biography, sociology, or unrelated criticism; neither does he give illustrative extracts. The 400 pages of his book may be considered quite a generous allowance of space for a mere study of "evolution." What treatment does he give to the four names selected in the present course of lectures? The first name to be considered is that of Cardinal Fisher—a name inseparably associated with the evolution of that great department of literature suggested by the word Homiletics. Modern Homiletics, in all the qualities that make it admirable—in its simplicity of diction, in its modest use of figures of rhetoric, in its clearness and directness of phraseology, and in its tenderness and warmth, places in the forefront of its evolutionary history the stately figure of Bishop Fisher. The index of Mr. Gosse's volume contains 290 names, but not that of Fisher. In his text, Fisher is indeed named, but only as forming a slight portion of a sentence, and as an illustration of obsolete phraseology.

Sir Thomas More is to form the theme of the third lecture. All his splendid part in the evolution of sociological and historical literature in English is despatched in a part of a paragraph devoted to a questioning of the praise lavished on him by Hallam.

Surrey received ampler notice, but as the custom is with philosophical analysts of our literature, he is so associated with Wyatt that we almost lose sight of the fact that to him is due the creation of the grandest verse-form in our language.

The last name is that of Southwell, the grand martyr and sweetest singer of the Songs of Sion. He might well be styled the father of English Sacred Poetry. Among all the 290 worthies mentioned by Mr. Gosse, his name is not found. Nevertheless, his influence in the evolution of sacred verse must have been unassignably powerful, as will be shown in detail in the appropriate lecture.

These four names should attract interested attention even if presented in the meanest of guises. For apart from the fact that they are all fountain-heads of our modern literature, which they have illustrated in almost all its higher departments of thought and expression; apart from the fact that they are at once originators and elegant expositors of the styles they originated, their names should be as romantic as any that fill the pages of the novelist. For all of them the vista of life closed in a sea of blood. All impressed themselves mightily on their own as well as on succeeding ages, all of them bore themselves with a courage in the midst of trials and sufferings, such as romancers feign in their novels—a courage that was almost a jaunty disregard of death.

The lecturer gave a lengthy analysis of the present position of Catholic litterateurs in English, and from a retrospect of three centuries, drew an encouraging sketch of the prospect. The lecture abounded in critical estimates of the latest historians of English literature.

### 2.—THE BLESSED JOHN FISHER AND ENGLISH HOMILETICS.

*Tuesday, August 2.*—The lecturer began with a sketch of the life of this learned and holy martyr, dwelling on his influence for good over the Countess of Richmond. Under his direction this pious Countess cultivated an asceticism that to modern eyes would seem almost heroic. Fisher was for a long time in high favor with Henry VIII. Consecrated and appointed bishop of

Rochester in 1504, he was afterwards offered other sees more attractive, wealthier and more renowned, but with a splendid love of poverty and humility, he refused the offers, declaring in sweet simplicity that his Church was his wife, and that he would never part with her because she was poor. Subsequently he fell into great disfavor with Henry for his active and unrelenting hostility to the divorce proceedings of that scrupulous king. Fisher's was not a nature or a training to "palter with a feigned necessity."

Treating the incident of "The Holy Maid of Kent," the lecturer criticised severely the assertions and omissions of the *Encyclopædia Britannica* and quoted the celebrated Protestant antiquary, Mr. Bruce, who considered it "Needless to dwell upon the manifest injustice and breach of constitutional form which distinguished the whole of Fisher's trial in this matter." The persecution of Fisher thus begun, hastened to its culmination. The lecturer spoke of the frequent misapprehension of historians and apologists who confound the Acts of Succession and Supremacy with the oaths accompanying these acts. The Act of Succession was accompanied with an oath which was practically an admission of the king's supremacy in religion. Catholics who were not unwilling to accept an Act of Succession would nevertheless reasonably refuse to swear to its acceptance by an oath that had a scope not contemplated in the Act, a scope that anticipated practically the Act of Supremacy passed subsequently. The details of the trial and imprisonment of the Bishop, and of his execution, were described, and in connection with these, it was shown how the English martyrs verified the saying that "The Lord loves a cheerful giver." Their merry-heartedness is offensive to some Protestant historians. For his execution Fisher arrayed himself in unusual finery—not through vanity, but because it was the ceremony of his eternal marriage with the Lamb, and he would therefore put on his wedding garment for the marriage feast. More, in the same dreadful moments, is full of quibs and apparent levity. By the eye of faith, these men saw in the road to the scaffold but the narrow path to Heaven; and they could not restrain

their happiness. They were cheerful givers of that which they had to give—fortune, ease, dignity and life itself. The lecturer thought that the books illustrating the history of English literature might well make room for some such details of heroism in order that the dryness and dullness apparently inseparable from these books might be lifted away for an occasional brief moment.

Although, by reason of the times in which he lived, Fisher was an eminent polemist, his influence on English literature, and his claim to high consideration at the hands of critics, are based on the fact that he was the first grand exponent of English Homiletics as the art is now known. What our literature has lost by the diversion of his talents from this congenial sphere to that of polemics, can only be surmised, but may well be much regretted.

### 3.—THE BLESSED THOMAS MORE AND HISTORY.

*Wednesday, August 3.*—The lecturer adverted at the outset to the wondrous foresight of Fisher and More, who saw—what others did not—that in the oath of succession, which was virtually an oath of supremacy, lay a virtual denial of the Catholic faith. If any subsequent course of events could ever justify an unusual action or a disputed principle of action, certainly the course of the Reformation in England, whose first legal step was this oath enforcing the Act of Succession, must be considered as amply justifying the resistance even unto death, of Fisher and More, and must serve in their case as an instructive illustration of their sterling Catholicity, of the sureness of an instinct born of a well-practiced faith, and of their finely analytic cast of mind. All this has been seen in the case of the Blessed Fisher. His saintly life, his profound learning, his heroic death—these were but the story again to be told in speaking of the Blessed More.

The lecturer took issue with the Rev. Mark Pattison for his assertion that "It is unfortunate for More's reputation that he has been adopted as a champion of a party and a cause which is arrayed in hostility to the liberties and the constitution of his country." It might be retorted that "liberties" signaled by the judicial murder of such a man as More should rather be termed the license of an intolerant fanati-

cism; and that a "constitution" introduced by a monster of murderous cruelty, as was the eighth Henry, and written in the blood of the finest of the "Merrie England" of olden days, was a constitution, in so far, not to be very proud of.

The lecturer rehearsed the striking features of the life of Sir Thomas More, paying special attention to those which illustrated his sterling manliness and fearlessness of royal power. His sweetness of disposition, his merry-heartedness, his unpurchasable honor, his strict justice, his profound learning, his saintly asceticism, his advocacy of the people against the imperiousness of a Tudor—these formed very interesting matters for comment.

Critical estimates by eminent authorities showed the position held by More in the history of English literature.

Extracts were read by the lecturer in illustration of his peculiar excellences in the matter of thought and expression. Special attention was given to an analysis of the *Utopia*.

#### 4.—THE EARL OF SURREY AND BLANK VERSE.

*Thursday, August 4.*—The Reformation changed the current of Bishop Fisher's thoughts, and plunged into a sea of controversy talents and learning and an ascetic piety that would else have continued the illustrations he had before given to the world, of a very exceptional elegance and simplicity in homiletic style. The Blessed More was similarly drawn into the whirlpool of the same Reformer, won the same death and the same crown, but left our literature ever since sadly speculative as to its immense losses. For there was scarcely a department of prose style which he did not touch and, touching, adorn.

We shall find the same truth illustrated in the death of Father Southwell—that in England the Reformation wrought only evil to letters, as indeed it did in every land that felt the convulsions of religious strife and hate.

It may be conceded that the death of Surrey was not so immediately a result of the same malign influences. Nevertheless, it would seem that this influence was not wholly absent, even in the case of Surrey. The lecturer illustrated this contention at

some little length, saying that he would prefer to minimize somewhat rather than invite controversy. He quoted the estimate of Surrey passed by Puttenham and by Brydges, and proceeded to show that their eulogy was not undeserved. The story of his life was a most romantic one. Highly gifted by nature, highly cultured by study, of a chivalrous spirit that was mediæval in its fineness and disregard of self, and with a poetic expression as polished and rare as it was ingenious and unaffected—Surrey's name is a name to conjure with in literature. Born about the year 1517, he was the last victim of the blood-thirstiness of Henry VIII. In his short lifetime he displayed rare abilities as a courtier, a soldier, a diplomat, a scholar, a poet. Dying, like Lycidas, before his prime, and even thus bequeathing to posterity a fame that will last as long as the story of English literature is rehearsed—what might he not have accomplished in a lifetime completely rounded out?

The lecturer paid much attention to the Blank Verse created by Surrey, as well as to the Sonnet-form, so highly cultivated by him. His other poetic forms and his expression of the poetic temperament, were commented upon with high praise. The poetic illustrations were interesting and clearly intelligible—a rare enough feature of such illustrations when dating back more than three and a half centuries.

#### 5.—THE VENERABLE ROBERT SOUTHWELL.

*Friday, August 5.*—To the student of literature the name Southwell is synonymous rather with sacred poet than with martyr. To the Catholic he is first and foremost a glorious martyr, who in very truth "washed his robe in the blood of the Lamb." To the philosophic observer of the evolution of our literature, he is a man who stood forth in an age frankly dedicated to the worship of strange gods, as the one grand singer of sacred things; a man that devoted all his talents in poetry to the same cause as that to which he had devoted all his being—the service of the true God.

It is therefore a curious thing that professional historians and critics of the evolution of our literature have not noted at length, or at least with an insistent index

finger, the startling appearances in such an age, of an elegant versifier who consecrated his exceptional talents solely to the Master who had lent them to him for high usury. In all of Taine's four volumes—not a slight tract to journey through—is it not a strange thing that not a line records this startling phenomenon? Is it not strange that in all of Mr. Gosse's 400 pages of evolutionary elaboration, his name does not appear? Neither does Prof. Courthope, in the recently published second volume of his *History of English Poetry* devote a line to Southwell—although the 420 large pages of that volume are dedicated solely to the "Renaissance and the Reformation" period. Chambers' *Encyclopaedia* does not mention Southwell, while it gives 28 lines to George Herbert, whose religious verse does not mark an epoch, does not originate a style, as does that of Southwell.

Giving but a brief sketch of his life, and a long estimate of his poetry, with illustrative excerpts, the lecturer placed the figure of the martyred Jesuit priest in vivid light before his hearers. He attacked the ignorant and supercilious criticism passed on Father Southwell's poetry by James Russell Lowell. He quoted the high appreciation of Southwell by Dr. Grosart, a Protestant clergyman who had spent much care in editing his poems.

In concluding the course of lectures, the lecturer drew the lesson of how inimical the Reformation was to literature. Brief as the time allotted to the lectures was, and necessarily restricted as was their scope, they still showed four great departments of literature that suffered by the English Reformation: Homiletic, represented by Bishop Fisher; History, by Sir Thomas More; Secular poetry, by Surrey; Religious poetry, by Father Southwell.

Rev. Father Henry certainly possesses that most necessary faculty of putting things clearly and surely. He is the typical college professor in his methods and gives due note to his students who are listening to and grasping the salient points of his pithy subjects. The Rev. Father has the easy manner, distinct, penetrating voice, and magnetic force, essential to his profession.

## THE INFLUENCE OF IMAGINATION ON THE PRACTICAL AFFAIRS OF LIFE.

ABSTRACT OF A ROUND TABLE TALK BY PROFESSOR ARTHUR H. DUNDON, VICE PRESIDENT OF NEW YORK CITY NORMAL SCHOOL.

*Wednesday, August 3, 11:30 a. m.*—The professor said that though the influence of the imagination in the fine arts is admittedly supreme, yet we seldom hear of this faculty in its relation to the so-called minor things. Few of our books and hardly any of our lecturers show us the business side of the imagination, and hence we are left to infer that its presence must not be looked for among ordinary people in their contact with the world from day to day, but in those remote heights where our Dante, Milton, Shakspeare sit enthroned.

What I propose to do this morning is to show that the imagination has—

First. A most powerful influence on language and through language on thought itself.

Second. That it shapes and controls our conduct, meaning thereby, our attitude towards our neighbors and the thousand and one actions of our daily lives.

Third. That it is not only the foundation of those great interests represented by Life, Fire and Marine Insurance, inventions which deserve to be ranked as the greatest blessings of modern civilization, but that capital itself—capital which is the very blood of the body industrial—depends mainly on the exercise of the imagination.

With regard to the first point, the professor showed in a very interesting way that words and thought are well nigh inseparable, and that as words are for the most part creatures of the imagination so thought itself is influenced by this faculty.

Regarding the second point the professor argued that children are cruel not because they are depraved, but because they have no vivid consciousness of the consequences of their acts. In other words they have no realizing imagination. This he further illustrated by the cruel games of the Roman Coliseum, where none but the most barbarous sports were enjoyed. The Greek, on the other hand, found pleasure in the theater, in athletics, games, and in the



pleasures of conversation. Why this difference? The reason is that the Greek was imaginative, while the Roman was not.

The treatment of the third point was reserved for a future occasion.

#### ART STUDIES.

ABSTRACT OF FOUR LECTURES BY MISS ANNA CAULFIELD, GRAND RAPIDS, MICH., AT 8 P. M.

Miss Caulfield was to appear four evenings of this week, beginning Monday, but owing to inability to reach Cliff Haven in time to keep her full engagement, she was obliged to condense her lectures on "Florence the Beautiful," and "Venice, the Queen of the Adriatic" and deliver both on Wednesday evening.

##### I.—THE MISSION OF ART.

*Tuesday Evening, August 2.*—Miss Caulfield's Tuesday night's lecture was entitled the "Mission of Art," and in it the pungent points were directed upon the Hows and Wherefores of Art's Advancements in America. She opened by giving beautiful views of Lake Champlain and this region, which is excelled by nothing here or abroad. The eye must first be cultivated, said Miss Caulfield, and nature must be turned too. In 1851, England discovered that she was sadly wanting in artistic temperament, and Prince Albert immediately set to work and established schools of training. Belgium and France excelled by far the whole world in the skilled arts, and hence we find today as a result of Prince Albert's work in England, that the British are not found wanting in skilled labor. It was not long since that we Americans found out that we had the poorest navy in the world, and in an equally short space of time, we made it the greatest in the world. This only goes to show that the necessity of means to ends is the essential provision. Hence, the eye must be cultivated and gradual effects are obtained. A short time since, we cried out, boycott the French—this we cannot do until we can make as fine silks, textiles, art and delicate workmanship as they. So it is a natural inference that we must first establish art training schools, where art will be taught, as the government of the country, "For, of, and by the people."

##### 2-3—FLORENCE THE BEAUTIFUL. VENICE THE QUEEN OF THE ADRIATIC.

*Wednesday Evening, August 3.*—In Florence the Beautiful, the Florentines never forget that Florence once ruled the intellectual world, and love to point to the Glorious Past from the 13th to the 17th centuries, when everything bore the impress of art—to those days when Cellini expressed his art ideas as truly in the exquisite form and design of an ornament as Brunelleschi in the dome of the Florentine Cathedral.

She gave pictorial descriptions of the beauties of Florence and described in a minute and masterly manner each view, showing how thoroughly she was acquainted with her subject. The views illustrating the Beautiful City of Florence are as follows:

Views and descriptions of Duomo, Campanile and Baptistry, Santa Croce the Westminster Abbey of Florence—Santa Maria Novella—The Convent of San Marco, the home of the angel painter, Fra Angelico, and the prophet monk Savonarola Bargello, The Art Treasures of the Pitti and Uffizi Galleries—Florence of today—Glimpses of Italian Life—When one should visit the city—The Tourist's Florence—The Banks of the Arno—Shops—Bridges—Beauties of the Cascine and Viale—Flower markets—Bird's eye view of Fiesole.

In "Venice, the Queen of the Adriatic," Miss Caulfield gave a not unlike description to that of Florence. She spoke of the coloring in the various phases of art in Venice. She said that Chameleon like the "Bride of the Sea," took on the coloring of her surroundings of sky, water and marble palaces. Color is the key-note of Venetian art, from the Mosaic walls of many doomed St. Mark's to Titian's Masterpiece, "The Assumption of the Blessed Virgin."

The views given were beautiful and the titles of them are as follow:

Views and descriptions of Venice, the City of Silence—The Charm of Arrival—First Impressions—The Grand Canal—The Rialto—Palaces—Churches—The Piazzetta—The Historic Columns—The Palace of the Doges—The Court—Giant's Staircase—The Ducal Apartments—The Hall of the Grand Council—The Marriage of Venice to the Sea—Impressive Memories.

In condensing her two lectures into one, Miss Caulfield was compelled to eliminate much of the descriptions and interesting features of her work.

#### 4.—ROME PAST AND PRESENT.

*Thursday Evening, August 4.*—Miss Caulfield described the Rome of the past and compared it with the Rome of today. She gave detailed accounts of various historic points. The dominate rule of the city today is the cause of past influences, and the city in ruins is but the city of yesterday in memory's land. Even as it stands today the past is revived in all its splendor and the ruined city lives again in all its glory. The origin, glory, history and social grandeur of the eternal city were touched upon, and as the lecturer was graphically describing these phases of mighty Rome, she was showing with beautiful stereopticon pictures the remains of the great, grand Rome of the Caesars. The pictures shown were, The Origin of Rome—Her Glory—Historic Memories—The Capitol—Forum—Palace of the Caesars—Palatine Hill—The Coliseum—Appian Way—Baths of Caracalla—Tomb of Cecilia Metella—Rome of the Early Christians—Mamertine Prison—Catacombs—Basilica of St. Paul.

Mediæval and Modern Rome—St. Peter's—Vatican Palace—Sistine Chapel—Frescoes by Michael Angelo—Sculpture Galleries—Library—Stanze of Raphael—The Pope's Villa—A private audience with the Holy Father.

The Corso and its Neighborhood—Piazza di Spagna—Pincian Hill—Trinita de Monti—Last Glimpse of Rome—Sunset.

#### LIFE AND WORKS OF COVENTRY PATMORE.

Among the most scholarly lectures of the session were the two on Coventry Patmore, delivered by the Rev. Henry E. O'Keefe, C. S. P., of New York, under the head of Round Table Talks. It is to be regretted that no abstract of Father O'Keefe's lectures was made. On Monday evening, August 1st, in the absence of Miss Caulfield, who was to lecture on Art, Father O'Keefe delivered his first lecture on the Life of Coventry Patmore. The hour first assigned

for this lecture was 11:30 a. m. Father O'Keefe's second lecture on the Works of Coventry Patmore, was delivered Tuesday morning, August 2, 11:30 o'clock.

#### READING CIRCLES.

##### 1.—HOW TO ORGANIZE READING CIRCLES.

BY THE REV. JOHN F. MULLANY, LL. D.,  
RECTOR, ST. JOHN'S CHURCH, SYRACUSE,  
N. Y.

*August 4, 11:30 a. m.*—

1. How to organize—by general call or picked members.
2. Prescribed course—how arrived at.
3. Lessons, most important feature. Supplementary readings and exercises secondary, but both thoroughly prepared.
4. Leaders. Their duty; tact in drawing out backward members rather than monopolizing topics and time.
5. Programs. Too much variety worse than not enough. Apt to be distracting.
6. Social features.
7. Mode of conducting meetings—formal or informal.

##### HOW TO SPREAD THE READING CIRCLES.

BY WARREN E. MOSHER, A. M., EDITOR OF  
THE CATHOLIC READING CIRCLE REVIEW,  
YOUNGSTOWN, O.

*August 5, 11:30 a. m.*—

1. How to spread the Reading Circle movement and increase the number of Circles.
2. Frequency of meetings. Individual home work the basis.
3. The attitude of Catholic High School and Academy graduates toward the Reading Circle.
4. Constitution and By-Laws, their advantages.
5. How to plan the Circle work.
6. Membership. Central Office. Fees. University extension lectures for local unions in cities aided by Reading Circles.

The discussion of Reading Circles by the Rev. Dr. Mullany and Mr. Mosher was eminently practical and consequently very valuable to the large audiences that were present because of their interest in this important work. In a future number of the Review the topics mentioned above will be elaborated.

## INCIDENTS AND SOCIAL EVENTS OF THE FOURTH WEEK.

Sunday evening's reception at the New York cottage in honor of Bishop Farley, was the finest thus far given. The entertainment was of an unusual order, and introduced a number of new artists to the brilliant audience which gathered in the parlors and upon the verandas of the New York cottage. The opening number of the program was a piano selection entitled "Tarantelle," and was rendered by Miss M. Reid, of Yonkers, N. Y. The Rev. Father Quinn, of New York, sang, the "Holy City," Miss I. Dunphy, of New York, accompanied him. The Rev. Father Kiernan, of Rochester, gave two humorous readings from Emerson Brooks. Miss Power, of Philadelphia, sang, "Sunset," and was accompanied by Miss Agnes Kelly, of Philadelphia. Mrs. D. J. O'Mahoney of Lawrence, Mass., read a poem entitled the "Beautiful City of Derry." Then came Miss Katherine Gearty, of New York, who sang "No Never," accompanied by her sister, Miss J. Gearty. Following upon Miss Gearty's song was a cornet solo by Miss Phinney, of New York. Her first selection was "God of the Fatherless," and she followed this by the "Star Spangled Banner," when the entire audience arose and sang in chorus the words. Miss K. Keenan, of Philadelphia, sang a "Lullaby," and was very warmly received. Then followed Mr. Leo O'Donovan, of New York, with a mandolin solo from the opera, "The Wizard of the Nile." Miss I. Dunphy accompanied him on the piano. Arthur R. Ryan gave a burlesque on Hamlet's immortal speech of "To be or not to be." The Rev. H. T. Henry and his brother, Dr. Henry, both of Philadelphia, sang a duet, entitled, "Good Night;" the piece was warmly welcomed, for they are old-time entertainers of the School. Prof. Arthur Dundon, of New York, read a poem by himself entitled, "The Old College Text Book," and the conclusion of the reception and entertainment was left to the Rt. Rev. Bishop who honored the Summer School guests with his presence. He spoke of the progress, activity and sociability of the School. Its pleasures, amusements, in-

tellectual and physical features were touched upon, and much stress was laid upon the educational spirit dominated by the religious faith of God. The Rt. Rev. Bishop told very nicely how the first propositions and projections of the School were met, by the more conservative element of the clergy and laity, as being rather premature. The time was not ripe for such an innovation and hence failure must certainly stare such a project in the face. But tonight, said the Bishop, I am thankful to know as I always maintained, that the School is a success far beyond my picturings. I am further assured that when we Catholics take hold of anything we have always made a success of it. He spoke of how the grand cathedral of this continent was first acedied, and how in spite of the conservative element it was a triumph.

After Tuesday evening's lecture, a delightful entertainment was given at the Philadelphia cottage, after which a hop took place.

Those who entertained are the following: Rev. Hugh T. Henry, of Philadelphia, opened the program with a piano selection which was Beethoven's Fifth Symphony. Father Kiernan, of Rochester, gave some more delightful readings from Emerson Brooks, Mrs. D. J. O'Mahoney read a poem of her own composition, inspired by the cornet solo, the "Star Spangled Banner," of Sunday evening, and entitled, "Memories of Lake Champlain." Miss E. Power, of Philadelphia and Rev. Dr. Talbot Smith sang a duet entitled "Holy Mother." Arthur R. Ryan gave the "Three Thousand Ducats" scene from the Merchant of Venice, portraying the three characters of Antonio, Bassanio and Shylock. Prof. John H. Haaren sang the "Heart Bowed Down," and "O, Ye Tears," and Father Mullany concluded the program by telling one of his good stories.

An entertainment, arranged by the Misses O'Brien of New York, at the New York cottage, took place Wednesday evening for the purpose of receiving the lecturers of the week. The following persons took part: Prof. Haaren sang, as did also Miss Naugh-

ton and Miss Albertine Murphy. Mr. Fred Rowan played a piano solo. Leo O'Donovan played a mandolin solo. The Rev. Father Henry and Dr. Henry, of Philadelphia, sang a duet, and Miss Gilligan recited. Rev. Father Bigley, of New York, was master of ceremonies. The entertainment concluded with dancing.

The Rt. Rev. Bishop Harkins, of Providence, R. I., was a guest of the School Friday, and expressed himself as delighted with the grounds, activity and progress of the School.

Saturday's aquatic tournament was a great success, and the sport was very enjoyable. Those who won the prizes were Miss Gallaher, of New York, the ladies rowing race. Miss Julia Sullivan, of New York, daughter of James E. Sullivan, the Secretary of American Athletic Union, won first prize in the ladies' swimming race, and Miss M. McMahon, of Boston, was a close second. Gentlemen's swimming race was won by Leo O'Donovan, of New York, with Fred Rowan a close second. Gentlemen's tub race was won by young John Quinn, of the College Camp, and also of New York. Eugene Castles, of New York, and also of the College Camp, distinguished himself by winning two first prizes, they being the rowing and egg races. He was pushed very hard in the egg race by William A. Prah, of Jersey City.

The duck race was the greatest sport of all, and after a hard fight, was won by Albert O'Donovan, of New York.

At 8 o'clock in the evening, the weekly dramatic entertainment took place. The prelude to the farce consisted in music, songs and recitations. Mr. Fred. Rowan, of New York, opened the entertainment with a piano medley, then followed Miss Cote with two readings, "The Rappahanock," and "Money Musk," accompanied with music by Miss M. Reid, of Yonkers. Then Mr. William A. Prah, of New York, sang "Ora Pro Nobis," in a most thorough manner. Mr. Prah is the leading soloist of Monsignor Robert Seton's Church in Jersey City, N. J. Then Miss Cote gave "Aux Italiennes" and "Sleep." At the end of Miss Cote's second appearance, Miss Donovan, of Montreal, played a medley of Irish airs arranged by herself, and a "Mazurka." Miss Cote appeared a third time and recited "A Portrait" and "The Minuette." Mr. Fred Rowan played a lively march and the curtain went up on the farce, "The Charms of Music," with the following cast of characters: Miss M. McMahon, of Boston, Miss G. McIntyre, of Philadelphia, Miss Burke, of New York, Mr. Dempsey, of New York, Mr. Leo O'Donovan, of New York, and Mr. A. R. Ryan.

## FIFTH WEEK.

*Sunday, August 7.*—The fifth week of the Champlain Summer School opened with brilliant ceremonies. The Archbishop of New York, most Rev. M. A. Corrigan, presided at the Solemn High Mass which was celebrated by the Rev. Dr. D. J. McMahon, of New York. His assistants were Rev. Wm. J. Quinn, of New York, as deacon, and Rev. John Donlan, of Brooklyn, as Sub-Deacon. The Deacons of Honor of Archbishop Corrigan were Rev. Gabriel A. Healy, of New York, and Rev. F. P. Siegfried, of St. Charles Seminary, Overbrook, Philadelphia. The Master of Ceremonies was Rev. Thomas F. Myhan, of New York. The Rev. Dr. Lavelle, Rev. G. Ferrante, of New York, and the Rev. T. E. Walsh, rector of St. John's church, Plattsburgh, and Vicar-General of the Ogdensburgh Diocese,

in which the school is located, were in the sanctuary. Rev. R. J. Cotter, D. D., professor in St. Paul's Seminary, St. Paul, Minn., delivered the sermon, an abstract of which is as follows:

Text: "Follow Me." John 21:19.

My Dear Friends: In these two words, "follow Me," our divine Lord gives us not only a compendium of Christianity, a code of morals and a practical rule of life, but also the application of a fundamental truth to which I would briefly call your attention. In these two words Christ holds out before us an ideal and exhorts us to follow it according to our power. It is a fundamental truth of human nature that every man has an ideal, which he endeavors to copy as often as he acts with deliberation and purpose. This ideal serves him as a model

which he endeavors to imitate, for man is by nature a creature of imitation. Without such a model man's actions and his life would be aimless and irrational. Consequently an ideal of some kind is indispensable. Man's ideals are the parents of his acts, and hence the first thing to be done in any work is to acquire an ideal. All the rest is but the executing and realizing of this ideal. The painter begins with his ideal which he gradually expresses on the canvass. The sculptor patiently chisels the block of granite, shaping and polishing it according to the ideal, until, at last, the rugged stone is transformed into a work of art. The architect labors long and patiently before he sees the edifice rise out of the shapeless mass of brick and stone and timber; yet it is thus he realizes the ideal with which he started out, and so it is with life. Just as our language is the expression and equivalent of our thoughts, so our actions and our life are but the outward expression and equivalent of our ideals. It is a diversity of ideals that accounts largely for the difference among men. Some men have fanciful and impossible ideals, and we call them dreamers, because they are always building castles in the air. Others have low and sordid ideals and we call them degenerates and people of depraved taste. Others again, observing the golden mean, have elevated and practical ideals and we call them successful men and women because their ideals are well chosen and faithfully executed. As men seldom rise above their ideals and often fall below them, it is well to know and to calculate on this tendency in human nature of falling below the mark.

The artist who places before his pupil a masterpiece as a model does not expect a perfect reproduction, but rather a more or less imperfect copy, according to the skill and capacity of the student. Yet he keeps before him a masterpiece to educate his taste and form his ideals after a perfect model. So our divine Lord, the great teacher of Christianity, has given us in Himself a perfect model, and in these words "follow Me" applies that fundamental law of human nature and furnishes us a masterpiece which we should imitate and reproduce according to our capacity. In that

short sentence, "follow Me," Christ gives us the essence of Christianity, for Christianity is not a mere theory, it is a practice. It is not a mere science, it is an art, and every man who is a Christian in reality and not merely in name, is an artist, with Christ as his model, and is striving to reproduce in himself in some degree, at least, an image of this great masterpiece.

#### MEDIAEVAL GUILDS.

TWO LECTURES BY THE REV. D. J. McMAHON, D. D., DIRECTOR OF THE SETON READING CIRCLE, NEW YORK CITY.

*Monday, August 8, 10 a. m.*—Three principles have severally sought to rule society, but it is in a proper combination that the rightful view will be found. Authority which rules and measures industry, Individualism which gives free range to each, Socialism, which places each in the keeping of all. Of Socialism Dr. Kerby spoke last week and in these two lectures we shall touch upon Authority as represented in the Mediæval Guilds. Individualism made manifest in modern Quests.

The origin of the guilds is a subject of controversy. Some historians place them as the successors of the old Roman burial societies, and to one of these was sold the Catacombs. Most writers after Brentano find a connection with the old family bond which inseparably united the early German kin. The name of guild came from the banquet which ever accompanied a family meeting. When Charlemagne strove to centralize his power, the nobles whom he brought under his sway, oppressed the free-men who dwelt in their holdings. These in turn, then banded together for self-protection, and aided by the King's secret force they beat down the power of the "Robber Barons," and crushed the feudal system. The Crusades had developed the spirit of enterprise and of love of freedom, so that the Guilds thus became the originators of the people's rights, the strong arm against tyranny.

In England we find them thoroughly established under Alfred the Great, and fifty years after their statutes were placed as models for the world.

It is impossible to tell the number or the

objects of the Guilds, but there were some things common to all. Religion was, firstly the cement that united them. They were not Confraternities, for they had all sorts of aims and purposes, but they had their Chaplains, their Churches, their Masses and their Saints' day. These aspects of religion had a softening influence upon people who counted life so lightly. They were fond of feasting, as every meeting ended in a spread, and their Patron's day was a day of rejoicing. The details that we have of these show that they relished the pleasures of the table. They prepare us for those banquets that Scott describes in the return of the Clans from war or from the hunt. The Domesday Book which was started by William the Conqueror, and took a century to complete gives us full account of the financial and political power of the English Guilds. This book, which is the only state book in Europe of that period, shows how the lands were divided and who were the owners. Edward in England used the power and wealth of the Guilds in his struggles against the Barons. So also in 1150 did Frederick Barbarossa grant to the German Guilds many privileges and favors. From these arose the Hausa towns which as a confederation of Guilds, acted as little republics which all powers respected from 1230 to 1630.

Guilds were divided according to their object into Social Guilds, Merchant or Frith Guilds and the Craft Guilds.

The Social Guilds were the more numerous as they aimed at all the purposes of Charity and Sociability, like indeed to the various organizations of today. They had one in England for the making and maintenance of good roads and that in 1410, long before the L. A. W. was thought of.

The Merchant or Frith Guilds were the original. After they established their power they turned to the development of trade and had international relations throughout Europe. Some of them became rich and autocratic and caused the formation of the Craft or Workman's Guild.

The Craft guilds embraced all tradesmen, of whom the Weavers were the chief in those days. These Guilds were independent of the State, having their own laws and tribunals. Their president had wide powers for the protection and benefit of the

trade as to tools, shops and manufacture. They had many holidays, including the Saturday half holiday.

They arranged all matters pertaining to the wages, prices and hours of labor. They were strict against strangers whilst upholding equality among all members. The apprenticeship was rigid and required the making of tours through Europe for those of the French and German Guilds—these constituted the bands of builders—free-masons, etc., who built the grand fanes of Europe. The state in the 15th century gained more ascendancy among the people and curtailed the powers of the Guilds. Henry VIII. dissolved them in order to obtain the wealth they possessed. They were the natural predecessors of Our Trades Unions from which they differed as regards relations toward religion, and also in their equality between Master and Workman. Leo XIII. has expressed the wish that they might again revive suitably to the changed conditions of industrial life.

## 2.—TRUSTS.

*Tuesday August 9, 10 a. m.*—There has been an Evolution in the Commercial as well as in the Industrial world in the past hundred years.

Immediately after the South Sea Bubble in England and the Mississippi Scheme of Law in France with their attendant wild-cat schemes, laws were framed against the formation of Corporations.

The impossibility of success in Corporations was also grounded into popular opinion by the Economists of the time—Adam Smith in his "Wealth of Nations" is particularly opposed to Corporations—So, too, the framers of the American Constitution took it for granted that it were useless to say aught about them. How different today when about one-third of the wealth is in their name. For the past twenty years Corporations have united together in order to save the extraordinary expenses which sharp competition had brought upon them. These combinations are in shape of pools where the different units are simply bound by a moral tie. They unite to observe upon their honor an agreement made as to prices. They may have penalties attached to the non-observance of their agreement, which

oftentimes regulates nearly every detail of the different concerns. Examples are found in the meat and coal business.

There is a propensity in man to gamble, and hence, a liking for speculation, which brings about the "Corners."

The real trust is the Combination of Corporations which have resigned all their property into the hands of Trustees. It becomes a Corporation of Corporations. They are variously formed but are generally governed by these Trustees.

Ethically considered, the trust is simply a Monopoly against which in itself nothing can be said. Government has the right to form them, as it does in countries of Europe, for its own benefit on salt, tobacco, etc., or it may form it for private gain, as in a Copyright and Patent. There is no doubt that in their operation they have not used only the just and proper means. The temptation led by avarice has made their history far from immaculate.

See the dealings of the Anthracite Coal Companies, which owned three-fourths of all coal, also the Sugar Trust and the Standard Oil Company. Their legality has been questioned on many minor points as to the indefiniteness of time, etc.

It is principally, however, because considered against public policy that the furore of 1898 was started. In nearly every legislative assembly and every magazine there was an outcry against them as inimical to public interest. Public policy is, however, variable quantity and Trusts have been increasing in number.

It arises from the fact that if it be incorporated in one State it is permitted to do business in any other. New Jersey and West Virginia have been very kind to Trust builders, as those states ask nothing more than the payment of a small annual fee, no reports, no offices, etc.

It is, however, on Economic grounds that they must stand or fall. It has been objected to them that they crush out small trades and kill "Competition, which is the life of trade." They produce more cheaply but are apt to sell more dearly, and that finally they control legislation in their regard.

These objections can be answered under the light of the present day Commerce. It is far from certain that competition is so de-

sirable. The expenses attendant upon it are enormous, and if these can be saved to the purchaser, there is an economic advantage. So, too, in the closing out of the small trader. For Economics looks to production in the cheapest, quickest and best manner, and this is attained best by the large dealer or trust.

That there are objectionable features in the dealings of the trust, it were foolish to deny. That corporations should on such a necessity as sugar gain 100 per cent a year on their capital is monstrous.

To abolish the trust seems now, however, a practical impossibility, and our only duty is so to control it that liberty and justice shall not be outraged in its operation. Those in power must see to it, for otherwise the same economic volcano, which years of agitation during the introduction of steam and the factory system started, will burst forth anew in a revolution to re-adjust the glaring errors and evils that injustice sends forth.

### THE FRENCH REVOLUTION.

ABSTRACTS OF THREE LECTURES BY ALEXIS I. DU PONT COLEMAN, B. A., (OXEN) OF NEW YORK CITY—10:30 A. M.

#### I.—THE PREPARATION FOR THE REVOLUTION.

*Wednesday, August 10.*—After speaking of the varied interest of his subject, Mr. Coleman reminded the audience that the Revolution had been preparing for many years, and the most diverse causes had had a hand in bringing it about. After a brief survey of the Old Regime, which showed that it was not altogether bad, he proceeded to demonstrate that the centralizing policy of Louis XIV. was largely responsible for its evils, both by depriving the people of habits of action and by withdrawing the nobles from their estates and from contact with the lower classes. The burdens of the peasantry were undeniably heavy; taxation fell most heavily on them, and in needlessly vexatious ways. Yet the country as a whole was far more prosperous than under Louis XIV. Through maladministration, however, and the extravagance of the court, the government was steadily drifting into bankruptcy. All these evils were the more felt because of the spread of education and the writings of such men as Rousseau, Diderot and Voltaire—

the Encyclopedists, as they are called. The progress of physical science and political economy tended to undermine respect for authority. The same result followed from less obvious causes, such as the spread of Freemasonry, then a new thing in France, and from the rebellious spirit against both Church and State which a century of Jansenism had engendered. Among the external influences which helped to produce the Revolution, the chief were the sight of political liberty in England, so short a distance away, with the writings of English political economists and philosophers, for fifty years before the Revolution, much studied in France; and the example of successful rebellion furnished by the United States, an example very real to the number of influential young Frenchmen who had served with Washington and Lafayette.

## 2.—THE NATIONAL OR CONSTITUENT ASSEMBLY, 1789-'91.

*Thursday, August 11.*—The second lecture covered the period of the National or Constituent Assembly, 1789-'91. It dealt with the summoning of the States General after a lapse of 175 years, and showed how, through the obstinacy of the nobles, the commons assumed to represent the nation, and practically became the National Assembly. Then followed the taking of the Bastille, the anniversary of which is still the French national holiday, and the abolition of feudal privileges in the feverish night which is known as "the Saint Bartholomew of property." The tumultuous days when the mob surged into the palace at Versailles and brought the King and Assembly to Paris were next described, and a brief account given of some leading features of the new Constitution, such as the confiscation of Church lands, the abolition of titles of honor, the establishment of an absurdly minute electoral system all over France and the "Civil Constitution of the clergy," which led to a deplorable schism between those who submitted to the new order of things and those who remained faithful to the Holy See. The increasing tyranny of the Assembly and the Paris mob was shown to lead to the ill-planned and abortive attempt of the King to escape, and his seizure at Varennes and return to a worse captivity detailed. In-

cidentally the lecturer threw a good deal of light on the characters of the chief actors,—the King, utterly good natured but quite unequal to the times in which his lot was cast; the Queen, brave and resolute as a man, but too unyielding to temporize where a little diplomacy might have saved her; Mirabeau, the one great statesman produced by the Revolution, striving honestly against all odds for the establishment of some kind of a stable government; and Lafayette, selfish and vain, his head turned by his early successes in America, considering always his own advantage, and failing to secure it permanently.

## 3.—THE LEGISLATIVE ASSEMBLY AND NATIONAL CONVENTION, 1791-'95.

*Friday, August 12.*—The last lecture opened with the meeting of the Legislative Assembly, with the monarchy in worse plight than ever, and the Queen looking for aid from her brother and the other sovereigns of Europe. Catastrophe on catastrophe followed. The mob broke into the Tuileries, forced the hands of the Assembly, and soon had royalty suspended. It was not long before the poor captive King on the scaffold heard from his confessor the consoling words "Son of St. Louis, rise to the skies!" Nor, when Jacobinism was once triumphant was there much delay in sending the Queen to rejoin him, and in putting to death the best men and women in France, including not a few of those to whose exertions and whose boldness the earlier triumphs of the Revolution had been due, but who had sought to stay its wheels when the pace became too rapid. The suppression of the Christian religion followed the abolition of royalty, and the orgies of the Feast of Reason were a last disgrace to the intoxicated nation. The lecturer gave a number of interesting personal details of the sufferings of the victims, of the courage with which they met death, and of the fiendish cruelty which marked the Reign of Terror, and described the brave but fruitless efforts of the loyalists of Brittany and La Vendee to stem the torrent. Finally came the overthrow and the death of Robespierre; and the survivors of the conflict, exhausted by the tragedies that had come so fast upon one another, sought to have a settled government and rest



from slaughter. With Napoleon Bonaparte, who represents another epoch, beginning to loom large upon the horizon, the survey fitly closed.

#### ATMOSPHERIC ELECTRICITY.

ABSTRACT OF THREE LECTURES, AUGUST 8, 9 AND 11 AT 8 P. M. BY BROTHER POTAMIAN, D. SC., OF MANHATTAN COLLEGE, NEW YORK CITY.

*Monday Evening, August 8.*—The introductory lecture was devoted to a review of the chief facts and fundamental principles in static electricity. Though somewhat neglected for many years, this branch has lately attracted great attention on account of its intimate connection with electric waves and what is popularly called "wireless" telegraphy. Moreover it is the form of electric energy stored up in a thundercloud and set free in a lightning flash, and as such has a special claim on the attention of all the members of the Catholic Summer School. It is necessary that all bodies are susceptible of electrification, be they resinous or metallic, solid or liquid. This broad statement was established by a dozen of experiments which were remarkably successful despite adverse atmospheric conditions. The success was itself an important experiment as it showed how the conducting property of an almost saturated atmosphere could be practically neutralized by a kerosine stove and a pair of small electric heaters.

But what, asked the lecturer, is the real character of the electrification which appears in every one of these cases? What is the intimate nature of this wonder-working agent which we call electricity? Here indeed is the kernel of the difficulty. In spite of the advances made during the past twenty-five years, we are unable to realize the extraordinary change that takes place when two dissimilar bodies touch each other. But, as said before, this need exert no depressing effect on students of electricity, for every other department of science has its unknowns and mysteries. For instance, we say that light is a periodic motion in the ether which fills all space—the space between star and star, between planet and planet, between molecule and molecule—and yet the nature of that ether is entirely unknown.

In the department of heat, we have evidence that atoms can vibrate at rates which baffle conception, and yet we are totally ignorant of the structure of an atom.

We know that the sun compels the earth to cycle round him as a center of attraction, and yet we utterly fail to conceive the nature of that attraction, the nature of the bonds which prevent us from ever successfully attempting a visit to other parts of creation.

Science is full of such incomplete knowledge. "We know but in part" was said 1800 years ago by an inspired Christian philosopher and that aphorism is confirmed by the most advanced science of the day.

Nor can we wonder much at this when we consider that all our scientific knowledge is derived from our limited sensations, our limited experience and our inability to conceive anything for which this limited experience has not prepared us.

In view of such facts—undeniable and indeed undenied—the proper attitude of the mind is surely not one of arrogance or self-sufficiency but one of modesty and humility and resignation for what we cannot yet know, coupled, however, with an earnest striving, a vigorous intellectual effort to clear up a little of the thick haze which hangs over the horizon of every branch of experimental science.

Though electricity "is a phenomenon," as Clerk-Maxwell has it, "due to an unknown cause," we know many of its effects. We classify and compare them and even measure them.

The difference between positive and negative electrification was here illustrated by photographs of electric sparks projected on the screen and by beautiful experiments with ordinary vacuum tubes, with Crookes's tubes and X-ray bulbs.

The laws of attraction of equal development and seat of charge, as well as some of the phenomena due to electrical induction, were discussed and abundantly illustrated. Indeed every important statement was corroborated by an appeal to experiment.

The lecture terminated by a study of condensers, the Leyden jar being taken as a type. Jars of various sizes were charged not only from a Wimhurst machine but also from an induction coil; the character of the

discharge was dwelt upon at some length as it is usually the oscillations of the electricity to and fro giving rise to waves in the ether of space, just as the vibrations of a tuning fork carve the air around it into sound-waves. It is precisely these ether waves of electric origin that enable us to send signals through space without connecting wires. Hence the term "wireless" as applied to such a system of telegraphy. The term, though popular, is, nevertheless, inaccurate for a large quantity of wire is used as base-lines, both at the sending and the receiving station.

Signals have been transmitted by Marconi in England over nine miles and by Slaby in Germany over thirteen.

The difficulties still to be overcome before the "new" telegraphy passes from the experimental stage are many and great. "Difficulties," according to Cardinal Newman, "are things to be overcome." We may, therefore, reasonably hope that the difficulties which still beset Hertzian telegraphy will soon yield to the combined attack led against them by hard workers both in the old world and in the new. [Clerk-Maxwell predicted the existence of waves in the ether due to electric oscillations; the late Prof. Hertz—born 1857, died 1894—devised simple apparatus for detecting and measuring them.]

*Tuesday Evening, August 9.*—The second lecture dealt with the electricity of the atmosphere. It was pointed out that the air itself is always electrified irrespective of clouds and storms, and that the distribution of electrical density is very far from being uniform. An efficient cause of this electrification is friction between the tiny drops which form a cloud and the surrounding air, as well as between air and the ice needles which abound in the upper strata of the atmosphere.

Recent experiments conducted by Lenard, J. J. Thomson and Lord Kelvin show that every drop of rain falling on the ground or on a water surface, and every drop of fresh water spray of a breaking wave falling on fresh water sends negative electricity into the air, whilst every drop of salt water falling back on the sea from breaking waves, sends positive electricity into the atmosphere. As more than two-thirds of the

earth's surface are covered with salt water, positive electricity will therefore predominate.

It has also been shown that friction of dust particles with the surrounding air is competent to produce a high degree of electrification. The tops of the pyramids in sand storms are accordingly found to be strongly electrified. Dr. Werner Siemens in 1895 charged champagne bottles on the summit of the pyramid of Cheops and discharged them to the astonishment and discomfort of some Arab onlookers who took Siemens and his party for a band of sorcerers.

It is also probable that two currents of air of different degrees of density, moisture or temperature in rubbing past each other, become electrified, the warmer current positively.

That the electricity of the atmosphere is identical in kind with that produced in our laboratories, was first proved by a direct experiment by Franklin in 1752. The field in Philadelphia in which he flew his kite, is now cut up into streets that nightly glitter with the electric light.

Discharges six inches long were obtained from an influence machine for the purpose of explaining the source of the electrical energy set free, their sinuous path and various mechanical thermal and physiological effects.

A flash of lightning differs from the above not in kind, but merely in degree. Flashes two or three miles in length are of frequent occurrence, whilst others of five or eight miles are exceptional. The latter occur in a heavy down-pour, the drops acting as stepping-stones to effect the prolongation.

The energy of a flash is very considerable as evidenced by its destructive effects. These led to an interesting discussion, the most important being the case of death due to lightning. This is attributed to the shock given to the nervous system which according to some electro-medical authorities suspends respiration, whilst according to others it produces a contraction of the arteries which impedes the circulation so much that the heart is unable to overcome the obstruction.

Statistics were adduced to show that the popular dread of lightning is unfounded. The annual number of people killed in this way in the United States is according to recent statistics 200, whilst in New York City

alone, 1,500 perish every year by various accidents.

The popular belief that the stroke of lightning is nearly always fatal is likewise disproved. Of 202 persons struck, only 74 were killed. Statistics also show that risk from lightning is considerably greater in the country than in cities. This is chiefly due to the protective action of tall chimneys, metal roofs and network of electric wires.

"There is thunder in the air," is another popular inaccuracy. There is always electricity; there is thunder only when a flash breaks from cloud to cloud, or leaps from sky to earth. Whatever this special "feeling" of thunder may be, it is not an electrical effect as the most delicate instruments give no indications of the approach of a storm. It is only when the cloud begins to rain or hail that strong electrical effects are noticed.

The popular idea of a thunderbolt that it is a fiery mass accompanying the flash is equally false. A meteoric mass may precede or follow the flash, but meteors have no connection with electrical phenomena.

Shakespeare has given countenance to this fallacy. Says he in *Cymbeline*

Fear no more the lightning-flash,  
Nor the all-dreaded thunder-stone.

Thunder may make windows rattle and houses tremble. A crash by its very sharpness and suddenness may also give a severe shock to a person of nervous temperament and weak constitution. A tombstone in Glastonbury, Conn., bearing date 1719, has the following:

Here lies one whose life's thread's cut  
asunder,

She was struck dead by a peal of thunder.

*Thursday Evening, August 11.*—In beginning his third lecture on atmospheric electricity, Brother Potamian pointed out that the severity of an electric shock, whether from machines or live wires, or from lightning, depends not only upon the electric pressure, but also upon the current; that is, it depends upon both the volts and the amperes. Consequently, it depends upon their product, that is, on the number of Watts. In the execution of Thorne the current was 20 amperes, and the voltage 1,800. Therefore, the energy was 36,000 Watts. This is equivalent to fifty horse power. [756 Watts = 1 H. P.] The electric pressure in case of a

lightning flash varies greatly according to circumstances. It is to be reckoned in millions of volts, whilst the current may be hundreds or even thousands of amperes. Hence, the energy or the horse-power set free is very great.

The lightning conductor has two functions to perform with regard to this energy. The first is to keep down the tension in the air between the cloud and the earth and thus prevent the discharge. This *preventive* function is effected by its sharp points which pour out streams of the opposite kind of electricity towards the threatening cloud. These points should be very numerous, as it ought to be obvious that 1,000 of them will be more efficient than ten. Nor is it at all necessary that the points should rise high above the buildings. Barbed wire round the eaves and ridges and well connected to earth in several places, forms an excellent system of protection.

The opinion was long held that a rod protected a certain area around it, but this opinion is rapidly giving way. Its most vigorous assailant is Professor Lodge of University College, Liverpool, who insists that a flash is not a discharge in one direction, but a surging of the electricity to and fro until all its energy is disposed of. It follows that there must be a very great difference between the electrical condition of every point of the conductor and neighboring objects connected to the earth. Hence, a tendency to side-flashes and hence, too, the risks incurred by venturing near a lightning-rod during a storm.

A lightning conductor should have as many points as possible, be thick enough not to be melted by a discharge and be continuous throughout to the ground, where its end should be buried in deep moist earth. It should be insulated from the building and neither gutters, nor leads, nor balconies connected to it. All these are much safer when separately grounded by means of a stout telegraph wire. It would be to invite danger to connect the gas pipes or water pipes of the house to it. The conductor should have as much surface as possible; hence, tape or ribbon serves better than a cylindrical rod. Iron, too, has advantages over copper, besides its cheapness and higher melting point.

But however well a building may be protected, cases often occur when points, however numerous they may be, will be unable to prevent the tension from becoming dangerously high. The rod will inevitably be struck and then its function is preservative; it is to convey the discharge as quickly and harmlessly as possible to earth. The surgings set up in the conductor have a tremendous tendency to splash off sideways from every point of it. Hence, the neighborhood of the rod and indeed, of all masses of metal in the house, is a region of danger.

As trees are good conductors, it follows that their vicinity should be avoided. Tall chimneys, however well protected, are liable to be struck by the sudden impulsive discharge just referred to, and in such cases are undoubtedly sources of danger.

Ships built of steel throughout, need no lightning conductors; but if the masts or spars are of wood, they should be protected. A wire rope running to the top makes a good "sky," whilst the lower end thrown into the sea at the approach of a storm, makes a good "earth."

Ships while undergoing repairs in the dry dock need lightning conductors in order to protect the men working under them.

Two experiments made during the lecture excited uncommon interest. The first was intended to illustrate the formation of the big drops that often occur during thunder storms, and consisted in exposing a water-jet to a feebly electrified body. The fine droplets instead of rebounding were seen to coalesce, thus forming large drops which fell on the tray with a heavy patter. The experiment is due to Lord Rayleigh.

The second experiment was to show how the mines in the Potomac were blown up by a flash of lightning that struck the switch-board at Fort Washington. The imitation was so realistic and unexpected that it caused no small amount of commotion and excitement followed by an equal amount of conversation and merriment.

#### CONFERENCE ON CATHOLIC CHARITIES.

ADDRESS BY THOMAS M. MULRY, ESQ., OF NEW YORK CITY.

*Monday, August 8.*—At 11:30 a. m. the opening of the Conference upon Charities

took place and the chairman, Mr. Thomas M. Mulry, presided. In his opening address he said in part that the pleasure afforded the committee on charities to see so large an attendance and such an interest taken in affairs of charity was very great. When the first conference of the Summer School was decided upon last year, there was some doubt as to its success; but the deep interest shown at that time, the hearty welcome extended to those taking part and the large attendance at the sessions, proved beyond question that the Summer School could be made a most important factor in quickening interest in Catholic Charities and would open the eyes of Catholic laymen to the great opportunities placed in their way of increasing the efficiency and extending the usefulness of the many institutions and societies founded and maintained under Catholic auspices. The program of this session is practical and fascinating to those deeply interested in charitable work. In times like the present, when organizations are forming every day and legislation is invoked continually to ameliorate this or that form of misery, to initiate, or to attack some system already in vogue, it is most important that Catholics should know how to think and to give their undivided intelligent support to those movements which will result most advantageously to the benefit of our country and the permanent good of those whom we would assist. We should be abreast of the times and make our influence felt. To judge properly we require knowledge as regards the greatest needs and what particular point our support or opposition should be directed. Unity is the first essential to success, then harmony. This unity is no longer a matter of choice with us, it a necessity. We have left all this to the priest and religious, who if they do their work well have no spare time. We entirely forget that our action is clearly indicated. The Catholic laity has a mission to perform and a most important mission—the influencing of public opinion. Mr. Mulry referred to the charitable institutions of the state and their work. He also commented upon our totally unprepared state when attacked and gave as an instance the recent Constitutional Convention. When it was discovered that a party of bigots were endeavoring to use the convention to vent

their spleen against the Church, consternation seized every Catholic. We found we had kent so completely within our shells that the great majority of the members of that convention believed the most outrageous charges, and were it not for the herculean efforts of some of our non-Catholic friends, who were full of the American spirit of fair play and the work of some of our earnest Catholic men in giving the public the true idea of the institutions attacked, we would have been badly defeated. Year after year legislation has been introduced at Albany affecting every form of charity, and yet, while all other charities were represented, ours were seldom found taking any part in such hearings. Who is to blame for this? It was only at the last session of the legislature that Catholics first represented themselves in a united manner and thereby made their influence felt in the state. Mr. Mulry spoke of the uniting of all charities to kill a bill which was injurious to charities, and in this fight, he said, we found ourselves side by side to men whom we thought our adversaries. He spoke of the bill restricting the placing out of children. The national conference of charities was referred to, in which Archbishop Corrigan and Bishop Potter spoke from the same platform for the same cause. The public and private support of charitable institutions were touched upon and many details were spoken of by Mr. Mulry.

ADDRESS BY THE<sup>d</sup> HON. JOHN McDONOUGH,  
OF ALBANY, NEW YORK.

In the paper read by John T. McDonough, of Albany, he took strong ground against over-cautiousness in always giving, claiming that frequently a great wrong was done in refusing sick and worthy persons for fear of assisting the unworthy poor.

He showed that the tendency among many well-meaning persons, was towards philanthropy rather than plain, Christian charity, and that with such persons, charity was not considered as a Christian duty, but rather as a question of political economy.

He dwelt on the fact that the poor of England was cared for and that there were no poor houses there until Henry VIII. confiscated all the property of the monasteries, thus destroying the ability of those institutions to care for the poor. With the poor

houses came repressive laws forbidding alms-giving, and making vagrancy an offense punishable by branding, slavery, and in some cases, death, and yet pauperism continued and still continues.

He showed that here is a great field for the good work. In this state, with upwards of 80,000 persons dependent on charity for support, the institutions and various societies reporting to the State Board of Charities last year, expended for the care, maintenance, salaries, building, repairs, etc., the enormous sum of \$21,448,362.00, while for similar purposes the institutions for the insane expended \$5,489,891.00, making the total expenditures for a single year, \$26,938,181.00.

He called attention to the significant fact that, of the amount expended by the institutions reporting to the State Board of Charities, while \$4,331,342.00 was for provisions and supplies, \$4,147,880.00 was for salaries. He contrasted this fact with the practice of the St. Vincent de Paul Society, Sisters of Charity, Christian Brothers and kindred organizations doing all their work without the aid of salaried officers, thus enabling them to devote to the poor and needy about all of the money appropriated and donated.

The conference adjourned till after luncheon, when a large audience met again at 3:30 p. m. The first address was by Mr. M. J. Scanlon, of New York.

THE LAWS OF THE STATE OF NEW YORK IN  
RELATION TO PRIVATE CHARITIES. BY MICHAEL J. SCANLON, OF NEW YORK.

The paper treated of organized charities. They should be incorporated, otherwise they cannot acquire property by bequest or devise. Many instances where charitable intentions failed because the object of benefit was not incorporated. Present law for incorporation is known as "Membership Corporation Law." Law provides that no person leaving a husband, wife, child or parent, shall devise or bequeath to such a society more than one-half of his estate after the payment of debts and that no such devise or bequest shall be valid in any will which shall not have been made and executed at least two months before the death of the testator. While this last provision does not affect all institutions, it does affect a great many and

has brought to naught the charitable wishes of many testators. Relatives take advantage of it. This sixty day clause has done more harm than good. Why should persons whom a testator has probably never seen get his property rather than the charity named in his will? The statute is a relic of the time when prejudice existed against ecclesiastics, a prejudice which has been outlived.

Children must be sent to institutions governed by persons of the same religious faith as parents.

The most important law in relation to Charities is State Charities Law, and most important part of it is that relating to State Board of Charities. They have power to visit, inspect and maintain general supervision of charitable institutions. The Board has enormous power which up to this time has been wisely administered, but its operations should be carefully watched.

#### OUTDOOR RELIEF AS ADMINISTERED BY CHURCH SOCIETIES, BY LUKE J. LINDON, OF NEW YORK CITY.

Following is an abstract of Mr. Lindon's address:

Relief extended by Church societies should be actuated by Christian charity rather than by a desire merely to relieve animal suffering or even philanthropy. In other words, to improve the moral as well as the physical condition of those needing assistance, and to strive to make them better individuals, better citizens, better Christians. Such relief properly administered, does not stifle self-respect, nor does it place a premium on indolence nor foster pauperism.

The most efficient and beneficial aid that can be given to the poor is the help that helps them to help themselves.

It is better that some of the unworthy should receive attention than that through over-caution one deserving care should suffer. We should give the poor the benefit of every reasonable doubt.

It is impossible to review all the poverty and wretchedness of this footstool, and it may be true that the most deserving cases are not always reached. Surely this condition is not the fault of the system of properly administered out-door relief.

Temporal relief alone will not always prove efficacious. Treating a poor man as

a hungry animal and simply filling his stomach will accomplish very little toward elevating him above his unfortunate surroundings, or the condition that led to them.

The distribution of material relief should always be but a means to an end, viz., a method of proving to the poor that those dispensing it are their friends. And when this claim is once established, the power for good on the part of the visitor is almost unlimited.

This is the plan of the work of the Conference of St. Vincent de Paul.

This power has been the agency among the poor that has extinguished or held in check ideas of discontent and rebellion. It has brought the erring back to the truth, the wayward to the path of rectitude. It has held families intact. It has preserved the declining years of penniless old age from mortification and shame. It has soothed the suffering of the forsaken mother and her helpless offspring. It has benefited even those upon whom its charity was not bestowed but who observed the self-sacrificing devotion of its ministers.

Of it can be truthfully said: "It is twice blessed. It blesses him that gives and him that takes."

The visitors themselves have often received in place of money, contentment and satisfaction far more in value than they dispensed.

With the conclusion of Mr. Lindon's paper the conference adjourned for the day.

#### DAY NURSERIES AS A MEANS OF HELPING THE POOR TO HELP THEMSELVES, BY MRS. A. LOPEZ, OF NEW YORK CITY.

*Tuesday, August 9.*—At 11:30 a. m. the conference on charities was again resumed with the chairman, Mr. Mulry, presiding. The first speaker was Mrs. Marie A. Lopez, of New York, who spoke upon "Day Nurseries as a means of helping the poor to help themselves." The nursery for caring for those children whose mothers are clerks, etc., in large establishments, was thoroughly treated. The consolation and happiness of mothers and the utter enjoyment of the children as experienced in these day nurseries was very tenderly treated. The foundling babe and its nomadic career of home seeking was the next point treated, and the story of how a babe was taken from home to home in

search of lodging and care, was pathetic. Catholic Institutions are always full, and likewise the public institutions are always full, and so the trials of a new born babe in search of a home is most trying and pathetic. The various nurseries and foundling homes of New York were described, showing when and how they were formed and conducted and how maintained. The question whether nurseries should be under religious or secular care was discussed by the speaker. The answer was that it was preferable to have nurseries under the care of the religious because the world demands the undivided attention of those who are in it, and hence could not give due heed to all the demands made by the nursery. Many pathetic instances of mothers and their babes were related by the speaker. Her closing remarks were the exhorting words of the late Father Mitchell, of Brooklyn, who said day nurseries should be little stars shining throughout every nook and corner of the great archdiocese.

The next speaker in order was Mary E. Gibbon, of Buffalo, N. Y., who read a paper upon

**"OUR INFANT ASYLUMS—THEIR AIMS AND ACHIEVEMENTS,"**

which had been prepared by Elizabeth A. Cronyn, of Buffalo, but who, owing to the death of her father, Dr. Cronyn, was unable to be present.

At the conclusion of Miss Cronyn's paper the meeting adjourned till 3:30 p. m., when the opening speaker was George B. Robinson, of New York, and his subject was

**"THE CARE OF DESTITUTE AND DELINQUENT CHILDREN."**

Reference was made to the interest that the Church had taken in this matter. State Boards of Charity have been established in regard to this sad and erring phase of human existence in which authority has been given to supervise the public and private charities of the state. The constitution of North Carolina was referred to and quoted in the following words: "Beneficent provision for the poor, the unfortunate and the orphan, being one of the first duties of a civilized and Christian state, and that the general assembly shall appoint and define the duties of a Board of Public Charities."

This is the only state which recognizes this duty in its Constitution. The question how can the state best provide for the care of these classes was asked, and the answer was that the methods practiced by New York seems best adapted to accomplish the object. Each particular phase of these unfortunate beings of humanity is provided with a special home, thereby keeping them in graded classes. How do children become destitute, was answered by the fact that the parents become sick or die. The various conditions of destitute and delinquent children were discussed. The criminal and beggar were dealt with in detail, and the reasons how they came so were thoroughly explained. Statistics were quoted, examples, proofs and causes were given. Religious instruction and its influences was clearly shown, and discipline was likewise dwelt upon to a great extent. School was spoken of and a suggestion that it be kept open throughout the year, but to shorten the hours in summer, was shown as a preventative for mischief, which leads to graver things. The relatives of orphans were admonished to look after their kith and kin. With glowing tribute to the Christian Brothers, Sisters of Charity, of Mercy, of St. Francis and of St. Dominic, the speaker retired amid a rousing applause.

**"OUR PLACING OUT SYSTEM AND THE NEED OF CO-OPERATION." BY MR. JAMES E. DOUGHERTY, OF NEW YORK.**

Mr. Dougherty spoke of the over-crowded condition of Catholic institutions and how little thought was given to the children by the Catholic laity, and only when going to these institutions on a visit did they note the conditions under which these orphans were striving in the world. A great many think it is none of their business; and yet the work must be done. The charge sometimes made through ignorance that our Catholic institutions are kept filled because of the revenue for the care of the child, is false. Unfortunately there is no difficulty to gather in new inmates after discharging the old ones, but the responsibility as to what is to become of them after going out, is the difficulty, and causes the retention of children long after the state aid for them has ceased. The question, why do Catholic fam-

ilies afford few homes, was answered by the fact that the proportion of rich and poor was very small, and besides, the Catholics were usually blessed with a large family, and the entire revenue of the bread earner went to the support of the family. The difference of city and country charity was referred to in the fact that you never heard of any person starving to death in the country, while hundreds could starve in the large cities and their next door neighbors would know nothing of the misery. The method of placing out children was then explained and the difficulties were shown. The fresh air fund movement was shown in detail, and the difficulties of the same were likewise explained. Co-operation was needed by all, and each person should strive for this end. It rests with ourselves, and the saving of our souls is the trophy and that in so doing we do our duty and our reward awaits us.

DEFECTIVE CHILDREN, BY GEORGE J. GILLESPIE, OF NEW YORK CITY.

*Wednesday, August 10.*—The final meetings of the Conference of Charities opened at 11:30 a. m., when the speaker of the occasion was George J. Gillespie, of New York City, who spoke upon "Defective Children." The sad condition of the deaf mute appeals more than any other to the sympathy of all. He is cut off from most all intellectual pleasures; unable to develop his mind, owing to his restricted resources. Interest should be taken in his condition. As Catholics it is necessary to take earnest steps to counteract the baneful influences of the teachers of infidelity and heresy. Too many of our people are annoyed by the attraction of a slight advantage in some one material way, and send their unfortunate children to institutions where the ridicule of the Catholic faith is almost sure to cause the child first to be ashamed of his faith and then to lose it. It is not fair to the child to suppose that he can neglect entirely the study of his religion in his childhood and then take it up when he has grown to maturity. It occasionally happens thus, but it is an exceptional case, only serving to prove the necessity of an opposite course. The only influences brought to bear upon the deaf mute are those which come to him through his own language. Mr. Gillespie spoke of the

language of the deaf mute, and the attitude of the Church toward the good work was defined, and reference was made to what the Church had done in Paris. Mr. Gillespie said that there were 45,000 deaf mutes in this country in institutions, and also 5,000 more in private homes. The proportion of deaf mutes varies in the different countries and in this country is 1 to 500. There are ninety institutions throughout the country, ten of which are Catholic. New York has eight and four of them are Catholic. Deaf mutes are found mostly among the poor.

After Mr. Gillespie's remarks, it was announced that letters had been received from William Gorman, of Ottawa, Canada, an old friend of the Catholic Summer School, and one interested very deeply in all works of charity. Another letter was received and read from Mrs. J. Martin, of Jersey City, N. J., a lady very much interested in the works of charity in that state, and one of its representatives on the National Board of Charities.

THE HON. EDWARD C. DUNPHY, OF NEW YORK. Was then introduced and made a strong appeal for the work being done by the Sisters of St. Francis in their two hospitals located in New York City. He explained fully and with great effect the wonderful self-denials of the devoted Sisters of St. Francis. How without regard to color, religion or race, the sick were taken in and cared for without charge, how without any support from state, and very little from city, (about \$400 annually from the Theatrical Fund) but merely by their own house to house collections, they give the poor sufferers of the big city the ministrations and cares of devoted, untiring and self-sacrificing nature.

Mr. Gillespie then read a synopsis of the report of St. Vincent's Hospital, New York City, and emphasized the need of hospital work.

MR. CHARLES DUROSS, OF NEW YORK CITY.

Mr. Charles Duross, of New York, read a very clear and succinct report of the Catholic Boys' Association of New York. His report showed completely the necessity for these boys' clubs and dwelt briefly on the character of entertainment and instruction given to the boys. The number of boys us-



ing the rooms of the association during the past year amounted to upwards of 25,000.

MR. L. J. LINDON.

made a brief report for the Institution of Mercy of New York.

Mr. Gillespie again took the platform and made an earnest plea for the work being done by the devoted Sisters of Mercy in the Sanitarium Gabriels. He explained fully the causes which led to the establishment of this worthy institution; the exact nature of diseases treated, and paid a glowing tribute to their self-sacrifice and devotion.

THE REV. J. F. MULLANY.

made a short speech thanking the members of the committee in charge for the success of what he called one of the brightest features of this session of the Summer School. The regular papers having all been read, the sessions closed with a final few words from the

REV. THOMAS L. KINKEAD,

who dwelt upon the value to be gained by a close study of the papers read. He also exhorted all to take a more active interest in those charities which are sure to come to every one. There is no end of work that can be done in this line. The pay is sure and the emoluments large.

#### CHARITY AND ITS RELATIONS TO GOVERNMENTS BY ROBERT N. HEBBERD.

In the evening, Secretary Robert N. Heberd of the New York State Board of Charities, made an address on the subject of "Charity in its Relations to Civil Government," which had originally been assigned to the Hon. Edmund F. O'Connor, of Binghamp, recently deceased.

Mr. Heberd spoke of the importance to the state of such conferences of charity as the one carried on in connection with the Catholic Summer School. He mentioned also the National Conference of Charities and Correction, held in New York City in May, and the annual convention of the County Superintendents of the Poor, held at Niagara Falls in June, as note-worthy gatherings, and suggested that the time was ripe for the organization of a New York State Conference of Charities open to all who were actively interested in promoting the welfare of the poor of the State.

The speaker pointed out that almost from

time immemorial to the present day, but probably never more so than now, charity has had the most direct and positive relations with civil government, and quoted from the 22nd verse of the 23rd chapter of Leviticus to show that this was so with the sanction of the Most High, at the time that the children of Israel wandered in the wilderness.

He paid a high tribute to the Hebrews of the present day for their works of unostentatious charity in which they vied most successfully with their Christian brethren.

Mr. Heberd showed that all sorts of governmental measures had been adopted from time to time for the relief of the poor, but that many of them, notably the statute of George the Third, had to be given up as impracticable and injurious, and advised that more thought and care be exercised in works of charity and better co-operation secured between public and private charities.

He described also, in a general way, the relations existing between the charities of this country and the National and State governments, especially in the State of New York, where the State Board of Charities has been given very great powers. These powers were, however, intended to be exercised in a careful and conservative way, and were so exercised through the visitation and inspection which the Board was empowered to make; evils and abuses could be discovered, and power was given to oblige them to be rectified. He was glad to say that no Catholic charity had ever sought to evade the due operations of the law, but had always cheerfully complied with its provisions. The authority under which the State empowered the Boards of Charity to supervise the work of private charitable institutions, and the theory of government in accordance with which such powers were exercised, were also explained to the audience.

Statistics quoted by the speaker showed that the property owned by charitable institutions in New York State was valued at over \$103,000,000; that the income of such institutions during the past year amounted to \$23,000,000, the expenditures to nearly \$22,000,000, and the number of their beneficiaries to 2,500,000. The Charities Conference closed with Mr. Heberd's very practical address.

## SUNDAY SCHOOL CONFERENCE.

BY THE REV. D. J. McMAHON, D. D., MISS JULIA LYNCH, AND MISS MARY L. CORRIGAN.

*Thursday, August 11.*—The subject was divided into "The Mind" and "The Heart." Dr. McMahon gave a clear insight into the history of Sunday School work from the earliest period. He showed the particular need of attention to the Mind and the Heart—the knowledge and the piety of the scholars in our day. Miss Lynch dealt with the "Mind" part, and an abstract of her remarks is as follows:

In the existing phase of civilization the need of religious instruction is evidenced on all sides. We forget the ideal; also the very prominent part our actions play in the education of the young. Children are great imitators. Their actions usually reflect the influences surrounding them. As these influences are rarely the best, and very frequently not even good, the need of religious instruction is self-evident. This religious instruction should be given in the home. The home makes the man. But so many homes are unfitted for the task, that the Sunday School becomes not only a great blessing, but an absolute necessity.

The work in the Sunday School should be so arranged as to bear a close relation to the life of the child.

The most attractive methods should be adopted. Pictures and maps should be generously used, especially those which relate to the life and death of our Saviour. The teacher should take a personal interest in each pupil. She should encourage and draw

out the dull. She should strive to arouse a spirit of enthusiasm in the lazy and indifferent. And she should always bear in mind that the children watch her closely. For this reason her life should be exemplary, and she should never appear before her class with an unprepared lesson. The children will very soon follow her example. It is the duty of the teacher to appear before the class with the lesson and all that pertains to it thoroughly mastered. Absenteeism must be watched closely, but the attitude of the teacher toward this end must depend on environments. Absenteeism may be reached by the Reading Circle idea. It may also be reached by means of the Apostleship, which is a society of certain pupils appointed for the purpose, whose duty it is to encourage and draw in the absent, the lazy and the indifferent, no child being allowed to join the Reading Circle or the Apostleship who is a delinquent, unless a desire for amendment be shown.

A good library should be attached to each Sunday School so that the children could secure good reading matter without much trouble.

The systematic Sunday School is still in its infancy, but zeal works wonders, and the day is not far distant when our Sunday Schools will rank with any in the land.

Miss Corrigan spoke upon the "Heart" part of the Sunday School and said in part that the following points should be considered, namely: The need of religious devotional spirit—Means to cultivate it—Children's Mass—Hymns, library, etc.—Drawing children to Mass, to Sacraments—Mission to Non-Catholic children who are not Church-goers.

## INCIDENTS AND SOCIAL EVENTS OF THE FIFTH WEEK.

Sunday evening a very novel entertainment took place at the New York cottage. The gathering was very large. The form of entertainment was unique in the fact that it was a "Title Party," and consisted in a number of persons representing the title of a book by dress and having those in the audience guess what book was represented.

The winners of the prizes at the Title party, were Mr. Eugene Castles, of New York, and Mr. Wm. McMahon, of Boston, and

both of the college camp. The boys represented the "Heavenly Twins" and were well made-up for the portrayal.

The smoker at the "Farm Cottage" over which Mr. Mosher presided as "mine host" on Monday evening was a great success. Cigars and cooling beverages were in evidence and the piano was kept going from start to finish. Leo O'Donovan played mandolin selections and Rev. Dr. Talbot Smith, Eugene Castles and Arthur R. Ryan accom-

panied upon the piano the singers and sang themselves.

While the gentlemen were having a quiet time at "mine host's" cottage a "Ladies' Rocker" was in order at the New York cottage and gentlemen were not allowed.

During the same time the Rev. Gabriel A. Healy was entertained by a packed house at his cottage.

The euchre party given at the New York cottage on Tuesday evening was thoroughly enjoyed by all the School. At the end of the playing, refreshments were served and then dancing followed.

The Rochester Cottage ladies visited the Rev. Dr. Talbot Smith's College Camp Tuesday evening. Singing, jokes, and recitations around the camp-fire was the entertainment furnished the visitors by the camp boys.

Prior to Mr. Hebbard's lecture Thursday evening, Mr. George Gillespie arranged an impromptu entertainment in which the following persons took part: Miss M. A. Donovan, of Montreal, played the Hungarian March," Miss Mary A. McKenna, of New York, recited "Kissing Cup's Race."

A euchre party was given under the auspices of the ladies of the Healy Cottage, on Thursday night, after the lecture.

The pretty rooms of the cottage were presided over by Mrs. Loughlin, Miss M. Reid, Miss Isabel Reid, Miss Leo, Miss Shelly, Miss Van Ness, Miss Kehoe and Miss Margaret O'Reilly.

Refreshments were served at the end of the playing.

Thursday afternoon a ball game was played between the college camp and a picked nine from Plattsburgh. The score was 12 to 10 in favor of the latter.

The bowling tournament resulted in a draw, each team winning one game.

Saturday evening a theatrical performance "Pygmalion and Galatea," was played by the following cast:

Pygmalion .....	Arthur R. Ryan
Chrysos .....	Frank Madden
Leucippe .....	Charles Kirwin
Agesimos .....	Charles Schlachter
Mimos .....	Alphonse Edelbolles
Cynisca .....	Mrs. Hart
Myrine .....	Miss Julia Sullivan
Daphne .....	Carrie Schlachter
Galatea .....	Miss Marie Cote

Among the distinguished persons who witnessed the very successful presentation of this drama were his Eminence Cardinal Gibbons and Rt. Rev. Bishop Foley.

## SIXTH WEEK.

..Sunday, August 14.—The most eventful and important week of the Champlain Summer School opened with Pontifical High Mass celebrated by His Eminence, Cardinal Gibbons, of Baltimore, Md. He was assisted by the Rev. Dr. Walsh, rector of St. John's Church, Plattsburgh, as the assistant priest. The deacons of honor were Rev. Joseph Bigley, New York, and the Rev. Father Siegfried, of St. Charles Seminary, Overbrook, Philadelphia. The deacon of the Mass was Rev. James Fitzsimmons, Professor at St. Joseph's Seminary, Dunwoodie, and Rev. William Quinn, of St. Bernard's Church, New York, as sub-deacon. Archbishop Corrigan, of New York, was in the sanctuary, and his chaplain was Father Mulany, of Syracuse. The Rt. Rev Bishop John S. Foley, of Detroit, Mich., was also in the sanctuary, and his chaplain was the Rev. Dr. John Talbot Smith, of New York City. The Rev. E. Struble, pastor of St. Anne's

church, Montreal and Rev. C. J. Crowley, of Plattsburgh, were also in the sanctuary. The Rev. Dr. Lavelle was the Master of Ceremonies.

The sermon was preached by the Rev. Joseph H. McMahon, of St. Patrick's Cathedral, New York, and his text was taken from the 16th chapter, 1st verse of St. Paul to the Corinthians.

## THE WILL AND THE FREEDOM OF THE WILL.

ABSTRACT OF FIVE LECTURES BY THE REV. THOMAS I. GASSON, S. J., PROFESSOR OF PHILOSOPHY IN BOSTON COLLEGE, BOSTON, MASS.—AT TEN O'CLOCK, A. M.

### I.—EXISTENCE OF FREE WILL.

Monday, August 15.—Of the many deep and interesting questions that belong to the domain of psychology, none arouses such absorbing attention, none is of such wide-reaching influence as that concerning the

freedom of man's will. The number of books written on this topic is a conclusive proof of the important place the subject holds in the minds of thinking men, while the direct bearing of this problem upon the moral standard of our actions is too obvious to need explanation.

Free-will is generally defined as the power of directing one's actions independently of interior and of exterior restraint. It is the capability of self-determination, or it is the endowment by which an agent, when all the required conditions for the eliciting of a volition are present, is enabled to act or not to act, to choose a certain object or its opposite, or from a number of desirable objects specifically different to make choice of one in particular without regard to opposing forces or motives. Man is not an irresponsible machine, not the helpless victim of spontaneous impulses, not the blind subject of irresistible influence.

There are many writers, it is true, who boldly assert that, in the exercise of choice, the will is wholly and inevitably determined by its intrinsic constitution and disposition and by the external forces that act upon it. According to these teachers the presence of any particular desire in the will is an unavoidable event, not less so than the explosion of gunpowder upon the application of a lighted match or the fall of a slate blown off into free air from the roof of a house. In this theory men are brought to individual volitions as the wave is driven on to the beach or as the hail is hurled to the ground. Against this compulsory Absolutism the Catholic philosopher appeals to the direct testimony of consciousness, that "ultimate court of appeal in the science of mind." And consciousness bears overwhelming testimony to the well-established fact that when an object of this present life is placed before me I am not irresistibly drawn either by violence, by fascination, or by any internal law whatsoever to seek for or to avoid that object or to remain neutral. To what purpose that deliberation, that seeking of counsel, that weighing of advantage and of disadvantage before making a selection, if I am not free therein? Even in the very act of choosing can I not suspend the half-formed desire and reject it utterly? And after the choice has been made, am I not happy and

conscious of good desert, if that choice meets with the approval of those whose judgments I esteem; and, on the contrary, am I not distressed and full of self-contempt, if my action is not in harmony with the views of upright men? All this would be an utter impossibility, were the proceedings of my will forced from without or necessitated from within.

Moreover, we cannot thrust aside the weight of the argument in favor of free-will that flows from the very language of ethics. What meaning can possibly be attached to the terms responsibility, guilt, obligation, merit, remorse, forgiveness and justice, if man is not a free agent. These words are the consecrated expressions of a conviction, coeval with man and as wide-spread as intelligence. The deepest fibres of our nature quiver in rebellion against those who assert that such terms are the inventions of a vivid imagination or the outgrowth of untrained intelligence. Rather do we exclaim with Dante:

"The greatest gift that in his largess God Creating made, and unto His own goodness Nearest conformed, and that which he doth prize

Most highly, is the freedom of the will,  
Wherewith the creature of intelligence  
Both all and only were and are endowed."

## 2.—THE ESSENTIAL ELEMENTS OF FREE WILL.

*Tuesday, August 16.*—Having established the fact that man is endowed with free-will, the next step is to determine the precise nature of this quality and to define, as clearly as possible, its principal elements. Here we enter upon a series of vexed and knotty questions that have puzzled the brains of philosophers and have given rise to many a sharp discussion and to many a learned tome.

Without entering too deeply into this heated controversy, we may briefly consider the merits of the various theories. It is admitted by all that there can be no true liberty without indifference or the absence of necessity. Where we have constraint, determination or doom to any fixed purpose, there we cannot be said to have freedom. I am not free to be or not to be a man, because it is my lot to have been given that nature. Indifference, therefore, is an es-

sential feature of free-will, but since indifference is of many kinds, we are confronted immediately with perplexing difficulties. We may, for example, have an indifferent object, that is, the object may be of such a nature that it need not necessarily be sought after. That we can have freedom of choice only about indifferent objects is obvious, but that mere *objective* indifference does not constitute free-will becomes evident when we reflect that this power is a special quality of the subject of agent, not of the object. The individual, therefore, must be subjectively indifferent, but since subjective indifference is of two kinds, *active* and *passive*, we are forced to consider a deep but fundamental problem in the question at issue. A faculty is said to be passively indifferent, when it is not foredoomed to receive one impression more than another. Thus the eye may feast upon the blue sky, the green fields or the trackless ocean. But *active* indifference implies far more than this. It means that in case of choice, the will plays the part of determining cause; it means that the will is not handed over to a bespoken decision but itself, of its own native force, embraces a certain object or withdraws from it. Must this *active* indifference of the faculty be had in order to establish upon a defensible basis the freedom of the will? It does, indeed, seem so to many profound thinkers. For does not the experience which each one has of his own inner life tell him that in dealing with the conflicting impulses to right and wrong which besiege him so constantly he is something more than a passive on-looker at a battle? To whom do we attribute that unwearied resistance to evil, that unflagging struggle for the right, that mastery over the wrong? Is it not to ourselves as *active* participants in a keen contest? Do we not, in time of victory, praise ourselves as real actors upon the stage of life, as determining factors upon the cause, and, in case of defeat, do we not acknowledge that the result would have been different, had we only willed otherwise? What is all this but an open avowal that we cannot save the notion of freedom of choice, unless we grant to the will itself a real power of selecting a course of action or of abstaining from action?

### 3.—EXTENT OF FREE WILL.

*Wednesday, August 17.*—Since good is the formal object of the will, it follows that we cannot desire that which is not, under some aspect, good. Consequently, we are not free to reject good in general or in the abstract. Neither are we free with regard to desiring or not desiring the state of happiness, because every being has a necessary bent to its own intrinsic end. There is no attractiveness, whatever, to any one in wrong-doing as such or in a state of misery as such. Men do not commit wrong because it is wrong, but because of the unlawful pleasure they derive therefrom, and because the crime arrays itself in the garb of alluring goodness, and hence appears something desirable. Neither are we free concerning infinite goodness, when it is fully known as the sole object that can fully satisfy the cravings of our nature after perfect happiness. But we are free to exercise choice concerning finite objects that are not necessarily connected with our ultimate destiny.

The object under consideration necessarily leads to a discussion of Mill's theory of Determinism. This keen thinker held as a truth of experience that "volitions follow determinate moral antecedents with the same uniformity and the same certainty as physical effects follow their physical causes;" these moral antecedents being "desires, occasions, habits and dispositions combined with outward circumstances suitable to call those internal incentives into action." "If we knew any given person thoroughly," he says in one of his works, "and knew all the inducements which are acting upon him, we could foretell his conduct with as much certainty as we can predict any physical event."

Now, while we admit that we do foretell many actions of our fellow-men with confidence because of our insight into their character and into their general line of conduct, we nevertheless know for a certainty that in an extremely large number of cases our powers of prediction are completely at fault. Uniformly mild-mannered men have been known to become angry, saintly men have failed in the observance of the commandments, misers have given money to in-

stitutions for the needy, and Sunday-school-loving bank presidents have absconded with large sums of money. Is it, then, true, that under certain data, we can foretell the conduct of men with as much certainty as we can predict any *physical* event?

Bain, the glory of modern Scotch philosophy, taught that in case of choice the strongest motive always prevails. Hence, according to his theory, the so-called chooser is passively at the mercy of the objects that offer themselves; each has a certain attraction and that which has the greatest carries the day and gives to the forbearing individual his desire. This doctrine is not a new one, for it is as old as Plato, though Bain made it the fashionable theory of his day. Now, in the first place, we may well call for the scale according to which measurements about the relative strength of the various motives are to be made. If the assertion is to have any meaning whatever, there must be some such graduated scale by which the relative degrees of attraction may be tested. That none such exists is evident from Bain's own confession that "the only test of strength of motive" is that the volition follows.

Again, does not our own experience teach us that though we frequently do yield to the predominant attraction, and though in involuntary acts we naturally follow the strongest motive, yet, in cases of deliberation, men are not inevitably determined by this motive, but frequently resist it and put forth what has been called anti-impulsive effort.

#### 4.—FREE-WILL AND HYPNOTISM.

*Thursday, August 18.*—Hypnotism is the pet topic of the day. It is discussed in the drawing room and in the lecture hall. It forms the subject-matter of numberless articles in the magazines and additions are monthly made to the library of books already published concerning the interesting phenomena of this science.

Hypnosis is said to be an abnormal condition of the human being characterized by insensibility to some sense-impressions, but by excessive sensibility to other sense-impressions with an appearance of total unconsciousness. This artificial sleep, as it is called, may be brought about by concentrating the attention of the subject either upon

some object of vision, as a bright bit of glass, or upon the operator, who usually throws an air of mystery about his actions by making a few passes with his hand over the eyes of the hypnotic patient. While in this condition the thoughts and volitions of the hypnotized person are, to a large extent, under the control of the operator. It is this last feature that makes hypnosis a matter of such solicitude to the prudent philosopher.

Hypnotic phenomena were largely studied half a century ago by Elliotson of London and Braid of Manchester. It was Dr. Braid who rejected the old theory of the mesmeric fluid and explained the strange actions of mesmerized patients through the suggestions of the mesmerizer. Braid's views met with little recognition in his day, and hypnotism remained almost an unstudied problem until 1878, when Prof. Charcot, of Paris, devoted his energies to extensive experiments upon the matter in the hospital of La Salpêtrière. Another eminent French physician, Dr. Liebeault, of Nancy, had a few years before given his time to the same study and the investigations of these two famous men led to the formation of the rival schools of Paris and of Nancy.

According to the Paris school, hypnotic effects are due to physical causes, principally to diseases of the nerves, while according to the teachings of the Nancy school the phenomena are to be attributed to suggestions made by the operator to the patient excited through words or signs. Hence, the school of La Salpêtrière teaches that hypnotic phenomena can be successfully studied only in diseased persons; the school of Nancy holds that only perfectly healthy persons are proper subjects for experiments and that suggestion is the all-potent factor in the production of such phenomena.

We naturally ask, is it lawful to induce hypnosis? We have a horror of abdicating our self-control and we regard freedom of will as man's most sacred possession. It seems to us that under certain circumstances hypnosis may with due propriety be allowed. For who would claim that the use of anaesthetics in case of a painful operation is unlawful? It is true that under chloroform or ether, the patient is a purely passive instrument, while in hypnosis many of his faculties are strangely active. Yet this does not

make a substantial change in the case and hence we see no reason for reversing the decision given by all prudent men with regard to the employment of anaesthetics. Consequently, while absolutely and unequivocally condemning all unnecessary practice of hypnotism either for public amusement, private curiosity, or dangerous experiment, we do claim that in the hands of a skillful and experienced physician, and with that protection which the presence of several trustworthy witnesses ensures, it may be made a source of manifold blessings to those afflicted with diseases for which no other cure has yet been found.

5.—GOD'S FOREKNOWLEDGE AND MAN'S FREE WILL.

*Friday, August 19.*—Few problems have so wearied the heart of man as that concerning the divine foreknowledge of human events. Learned and unlearned, saint and sinner, have pondered over this apparent enigma and have said to themselves, "since that which God foresees must necessarily take place, and since no event can escape the far-reaching vision of Infinite Intelligence, how can we possibly defend the free-will of man? Can an act that necessarily takes place be free?" This is substantially the difficulty, though it appears under many forms and various guises. "Divine foreknowledge," it is argued, "cannot fail; it is moreover, utterly independent of man, and consequently acts foreseen by God are necessarily not free." Or as Boswell puts it: "What is certainly foreseen is fixed; what is fixed is not free; every act is foreseen; therefore every act is fixed and no act is free."

The problem is a serious one, but admits of an explanation that must satisfy every reflecting mind. It is obvious that there is a wide difference between declaring that an action will take place in the future, and asserting that an action will of necessity occur. Futurity and necessity are not synonymous terms, and it is usually by a confusion of these two expressions that an impenetrable mist is thrown over the point in dispute. What God foreknows will certainly come to pass in the future, but it does not follow from foresight that the event will be the result of a necessary force and not the outcome of choice on the part of a free agent.

God's intellect soars beyond the limitations of cause, place, and time, and embraces within its comprehensive vision all objective truth to whatever time it may belong. Now it is true from all eternity that if a human being is placed in certain circumstances, it will of two contradictory actions, choose one and no other, not because it is obliged to do so, but simply because as a fact it will so choose. The choice is, therefore, a truth and, consequently, a fit object for the divine understanding. God's knowing it as it will occur before it actually takes place does not affect the free nature of the fact itself. For vision is not the cause of things seen, but the objects themselves are the reason of our vision of them. From the mountain top we foresee the traveller climbing up its rugged slopes, but our foresight is not the cause of his ascent. How well Milton expresses this distinction when he introduces the Eternal One discoursing upon the rebellious deeds of his creatures:

"They themselves decreed  
Their own revolt, not I. If I foreknew,  
Foreknowledge had no influence on their  
fault,  
Which had no less proved certain unfore-  
known.  
So without least impulse or shadow of fate,  
Or aught by me immutably foreseen,  
They trespass, authors to themselves in all,  
Both what they judge and what they choose;  
for so  
I formed them free, and free they must re-  
main  
Till they enthrall themselves."

The priceless gift of free will is, consequently ours, but it behooves us to employ this gift generously in service of perfect harmony with our sublime destiny.

BIBLE STUDY IN READING CIRCLES  
—FICTION STUDY IN READING  
CIRCLES.

ABSTRACT OF TWO LECTURES BY THE REV.  
MORTIMER E. TWOMEY, MALDEN, MASS.

*Monday, August 15, 11:30 a. m.*—Bible study, said Father Twomey, is not only the most important, but the most fascinating that can be undertaken by our Catholic Reading Circles. The difficulties in the way may be real, but the resultant advantages will amply repay the energy employed. The

discovery of a truth always delights the mind, and the possessing of truth gives the enthusiasm of happiness to the intellect. If this can be said of a simple truth, or regarding matters of passing interest, how much more must it be predicated of a mass of vital truths, pertaining to our spiritual well-being and to our eternal destinies. And such is the nature of the Bible, God's Word, that it opens to its readers the storehouse of infinite treasures, divine knowledge revealed to man, God's plan towards us, the carrying out of that plan, God's part and our co-operation therein. Each truth is in itself a revelation, absorbing our faculties, and bringing into their best action the highest powers of our understanding. Each truth will repay our persevering and renewed investigation. Under each new gleam of light its facts sparkle with an amazing and enticing brilliancy. Add to the natural attraction and pleasure afforded us by truth, the assurance that we can make no mistake nor err in the comprehension of a truth or its legitimate conclusions, and how our pleasure is enhanced. If we but place our hand in the hand of our safe and infallible guide, the Catholic Church, this assurance is ours. He who is Truth has promised and given to the Catholic Church the Spirit of Truth to abide with her all days.

Father Twomey then referred to the Acts of the Apostles as well calculated to interest and instruct the members of a Reading Circle; confining himself to the first twelve chapters he pointed out a practical method of study, as an example of how the historical books, at least, may be considered in Reading Circles.

Of these twelve chapters, St. Peter is the central figure. History in the Acts bears witness to the position assigned to Peter by our Lord, acknowledged by the Apostles themselves, and recognized by the body of the faithful. Peter as head of the Church, with jurisdiction over the sheep, (the Apostles,) and the lambs (the faithful,) presides at the election of Matthias, discourses to the people on Pentecost as spokesman to those who had received the Holy Ghost, and enlightened by a Gentile in their first-called, Cornelius, the centurion. Peter is a special object of Herod's hatred and of Heaven's care. He leads the lame man at the gate

of the temple, and to the sick is a celestial benefactor. He punishes Ananias and Saphira, who had lied to him, or rather not to him, but the Holy Ghost, and blasts with the scorn of indignant wrath the iniquitous Simon who "thought that the gift of God might be purchased with money."

And as the Acts begin the teaching of Peter's primacy of real power and jurisdiction, so the reader who has begun well here in God's own Book, can with profit learn on history's every page that Peter lives and rules in God's undying Church, and that Peter, imprisoned in the Jerusalem of Herod, crucified in the Rome of Nero, lives today on the Vatican Hill in the person of Leo XIII, the noblest of living men, leader in the van of progress at the close of this nineteenth century.

*Tuesday, August 16, 8 p. m.*—Father Twomey's second lecture "Fiction Study in Reading Circles," was changed from the morning to the evening hour in order to fill the vacancy made by the inability of Henry Austin Adams to keep his engagement to deliver three lectures, beginning Tuesday evening, August 16. Of the making of fiction, said Father Twomey, there shall be no end. The desirable thing is that we have some good fiction in the vast amount of folly that issues yearly from the press. That "everybody reads, while nobody believes" fiction, may be in a measure true. But believing or not believing, the reader receives lasting impressions in brain and heart from what has been a source of pleasure, frequently absorbing, even to the detriment of duty pushed aside. The writer who not only entertains with his novel, but imparts something of knowledge or of inspiration to life is commendable. Idle, rapid, stories are scarcely less injurious than immoral one. The latter spoil the heart; the former, the head. Both are deplorable; both are to be avoided.

The historical novel is at present much in favor. We may not require from the novelist the accuracy of the historian. We may permit his fancy to change a scene, a date or a feature, but we want the general tone of his book to show forth truthfully the times and places and characters he presents. We want in "Hugh Wynne" the atmosphere of Revolutionary Days and in "Quo Vadis" that



of the First Persecution against the Christians. Quo Vadis is our subject for today, considered in its presentation of early Christian Life. It is in line with our subject of yesterday, the Infant Church depicted in the Acts of the Apostles. Like the Acts, Quo Vadis is of the days of Peter and Paul, beginning where St. Luke ends.

Sienkiewicz in a series of pictures and contrasts has given to his readers a vivid portrayal of the days when the last of the Cæsars was Emperor of Rome. Tacitus and Suetonius, Perseus and Juvenal, Seneca and Petronius have furnished him the historical material, and the marvel is the wonderful accuracy of reproduction by the novelist. We are reading history, and history presented with the skill of a master storyteller and dramatist. We are reading the history of an empire tottering to its fall, and of a new power, insignificant, "doomed to death, but fated not to die," that shall build itself upon the ruins of decaying Imperialism.

To scenes of the world's grandeur and of the world's sin, are opposed the spectacle of God's little ones and God's law. The vice of the greatest falls before the virtue of the lowliest, the pride of the ruler is over-matched by the humility of the slave, and the night of pagan darkness but reveals the beauty of the Christian dawn.

The apotheosis of superstition, sensualism, wealth, avarice, cruelty, debauchery, terror and fatalism, has been produced in the heartless buffoon, who burnt Rome for a spectacle, and persecuted the innocent Christians as incendiaries. From the orgies of the tyrant in his power to the cowardice of the dying Matricide, we are led through a series of hideous and repellent scenes. But the foil is in the presentation of innocence and virtue, of Christian peace, and Christian purity, bearing fruit in the heroism of Christian charity and Christian martyrdom. Man's work must fail, but God's shall stand. And in the garden of His Church where Peter plants and Christ gives the increase, the flower of innocence, and the tree of faith, and the fruit of charity shall ever flourish. And against His Church shall prevail neither the Cæsar of the first century with his pretorians, nor the Cæsar of the nineteenth with his godless schools and agnostic teachers.

## ENGLISH LITERATURE.

ABSTRACT OF THREE LECTURES BY THOMAS O'HAGAN, PH. D., TORONTO, CANADA.

I.—DANTE GABRIEL ROSSETTI AND MATTHEW ARNOLD.

*Wednesday Evening, August 17, 8 p. m.*—

Dr. Thomas O'Hagan, the Canadian author and lecturer, gave the initial lecture of his course Wednesday evening, his subject being the poets, Dante Gabriel Rossetti and Matthew Arnold. This lecture was scheduled for the morning hour, but was changed to fill the second evening that was assigned to Henry Austin Adams.

The lecturer first outlined the times and conditions into which Rossetti was born, indicating the chief poets of the greater and lesser choir of singers in the Victorian era of English literature. The minor poets were divided into "Poets of Doubt" and Poets of Art." Matthew Arnold being a leading representative of the former school, and Dante Gabriel Rossetti a representative of the latter.

Dr. O'Hagan then discussed the relationship that exists between the Pre-Raphaelite movement and the romantic movement in English poetry, as well as its relation to the Oxford movement of which John Henry Newman was the fullest expression. The aim and purpose of the Pre-Raphaelite Brotherhood was explained and the share which Rossetti took in promulgating its principles. "Its object," said the lecturer, "was to encourage and enforce an entire adherence to the simplicity of nature."

Dr. O'Hagan pointed out that Rossetti stood for the restoration in English poetry of the temper of religious wonder, and the supernatural which belonged to the mediæval poets. Rossetti struck a fresh note in English poetry. He came with an idea, a mission, a message, and gave up his life to the apostleship of this idea, this mission, this message. The poet's attitude towards woman was then touched upon, and the lecturer maintained that this was in every instance the truest key to the character of a poet's work.

Rossetti's attitude towards woman was one of chivalry—nay of religious reverence. His world was dominated by what Goethe calls the ewige weibliche—the eternal womanly.

The lecturer then discussed Rossetti's chief poems, holding that his most valuable contribution to English literature was his sonnet—Sequence—the House of Life. To exemplify the qualities of Rossetti's work, Dr. O'Hagan gave a very delightful and sympathetic reading of *The Blessed Damozel*, and closed his very valuable study of the work of the chief of the Pre-Raphaelite poets by a quotation from Dr. Hamilton Mabie's estimate of Rossetti—"that beauty as the finality of expression and love as the finality of life are the truths which give the poet's works and words, a noble unity and consistency of aim and achievement."

The lecturer then passed to a consideration of the work of Matthew Arnold, who, he said, stood in the great stream of romanticism immovable. Arnold is a poet of ideas—a poet of the intellect, not the heart. There is no flame in him. Not one of his poems is characterized by either spontaneity or abandon. His work is coldly classical—in fact, severely so. He belongs to the Grecian temple which is the work of men who thought not of men who dreamed. There is no mingling of beauty and mystery in the poetry of Arnold. It is like a statue—cold, clear and polished. The pantheistic note in his work was next pointed out, the lecturer maintaining that, reduced to its last analysis, Arnold's culture was nothing but pessimism and despair. Looked at as works of art, *Balder Dead* and *Sohrab and Rustum* were majestic poems containing some of the noblest blank verse in modern literature. Summing up, Dr. O'Hagan said that the two distinctive features of Arnold's verse are his intense feeling for nature and his unvarying insistence upon the supremacy of conduct and duty.

## 2.—ROBERT BROWNING.

*Thursday, August 18, at 11:30 a. m.*—Dr. O'Hagan delivered his lecture on English Literature, his subject being the Poet Browning. It was a careful, clear and sympathetic study of this great poet's work.

The lecturer first indicated the two schools of opinion that exist with respect to the merits of Browning as a poet, pointing out that the first thing requisite in a study of his work is to obtain a clear idea of the true approach to his genius. His art form, the dramatic monologue, was next referred to,

and its advantages over the soliloquy pointed out.

Dr. O'Hagan then discussed the chief features of Browning's work under the headings of his dramatic gifts, method and the moral of his verse. "Browning is not a dramatist," said the lecturer, "but a dramatic thinker, whose office it is to interpret intellectually the approaches to action." The character of his verse the lecturer maintained, was the outcome of his thought, his office as seer and teacher being always above his gifts as a singer.

The philosophy of Browning was then discussed. The poet's deep interest in inner life—in the soul—being emphasized and illustrated by the reading of a selection from *Paracelsus*. It was noted that the chief virtue in Browning's teaching lay in aspiration—earnest aspiration.

'Tis not what man does that exalts him  
But what man would do.

\*\*\*

A man's reach should exceed his grasp,  
Or what's heaven for.

Browning's theory of art was then touched upon and exemplified by reference to his poem, "*Andrea del Sarto*." Art to Browning always means aspiration—it reaches out into the infinite—it has the root in personality, not technique.

As a lyricist and dramatist, the lecturer considered Browning too lyrical in his dramas and too dramatic in his lyrics. Of course some of the poet's lyrics and ballads are very admirable, and the lecturer illustrated the strength of Browning's work in this department by a recital of his strong ballad, "*Hervie Riel*."

Browning's nature poetry was compared with that of Tennyson, Emerson and Arnold, and it was pointed out that he always subordinated nature to human nature, resembling in this way Shakespeare.

Dr. O'Hagan closed his able study of Browning by indicating the false note in his teaching as well as the injustice which this great nineteenth century poet does the Catholic Church in the character of her ecclesiastical representatives whom he depicts.

## 3.—TENNYSON.

*Friday, August 19.*—Dr. O'Hagan lectured on the poet Tennyson in the Round Table in English literature. Tennyson's

poetic succession was referred to, the lecturer pointing out that Tennyson was the successor of Wordsworth. The attack made upon the poet's first verse by Christopher North in Blackwood's Magazine, was referred to, the lecturer adding that the great reviewer smote Tennyson's poetic Pegasus hip and thigh—put the young rider in the stocks, and held the purple vesture of his poetic weavings up to ridicule, magnifying its flaws and damning the whole texture with faint praise.

Tennyson was next treated as an institutional poet, and his patriotism set down as insular. In his sympathy for other nations and other people, outside of England, Tennyson falls far below Coleridge, Shelley, Wordsworth and Browning.

To exemplify Tennyson's ideal of the true office of a poet, the lecturer gave a beautiful reading of *The Lady of Shalott*, holding that this poem, together with *The Poet* and *The Poet's Mind*, Browning's *Popularity* and Mrs. Browning's *Musical Instrument*, are the finest poetic exemplars we have of the true office and function of the poet. The poet's masterpieces, *In Memoriam* and *The Idylls of the King*, were then analyzed, the lecturer maintaining that the former is Tennyson's best—that it is the voice of the nineteenth century marked by the accents of doubt, faith, science and culture.

The solution of the woman question as presented in *The Princess*, was next referred to, the lecturer holding that this poem is a very noble one, and offers the only solution to the problem which a poet could give.

Dr. O'Hagan closed his sympathetic lecture on Tennyson with a vocal interpretation of the poet's last poem, *Crossing the Bar*, in which the poet divined in song the going out of his life into the great ocean of eternity.

#### SYMPOSIUM ON THE READING CIRCLE MOVEMENT.

*Monday Evening, August 15.*—A very interesting and practical discussion took place on the subject of Reading Circles. The Rev. Thomas McMillan, C. S. P., presided. Among the speakers were the Rev. M. J. Lavelle, of New York, Rev. Mortimer E. Twomey, of Malden, Mass., Rev. John F. Mullany, of Syracuse, N. Y., Rev. Michael W. Holland, of Port Henry, N. Y. The dis-

cussion was interspersed with songs by Miss Clarke, of Scranton, Pa., and a piano selection by Miss Browne, of Montreal.

#### THE BLACK CARDINAL.

A READING BY THE REV. JOHN TALBOT SMITH, LL. D., OF NEW YORK.

*Thursday Evening, August 18.*—The Rev. Dr. Smith appeared to fill the vacancy occasioned by the absence of Mr. Henry Austin Adams, and surprised and charmed his large audience by the reading of his great drama, "*The Black Cardinal*," which is soon to be presented on the New York stage.

#### READING CIRCLE DAY.

*Friday, August 19, 11:30 a. m.*—Reading Circle Day is made one of the great annual events at the Champlain Summer School in recognition of the important relations which the Reading Circles bear to the Summer School movement. It is a day on which representatives of Circles from all sections gather to report on the progress of the work and to discuss questions relative to its improvement and growth.

The Rev. Thomas McMillan, C. S. P., of New York, presided, and Miss Mary A. Burke, of the Ozanam Circle, New York, acted as secretary. The names of the Circles with the representatives who read reports are as follows: [The full texts of the reports will be published in the October issue.]

Diocesan Union of Reading Circles in Philadelphia—Miss M. Clare, of Philadelphia.

Santa Maria Circle, of Plattsburgh—Miss Mary Looby, Plattsburgh.

John Boyle O'Reilly Circle, of Boston—Miss Ella McMahon, Boston.

Fenelon Circle, of Brooklyn—Miss Rose Cullen, Brooklyn.

Azarian Circle, of Buffalo—Miss B. A. McNamara, Buffalo.

Home Reading Circle, of Youngstown, Ohio—Mrs. Warren Mosher, Youngstown.

Santa Maria Circle, Poughkeepsie—Miss A. G. W. Dayley, Poughkeepsie.

Sadlier Circle, of Montreal.

Aquinas Circle, of Malden, Mass.

#### NEW YORK CIRCLES:

Cathedral Library Circle, No. 1—Miss L. A. Feely, New York City.

Cathedral Library Circle, No. 2—Miss A. A. Murray, New York.

Seton Circle, Borough of the Bronx, New York City—Mrs. J. J. Barry, New York.

St. Regis Circle—Miss Margaret Brangan, New York.

Ozanam Circle, under direction of Rev. T. McMillan—Miss Mary I. McNabb, New York.

Chateaubriand Circle—Miss Lucerna M. Lyon, New York.

Clairvaux Circle—Mr. Francis Sullivan, New York.

Rev. Father McMillan, C. S.P., urged those present to subscribe for the Reading Circle Review, edited by Mr. Warren E. Mosher, because of its great value to the movement.

## INCIDENTS AND SOCIAL EVENTS OF THE SIXTH WEEK.

### HIS EMINENCE CARDINAL GIBBONS AT THE SUMMER SCHOOL.

The most notable event of the session of '98 was the visit to the School of His Eminence Cardinal Gibbons, accompanied by the Rt. Rev. Bishop Foley, of Detroit. The distinguished party came by way of steamer through Lake Champlain and were met at Bluff Point landing, Saturday evening, August 13th, by representatives of the School, including the Rev. Dr. Lavelle, president, Rev. Dr. Mullany, treasurer, W. E. Mosher, secretary, and others. At the entrance to the grounds a majestic arch had been erected and festooned with evergreens and flowers and the national colors. The word *Welcome* in cardinal colors stood out in bold relief across the top of the arch. The cardinal and escorting party arrived at the entrance a little after seven p. m., where they found in waiting the several hundred Summer School members, all wearing the cardinal color. The welcome given His Eminence as he passed through the arch by the multitude lined up on either side of the street, was most enthusiastic.

#### THE RECEPTION.

The grand reception given to the Cardinal, Sunday evening, was a fitting tribute of love and loyalty. The auditorium was filled to its utmost capacity. The first number was by the Champlain Summer School Choral Society, which made their debut in one of Donnezetti's delightful choruses entitled, "See How Lightly We Sail O'er the Sea." "Maryland, My Maryland," "America," and "The Star Spangled Banner," were sung in unison with the large audience. Miss Elizabeth Power, accompanied by Miss Agnes Kelley, both of Philadelphia, sang "For All Eternity;" Miss Jennie Naughton, of Brooklyn, sang "The Angel's Serenade," accom-

panied by a mandolin obligato by Leo O'Donovan, and piano accompaniment by Miss Isabelle Reed, all of New York; Miss Helen M. Sweeney, of New York, read two poems of her own composition; Mr. Frank Carr, of Worcester, Mass., sang "He Was a Prince," and an encore, "'Tis But a Dream."

At the end of Mr. Carr's song the Cardinal and Bishop Foley, accompanied by the Rev. Dr. Lavelle, president of the school, Rev. Joseph Bigley, Rev. Joseph H. McMahon, Mr. Fornes, all of New York, and Hon. John B. Riley, of Plattsburgh, and Warren E. Mosher came upon the stage as the Choral society sang "Maryland, My Maryland." The Rev. Dr. Lavelle, in a very brief speech, introduced the Cardinal. "No man," he said, "was more capable of addressing the audience from the true spirit of a man, than Cardinal Gibbons, whose love of God, man and country, had been ever his paramount aim, and hence was most dearly beloved and honored by all his fellow-men in our great country."

His Eminence said in part that it afforded him great pleasure to be present at the School. "It is my first visit," he said, "and I am safe in assuring you that it will not be my last. Your president beautifully expressed the fact that the services were begun by praise, thanksgiving and love to God at Holy Benediction; that the love of human kind was sung at the reception; and also that the love of country was likewise sung by all in that beautiful hymn of our country, 'America.' Indeed, my dear friends, I can say from my heart that what I have seen here gives me great pleasure and joy. You are here as a Catholic community, and you listen to lecturers who impart knowledge to you without error. The very able sermon

preached to you this morning is a fitting criterion to take home to your hearts. All the embodiments of true and faithful knowledge were therein contained and certainly from what I have seen and heard during my brief stay with you, assures me that you have all the ideal and perfect advantages of deep, sound and true knowledge, dominated by the religion of Christ and the Catholic Church. I will confess that in my geography I was somewhat mistaken, for I did not know that Plattsburgh was so near Lake Champlain, and the sight as I witnessed it coming up the beautiful and historical lake, will remain with me for many a day. As I sailed up the calm and picturesque lake, so replete with Catholic history, I bethought how sacred must be the atmosphere which environs your School. The beauty of nature, the beauty of your architecture, all appealed to me, and when I entered your midst I saw that your own lives and being in your community were likewise beautiful; your religious, educational, moral and social existence were without the stain of sin. This certainly is the ideal we should strive to attain at all times and maintain, and have it felt during the months we are not here as well as while here. Your out door life is as perfect as your educational and religious lives. You have pure air, perfumed with pure forests, and virgin view of the grand mountains of the Adirondacks and Vermont, all conducive to clear minds, healthful bodies and pure souls. I will again say that the pleasure afforded me in this my first visit to the Champlain Summer School is very great, and the remembrance of the hospitable and kindly pleasures accorded me shall not be dimmed by time." At the close of the Cardinal's remarks he was applauded long and loudly, and then the Rev. Father Lavelle introduced the very affable, kindly and gracious Bishop of Detroit, Rt. Rev. John S. Foley, who said in part that the pleasure afforded him was very great, and as he thought it wise to come to the East occasionally to get a few pointers; he had taken the opportunity afforded him and was most agreeably surprised. "I can assure you," he said, "as I stand here before you, that when I return to the West I shall have nothing but highest praise to speak of this great and glorious Summer School that

you have built here. I am sure that the Western people whom I see before me this evening will carry back to my Western home like sentiments of appreciation and praise. I thank you again very much for your kind reception accorded me, and I shall hope to see you in future sessions and likewise look upon many faces from my Western home." At the conclusion of the right reverend bishop's remarks all adjourned, and the gathering departed with the pleasant and honored memories of having seen and listened to the most distinguished prince of the Catholic Church in the Western hemisphere.

His Eminence, the Cardinal, and Rt. Rev. Bishop Foley, departed for New York on Monday afternoon with a rousing send-off by the entire School. The parting at the station was affecting and showed how dearly the Cardinal is beloved by all who know him and met him during his stay at the Assembly grounds. All America's national airs were sung, and the Cardinal waved his handkerchief upon the platform of the train as it left the station.

After the symposium on Reading Circles, Monday evening, August 15th, a very delightful entertainment was given at the Boston cottage. The program consisted of songs by Miss May Fitzsimmons, of Boston; Miss Virgin, of Providence; Miss Mitchell, of Concord, N. H.; Miss E. Power, of Philadelphia; Miss C. Purcell, of New York; Miss Isabelle Clarke, of Scranton, Pa. Readings by Rev. John Talbot Smith, of New York; Rev. Mortimer E. Twomey, of Malden, Mass. Recitations by Miss Gilligan, of Albany, N. Y., and Mr. J. C. Connolly, of Rochester, N. Y.

One of the largest euchre parties of the session was given at the Philadelphia Cottage on Tuesday evening, August 16th. There were fifty tables, representing 200 players, and fully as many more enjoyed the beautiful sight as onlookers. The tables were in sections, with five tables to a section, and the spacious verandas were used for playing as well as the parlors. The Philadelphians were as generous with their prizes as they are with their artistic and cultured talent for the impromptu entertainments. There were ten prizes, five for the ladies and five for the gentlemen. The prizes were very dainty and beautiful.

## THE CHAMPLAIN CLUB.

At the annual meeting of the Champlain Club, held at the Club House, on the 11th inst., the following officers were elected:

President—Charles V. Fornes, New York.

Vice-President—Hon. J. J. Curran, Montreal.

Secretary—H. J. Heidenis, New York.

Treasurer—M. E. Bannin, New York.

The local members of the Board of Trustees are: General Stephen Moffitt, Hon. John B. Riley and Thomas F. Conway, Plattsburgh.

Mr. Clarence F. Smith, of Montreal, was chosen chairman of the House Committee.

A special committee was appointed to report upon a plan for the enlargement of the Club House. It is probable that a separate building similar in architectural design to the present house will be built for the accommodation of members who wish to bring their wives to the club.

A resolution was also adopted authorizing the House Committee to keep the Club House open during the month of September.

This action is due to the desire of many members to spend the month of September at Cliff Haven.

At the Healy cottage, Wednesday evening, a farewell reception was given to the reverend host, Father Healy, who left for New York on Thursday.

At the college camp, Rev. Dr. Smith and his boys entertained about fifty guests from the various cottages on the grounds. A huge camp fire was made and all hands sat around it, and the boys with their reverend master sang and recited.

At the Boston cottage dancing was the feature.

A lawn party was given between 4 and 6 p. m. by the members of the Alumnae Association of the Academy of Mt. St. Vincent-on-the-Hudson, under the auspices of the following young ladies: Misses Browne (Marion J. Brunowe) of Yonkers, N. Y.; Helen Murrav, N. Y.; Rose Carroll, Buffalo, N. Y.; Albertina Murphy, N. Y.; Ella Rvan, Brooklyn, N. Y.; Mary Lane, Philadelphia, Pa.; Mary Dee, Yonkers, N. Y.

A "crow" shooting match and bowling tournament took place during the lawn party, in which the guests of the party took

part. Refreshments were served from the Club, as the club lawn was the scene of the unique and novel pleasure.

Those who lent their talent for the occasion were Dr. Thomas O'Hagan, of Toronto, who read selections from his poems in "Dreamland, the Rev. Dr. Talbot Smith in readings from his novels, Arthur R. Ryan in a song with guitar accompaniment, and Leo O'Donovan in mandolin solo, accompanied by Arthur R. Ryan on the guitar.

The prize winners in the shooting contest at the lawn party were as follows: Ladies' first prize, Miss Gertrude Doyle, N. Y. City. Gentlemen's first prize, Mr. Eugene Castles, N. Y. City. Ladies booby prize was won by Miss Ducey, of New York City, and the gentleman's booby prize was won by the Rev. Thomas McMillan C. S. P., N. Y. City. The Rev. Father McMillan's prize was presented to him in the restaurant dining hall by the reverend treasurer of the School, Father Mullanv. much to the delight of all.

A euchre or clover party was given by the ladies of Brooklyn, N. Y., at the Champlain Club, Wednesday evening. It was a glorious success and was the largest thus far, there being sixty tables. Dancing followed the refreshments. Prof. Vallette was charge d'affairs.

Miss Julia Sullivan, of Greenville, N. J., performed the remarkable feat of swimming from Crab Island to the Assembly grounds beach. The time occupied in doing it was nearly an hour and forty-five minutes.

## FIELD DAY SPORTS.

The Field Day Sports at the assembly grounds' campus, Friday afternoon, August 19th, were highly entertaining and spiritedly contested. The following is a list of events and winners: Shot Put was won 1st, by Charles O'Hagan, of Plattsburgh, N. Y., 2nd, Charles Kirwin, of Buffalo, N. Y., and 3rd, by Rev. James Fitzsimmons, of Dunwoodie Seminary, New York City. The distance of the Shot Putting was 32 feet, 5 inches.

2—Sack Race was won, 1st by Stacey Sullivan, Greenville, N. J.; 2nd, Edward O'Reilly, New York; 3rd, Tod Browne, Montreal.

3—High Jump was won, 1st by Chas. O'Hagan; 2nd, Eugene Castles, New York; height jumped, 4 ft. 4 in.

4—Sixty Yard Dash was won, 1st, by Tod Browne, of Montreal; 2nd, John Quinn, New York; time, 9 seconds.

5—Egg Race was won, 1st by Eugene Castles, New York; 2nd, Charles Lefee, Plattsburgh.

6—One-Quarter-Mile Run was won, 1st by Eugene Castles, N. Y.; 2nd, William Browne, Montreal.

7—Potato Race was won, 1st by Will Browne, Montreal; 2nd, Edward O'Reilly, N. Y.

8—Obstacle Race was won, 1st by Tod Browne; 2nd, Will Browne, both of Montreal.

9—220 Yard Hurdle Race was won, 1st by Tod Browne, Montreal; 2nd, Chas. O'Hagan; time, 28 seconds.

The games were under the management of Mr. James E. Sullivan, president of the New Jersey Athletic Club and Secretary of American Amateur Athletic Association, New York.

The medals and other prizes were awarded the winners by Rev. Dr. Lavelle, president of the School, after the evening lecture in the auditorium.

Leo O'Donovan, of New York, holds the record for long distance swimming. On Monday afternoon he swam from the assembly grounds' beach to Crab Island, a distance direct of  $1\frac{1}{4}$  miles, in 58 minutes.

#### RECITAL.

MISS MARIE E. COLLINS, BOSTON, MASS.

BENEFIT, CHAPEL FUND.

*Friday Evening, August 19.*

1. Piano Solo..... .Selected  
Miss Agnes Kelly, Philadelphia.
2. The River.....par Col. John Hay
3. A Southern Lullaby.....  
..... par Paul Lawrence Dunbar
4. A Yale Yarn...par John Seymoure Wood
5. Jennie.....par Fred Emerson Brooks  
Miss Collins.
6. Vocal Solo..... .Sunset  
Miss E. Power, Philadelphia.
7. Trio..... .Kathleen Mavourneen  
Miss Power, Miss McNally, Philadelphia, and Rev. John Talbot Smith,  
New York.

#### SECOND PART.

1. Vocal Solo..... .Selected  
Miss Isabelle Clarke, Scranton, Pa.

2. "Queen Mab" (Romeo and Juliet)..  
.....par Shakespeare
3. A Set of Turquoises.....  
Characters { Count of Lara  
Countess of Lara  
and Mariam.  
.. ....par Thos. Bailey Aldrich  
Miss Collins.
4. Trio..... .Selected  
Miss Power, Miss McNally, Rev. J.  
T. Smith.
5. A Lecture.....par M'lle de Fallenville
6. a. As Thro' the Land,  
b. Sweet and Low,  
c. Bugle Song,  
..... par Lord Tennyson  
Miss Collins.

Miss Collins is one of the best readers now before the public. Her recital at Cliff Haven on this occasion was equal to her best effort and she delighted a very large audience.

#### EXCURSION TO ST. ANNE DE BEAUPRE.

At nine o'clock Saturday morning, August 20th, more than two hundred members of the Summer School left Cliff Haven on a special train to Montreal, Quebec and St. Anne de Beupre. The party arrived at Montreal about noon and had luncheon at the Windsor Hotel.

When luncheon was over the entire party adjourned to the Archbishop's palace across the way where a reception was held by his Grace, Most Rev. Archbishop Bruchesi. All were assembled in the spacious reception room of the palace, when the archbishop entered accompanied by his vicar general, Rev. Father Racicot. The Archbishop smilingly remarked that never, to his mind, had his palace held so many Americans. He gave the party a royal welcome to Montreal and assured all that the next session of the Summer School would find him among those who were seeking the knowledge and pleasures it afforded. He wished all progress, success and the blessing of God upon the goodly work being done, and he asked the party to pray for him at St. Anne, the "grandmother," as he termed her, of Montreal. After the reception the Archbishop led the way into the grand Cathedral of St. James, which is a model of St. Peter's in Rome. He went in person to the various points of interest in the church and explained the history in connection with them, as did also his vicar gen-

eral, Father Racicot. When the detail accounts, accompanied with prayer, had been said, the entire party adjourned to the front steps of the Cathedral where Mr. Woodward of the excursion party and Plattsburgh, took a photograph of the group with the Archbishop in the center. Five special trolley cars were in waiting for the crowd and all hands got on and went to Mount Royal. Upon arriving at the summit of Mount Royal the acting mayor, Daniel Gallery, and a committee of the following gentlemen, citizens of Montreal, welcomed the party to their city: F. B. McNamee, chairman; Hon. Dr. Guerin, Hon. Dr. Kennedy, Ex-Alderman Cunningham, ex-Mayor the Hon. James McShane, M. Sharkey, P. Callary, Wm. Keyes, Messrs. Allen and Felix Casey. Alderman Daniel Gallery of St. James' ward and acting mayor delivered the following address:

Ladies and Gentlemen:—It is for me a pleasant task, as the representative of the mayor, of this city, and on behalf of the citizens of Montreal, to extend to you all a most cordial welcome. Your visit to this city is not only for us a pleasure but I must assure you that we consider ourselves honored by your presence. The cause for which you labor, considered in its object, and in its results is, without a doubt, one of the most important on this continent. It is a laudable work that which tends to achieve the improvement of one's fellow countrymen, and you must have the satisfaction of knowing that your labors are not unappreciated, in the fullest degree. I therefore pray you to consider yourselves at home in our city, the commercial metropolis of Canada. Rest assured that the citizens of Montreal appreciate fully the honor you have done them in calling here, and it is their earnest hope that when you return to your homes you will take back with you pleasant and lasting memories of Montreal.

At the close of the acting mayor's speech the ladies were each in turn presented with a bountoniere by the acting mayor. Then the historic points of Montreal and its buildings were pointed out to the visitors.

The special car awaited the party at the foot of the hill, and carried them rapidly in serpentine fashion through the city until they stopped a minute at the Catholic Sailors'

Home and thence to the boat, "Trois Rivières," chartered for the occasion. At 5:30 on Saturday evening, the boat left her moorings and glided out into the St. Lawrence and pointed her nose to St. Anne.

After the evening meal, Bishop Michaud, of Burlington, who was to pontificate for the School's pilgrimage, said the rosary with the full chorus of the party and a few words were said by his lordship concerning the holy mission all were approaching. Confessions were heard immediately after the evening prayers by all the priests and the bishop. Hymns were sung before retiring. At six o'clock next morning the boat arrived at St. Anne, where all received Holy Communion.

Pontifical High Mass was celebrated by the Rt. Rev. Bishop Michaud, coadjutor bishop of Burlington. His assistant priest was the Rev. John Mullany, of Syracuse. The Deacons of Honor were Rev. James Leary, of Rochester, and Rev. Joseph H. Bigley, of New York. The Deacon of the Mass was the Rev. James Fitzsimmons, professor of Philosophy, St. Joseph's Seminary, Dunwoodie, New York, and the Sub-Deacon was the Rev. D. A. Morrissey, of Philadelphia, Pa. The Master of Ceremonies was the Rev. M. J. Lavelle, the president of the School. The sermon was preached by the Rev. John McPhail, of Montreal, and a member of the Redemptorist order.

At 11:30 a. m. the party left St. Anne and after reviewing the Montmorency Falls on the return trip reached the famous historic and picturesque city of Quebec at 2 p. m.

All the points of world-famed note were visited, such as Little Champlain street, the Spot where Montgomery Fell, Church La Victorie, the oldest in Quebec, built in 1688, the Late Cardinal Ischereau's Cathedral, Laval University, St. Jean de Baptiste, Wolfe's Monument, the Plains of Abraham, Montcalm's Monument, the Fortress of Quebec whence at an elevation of 365 feet above the level of the St. Lawrence, the most commanding view of Nature's grandeur can be seen, the Parliament, Custom House, City Hall and County Buildings and Chateau Frontenac.

Five o'clock saw the pilgrims on the boat and quietly sailing on their way back to Montreal, where the party arrived at 7 a. m., and back to Cliff Haven via D. & H. railway at 10 a. m.



## SEVENTH WEEK.

### THE POLISH NOVELIST, HENRYK SIENKIEWICZ.

ABSTRACT OF TWO LECTURES BY THE REV.  
JOHN TALBOT SMITH, LL. D., NEW YORK  
CITY, 10:30 A. M.

*Monday, August 22.*—Dr. Smith's lecture was on *Quo Vadis*, and his Tuesday lecture was on the famous trilogy of novels treating of Polish history. A resume of both lectures follows:

The beginning of the century gave us Scott, and the end gives us Sienkiewicz. The Polish novelist can well be compared to Scott, since he gives us the same great canvasses, the same magnificent groupings of character, the same vivid description of powerful narration, the same wonderful variety of incident and adventure. He surpasses Scott in the condensation of his style, his power of analysis, his perception of the ethical current running under the actions of groups of men, and his high conception of his own obligations and duties as a teacher of the people. He owes his condensed style to the fashion of the time which will not tolerate Scott's diffuseness, his use of analysis to the modern writers who introduced it, his ethical methods to the modern manner of writing history, and his sense of his own obligations to the deep faith which animates him.

For a romantic writer he makes large use of the methods of the realists, and as a result secures effects which are not often met with among writers of romance. His faults spring from the use of this realism. It leads him into accidental brutalities, accidental, because the great artist never stoops consciously to brutality. The terrible scenes of the arena in *Quo Vadis*, the scenes of Roman luxury, and the barbarous cruelties of the Polish wars with the Tartars and other wild nations, are described at times with too much minuteness for a critical taste, and certainly without artistic necessity. But these faults are few and far between and do not mar the splendid pictures with which he provides us.

The distinguishing mark of Sienkiewicz is

his use of the conventionalities of the modern novel; his use of analysis, of adventure, and of love. George Eliot has nowhere given us so telling a picture of the human soul in its progress onward than the picture of the Roman soldier and noble, Vinicius, as he approaches Christianity. It is not only a picture of an individual, it is also a description of the change wrought in a whole people. The difficulty which modern writers of romance have in securing adventures of a new form or flavor does not seem to reach Sienkiewicz. His adventures pour out one after another like water from a spring, strange, exciting, and splendidly described. In the use which he makes of the passion of love he shows his originality in a striking way. There is no conventionality of the novel more tyrannical than this of love. No novel is safe without it, and yet the theme is so worn that novelists are very much put to it to provide it with interest. The half dozen heroes whom the Polish novelist has given us so far love with a vehemence and charm that provides the novel-reader with a new sensation. It is a Christian love which he portrays, the love of one man for one woman, a love that shall be eternal if the lovers desire. Whatever the novelists of the past century have done excellently, Sienkiewicz has done better; surpassing Scott in adventure, Eliot in analysis, Ebers in rebuilding the past and all in his treatment of the passion of love.

### AUBREY DE VERE—DRY ROT IN CURRENT LITERATURE.

TWO LECTURES BY REV. JOHN TALBOT SMITH,  
LL. D., 10:30 A. M.

*Wednesday, August 24.*—The popular Summer School lecturer, Mr. John Francis Waters, M. D., of Ottawa, was to begin the first of his two lectures on "A Forenoon with Dickens," and "Dean Swift and His Times," but illness prevented his appearance, much to the disappointment and regret of all who know Mr. Waters. Dr. Smith was the most acceptable substitute that could have been found. His subjects were "Aubrey De

Vere," and "Dry Rot in Current Literature." An abstract follows: The reading public and the critics of the day have steadily neglected Aubrey De Vere, the former because the critics have paid so little attention to his work. He has lived in undeserved obscurity for thirty years. The friend and successor of Wordsworth, he was really the only poet worthy to succeed Tennyson in the position of Laureate. The honor was not offered to him, and few found fault with the fact. One might wonder at the critics, if there lived today writers capable of the exalted office of conscientious critic. But criticism of the kind which flourished in the first half of the century does not exist. The art of criticism does not exist. It has almost died out. This explains in part the neglect displayed towards the work of Aubrey De Vere. The poet is now in his old age, over eighty, and is peacefully awaiting the end in his Irish home. His work covers the three departments of the epic, the lyric, and the dramatic. It is admitted by all that his drama of *Alexander the Great* is one of the most finished plays of the century, both from the poetic and the acting standpoint. His father was also a writer of finished dramas, and one critic has declared the father's play of *Mary Tudor* the finest drama since Shakespeare.

The characteristics of De Vere's epic work are strength, ruggedness, and richness, of coloring in the scenes portraying the legendary characters of Irish folk-lore. He presents his characters with the simplicity of the classic schools, and in this respect comes infinitely nearer to the spirit of the great epics than any one of the English poets who has attempted the epic since Milton. When his work in this department is compared with the highly-colored, sensuous pictures of Tennyson and others, it has the appearance of the bare mountain beside the greenclad hills below it. His spirituality is of the most exalted type. It directs and informs even the poems of pagan times, and his pagan characters express in their simple reverence for the gods in whom they believe, the poet's faith in the benign God who rules the world. So strong, so severe, are these epics, that at first reading they repel the average reader; but one accustomed to that rare and glo-

rious air which the poet breathes, rejects the sore, sensuous and perfumed atmosphere of poets less able.

His lyrics and sonnets have a tenderness, a grace, a music of thought and expression that Tennyson himself could not surpass. Moreover they ring more true than the songs and sonnets of Tennyson. There is no straining for remote and rich-colored words. From a deep and tender heart these strains arise, and are sung with directness and simplicity. Yet everywhere is the deep color of a rich and perfectly disciplined imagination. There is no lack of tasteful color, and fancy has its play. One leaves off the reading of De Vere with a deeper sense of the infinite than any modern poet is apt to give him; yet all the while the human sympathy, the play of a strong wit and an excellent humor, remind the reader that this is a singer of earth, who keeps his eyes fixed on the stars.

#### DRY ROT IN CURRENT LITERATURE.

*Thursday, August 25.*—That literature is most perfect, said Father Smith, which most perfectly expresses the nature and destiny of man. This is admitted by all thinkers. Whatever beliefs on these points actuate a people, these beliefs will give their literature its form, and, in part, its value. In the opinion of Christians, Christ and Christianity provide the highest and truest and the only principles by which man can achieve his destiny. Therefore, the literature which neglects the Messiah is sure to fail of the highest expression. No matter what glory of form it may reach, it still must remain deficient. To ignore or depart from the standard established by Christ is to court oblivion in the future. Nevertheless, men have not hesitated to make the attempt of ignoring and rejecting the Christ in letters.

Our day has seen three of these attempts rise to importance, and also seen two of them lose their waxen wings and tumble ignominiously into the mud. The first is that literary heresy known as Naturalism, or as Sensualism. The physical joy of life is its theme, and as sensuality offers the most intense form of that joy, the literature of naturalism is devoted to the worship of Venus. The French writers of our time have furnished the most pernicious examples of the work of this school, and their failure has

been quite as marked as the smell which they introduced into the world. The English writer Mullock has imitated them feebly, and the American novelist Amelie Rives displayed their spirit with some success. But at this moment the prurient only read their books, and as literature they are classed with the other products destined for the manure-heaps of time.

The second attempt is known as Pessimism. Shoked at the indecency, the licentiousness, the shamelessness, of the above-named school, the pessimists cultivated modesty and many other virtues, and declared that life should be accepted and borne with dignity, chastity, and patience, even if it came to nothing. Its literature unfortunately is of the graveyard order, and people no longer read George Eliot, and are getting tired of Ibsen. Life does not like the odor of the grave even in fiction. The third attempt to get rid of Christ in letters is known by various names, Doubt, Indifferentism and Nothingariarism. Its promoters declare that they know nothing, and can know nothing, of the life beyond this. They write only of what they feel, know, imagine, and fancy. Christ is neither ignored nor courted, except as a great mind. Finding so much difference of opinion among their readers as to the questions of man's destiny, they ignore that destiny in their writings. Hence, their productions can be called the productions of doubt, and have as much value as usually goes with doubt. They pick out of their poems and novels and plays all allusion to the spiritual or the religious. Hence, again, their description of life, of a people, is one-sided. To read Howells one would never suspect what religion the American nation professed. He is silent as to that side of American life. As a consequence of that deficiency he dies out of favor and notice. The three attempts to remove Christ from letters are dead or dying, but they have killed for the time whatever virtue there was in American and English current literature.

#### THE FUNCTION OF THE MIDDLE AGES.

THREE LECTURES BY JOHN J. DELANY, ESQ., OF NEW YORK CITY.

*Monday, Tuesday and Wednesday evenings, August 22, 23 and 24, at 8 o'clock.*

#### I.—INTELLECTUAL AND AESTHETIC DEVELOPMENT.

#### 2.—SOCIAL AND INDUSTRIAL DEVELOPMENT.

#### 3.—POLITICAL AND MORAL DEVELOPMENT.

In this series of lectures, Mr. Delany made a searching and scholarly inquiry as to the purpose of this period of time as ascertainable by the application of the laws established by the philosophy of history.

The treatment of the subject was confined—except where incidental matter justified a departure—to the development, along the lines indicated above, of the five European branches of the Aryan race, namely: The Greek, the Italian, the Celt, the German, and the Slav, and of peoples formed from the commingling of these branches.

Mr. Delany's subject is one but too little known and discussed to be fully appreciated by the masses, particularly in so far as it concerns the Church and her relations to progress and civilization, as reflected in our twentieth century. Mr. Delany's treatment was scholarly and eloquent, and showed deep research, sound and just reasoning. We regret that an abstract of the salient points of the lectures was not reported.

#### SYMPOSIUM ON THE HISTORY AND GROWTH OF THE CHAMPLAIN SUMMER SCHOOL.

*Thursday August 25, at 10:30 a. m.*—The Rev. James P. Kiernan, of Rochester, New York, addressed a large audience on the history of the Summer School movement and its relation to the University of the State of New York. He gave due credit to the originators and promoters of the Summer School idea. Mr. Warren E. Mosher, the secretary of the School, he said, was the first person to give expression to the idea and to start the movement which today has attained such a remarkable success.

The public agitation was started through a letter written by the Rev. James F. Loughlin, D. D., of Philadelphia, and published in the Catholic Review of New York, January 17, 1892. A meeting was called, after considerable discussion, by Mr. Mosher, which meeting was held at the Catholic Club, New York, May 11, 1892. An organization was there formed with the Rev. Morgan M. Sheedy, of Pittsburg, as president, and the first session

was held at New London, Conn., the same year, beginning July 20, continuing for three weeks. A short time after the first session the Delaware & Hudson Railway Company offered free to the Trustees of the Summer School the present site at Cliff Haven, New York, embracing four hundred and fifty acres of land, which was accepted. On February 9, 1893, the Regents of the University of the State of New York granted the School an absolute charter, and the School was classified within the system of public instruction devoted to University Extension. The sessions of 1893, '94 and '95 were held in Plattsburgh, and thereafter on the grounds of the School at Cliff Haven.

After Father Kiernan's very interesting address the Rev. Dr. Lavelle spoke on the success of the present session and the bright promise for a great future for the institution.

The Rt. Rev. Bishop Gabriels, who was present, expressed his great pleasure over the success of the School and gave his blessing to the audience.

### HOW TO LIVE.

LECTURE BY THE REV. M. J. LAVELLE, LL. D.,

*Thursday Evening, August 25.*—The Hon. James M. E. O'Grady, of Rochester, New York, was to have delivered "A Tribute on Gladstone," but was unable to fill his en-

gagement. Father Lavelle very acceptably filled the vacancy and gave a very interesting and instructive address on "How to Live." He gave illustrations from life of the ideal home circle, where amusement around the hearth-fire and evening lamp was more potent than beyond the parental roof. Reasons were given for such and remedies shown, by way of explanation, how these ideals of homelife were attained. The reverend father expatiated to an interesting degree upon the many phases of our existence and how we make ourselves miserable for no cause whatsoever. Intensity was one of the primary causes of our misery, and by way of illustration the elements of nature were brought in to prove how this fact was evident. We do not see the grass grow nor dew fall, but we do see and hear the lightning and thunder. The former are the building up forces of nature, the latter the destructive. Hence by the tense nervous strain we destroy the building up and find ourselves undermined in a short while. Relaxation of nerves is required. Some live in the grave of the past at all times, others worry over the future of things which never come about, and few live in the present moment to enjoy it.

Father Lavelle's address closed the lecture course for the session of 1898—the most successful session since the establishment of the School.

### INCIDENTS AND SOCIAL EVENTS OF THE SEVENTH WEEK.

The last week of the session might be called Knights of Columbus week, as several distinguished members of this order were among the lecturers of the week, notably the Hon. John J. Delany, of New York City, State Deputy for New York, and the Hon. James M. E. O'Grady, of Rochester, N. Y., speaker of the New York State assembly. Large delegations of representative members of the Knights began to arrive Sunday, August 21st, and they continued to come throughout the week. Among those present were the following distinguished officers and leaders:

John J. Conc, Jersey City, N. J., Supreme Knight of the order; Daniel Colwell, New Haven, Conn., National Secretary; William

T. McMannis, M. D., National Physician; John J. Delany, State Deputy for New York; John Ward, John F. Gibbon, Francis H. Ross, Daniel P. Mahony, ex-Congressman E. J. Dunphy, all of New York City; J. A. Burns, Orange, N. J. W. C. Matlack, Elizabeth, N. J., State Chancellor and State Secretary respectively; C. J. Manix, Cleveland, O., Dr. Thomas F. Arundel, Youngstown, O., Dr. M. P. Conway, Auburn, N. Y., John B. O'Heare, St. Albans, Vt., John Donnelly, Vergennes, Vt., Rev. Thomas F. Hickey, and Mr. Thomas A. Smyth, Rochester, N. Y.; James A. Campbell and Julius C. Deuther, Buffalo, N. Y.; Joseph A. McGowan, Past State Deputy for Maine, Portland, Me.; Dr. J. J. Guerin, Wm. H. Browne

and Clarence F. Smith, Montreal; Rev. Fathers Brice, Holland, Devlin and Crowley, Ogdensburg diocese.

The above names are a few from among the several hundred Knights in attendance, who made the closing days of the Seventh session memorable for their superabundance of talent and their powers to entertain and instruct.

On Wednesday evening, August 24th, the Plattsburgh Council exemplified the first and second degrees of the order in the presence of Rt. Rev. Henry Gabriels, of Ogdensburg, to the satisfaction of the Rt. Rev. Bishop, and on Thursday evening the third degree was given by State Deputy Delany, in the presence of several hundred members.

The Catarraugus party given at the Club on Sunday evening by those who did not go on the pilgrimage was a most decided success. The party can be defined as a "chaos of mixed ideas." The remarkable program consisted in everybody doing something. According to the words of one of the very reverend gentlemen who was instrumental in getting up the party, "it was conducted by the home guard, who agreed they would keep the details a profound mystery."

The house warming given by the ladies of the Boston Cottage was an added success to the many already gained by the ladies of this Cottage. An impromptu program was arranged, during which refreshments were served. At the close dancing followed.

Every night during the week the cottages were brilliant with social functions, the New York, Philadelphia, Rochester, Boston and Healy houses furnishing a great variety of pleasant features. The last hop of the sea-

son was held at the Champlain Club on Friday evening.

#### EXCURSION FOR SANTIAGO SOLDIERS.

On Thursday afternoon, August 25th, the Summer School management and members showed their appreciation of patriotic duty and their sympathy for the convalescent soldiers who had returned from Santiago to recuperate at the Plattsburgh Barracks, by giving them an outing to Burlington on the Champlain steamers. On their return the soldiers were dined as guests of the School, and a special entertainment was given for their benefit at the auditorium in the evening.

The kindness and hospitality of the School elicited the following letter of thanks:

To the faculty and students of the Catholic Summer School (through Father M. J. Lavelle.)

We, the convalescing soldiers now at Plattsburgh Barracks, desire to take this method of expressing to you our heartfelt thanks for the kind, generous and patriotic entertainment given us by you on the afternoon and evening of the 25th inst.

While the true soldier finds reward in victory, and in a consciousness of right and of duty well performed, yet we must say that the many expressions of sympathy and praise, also the many kindnesses shown us by the good people of Plattsburgh, are alone an abundant reward for the many dangers, trials and hardships which we so recently passed through in Cuba, in defence of our common country's honor. We wish for your School that measure of success which its laudable mission so richly deserves.

We have the honor to sign ourselves,

Yours gratefully,

SOLDIERS.

#### PEDAGOGY.

A recent regulation of the Board of Education of Greater New York, allows teachers who have attended Summer Schools, and have there made a course in pedagogy, and another in literature, science or art, the right to increase of salary, in certain circumstances and to promotion without special examination.

The Champlain Summer School issues Certificates of Attendance at past sessions which are a guarantee of professional study on the lines of general culture. These Cer-

tificates will be considered favorably by the educational authorities when there is question of promotion.

For New York State these Certificates will have a special value on account of the charter given to the Champlain Summer School by the Regents of the University. During this session of 1898 there was a special course in Pedagogy, covering a period of six weeks, beginning July 18.

The Certificate of this year will count equal with that of any other summer school in the United States.

## SUBJECTS AND INSTRUCTORS IN THE PEDAGOGICAL COURSE OF 1898.

- I.—*McMurry's Method of Recitation*, by the Rev. Thomas McMillan, C. S. P., New York City.
- II.—*Principles and History of Education*, by the Rev. James P. Fagan, S. J., St. Francis Xavier's College, New York City.
- III.—*De Garmo's Essentials of Method*, by Prof. John H. Haaren, A. M., Principal of Public School No. 10, Brooklyn, N. Y.
- IV.—*Ethics of the Schoolroom*, by the Rev. P. A. Halpin, S. J., of St. Francis Xavier's College, New York City.
- V.—*School Management*, by Prof. John Dwyer, Principal of Public School No. 8, New York City.

## ADDRESS OF MR. MAXWELL, SUPERINTENDENT OF PUBLIC SCHOOLS OF GREATER NEW YORK.

*Monday, July 18.*—The Champlain Summer School was honored by a visit from Superintendent Maxwell, of New York. In the evening prior to the regular lecture on Christian Art, by the Rev. J. F. X. O'Connor, S. J., Mr. Maxwell was introduced to the large audience present by the Rev. M. J. Lavelle, president of the School. Mr. Maxwell spoke as follows:

"I am very thankful to your reverend president for the kind words in his introduction to this audience and the cordial greeting and warm welcome given me by the Champlain Summer School on the banks of this beautiful lake. This is my first visit to your school, but I assure you that it will not be my last. I see before me many pleasant visits. When all looks so beautiful in the rain, what must it be when the sun shines and the south wind is blowing? You have converted and completely changed this spot once known only to the savage Indian, the scene of many of the early wars, the battle ground of the French and the English, and finally the English and American. It is now the home of civilization and consecrated to the sacred cause and laws of education and humanity. No feature of our educational work interests me more at the present time than this work of the Summer Schools. A few years ago

the Summer School was unknown, and twenty years since absolutely unknown, and ten years ago but little known. Today, we find Summer Schools springing up on all sides, and I am happy to say that the Champlain Summer School takes a front rank. The School is destined to play a most important part in the work of teachers. The work done by them at the School shall be counted in whole or in part for a higher license and also higher salary—especially is the latter affected in the boroughs of Manhattan and the Bronx.

"It is stated the evidence required is to comprise the notes taken at the lectures and courses of various studies taken up in order to obtain the certificate and standing demanded of the Board of Education. I had a very interesting conversation with your President in which he told me that he had advised what those taking the course should do in regard to note taking. I can only emphasize what he has said. I have never approved of taking notes on fly leaves and then having to recopy them. It is miserable drudgery and tedious, tiresome and unnecessary work. I have also always opposed the custom of taking home at night the papers of the children to be corrected. So don't spend your time and midnight oil in copying notes. I will not detain you since we are anxious to hear the lecture of this evening. Again, I wish the professors, officials, teachers and all attending the School and spending their summer outing upon these beautiful grounds all success for their undertaking. May God bless all of you." Mr. Maxwell was warmly welcomed and heartily applauded, and his reception at the Summer School upon his first visit was everything that could be desired.

## MCMURRY'S METHOD OF RECITATION.

ABSTRACT OF FIVE LECTURES BY THE REV. THOMAS McMILLAN, C. S. P., OF NEW YORK, AT 9 O'CLOCK, A. M.

*Monday, July 18.*—The pedagogic discussions for Teachers were begun at nine o'clock under the direction of the Rev. Thomas McMillan, C. S. P., chairman of the Board of Studies. He announced the regulations that must be observed to secure the certificate from the Champlain Summer

School. The topic selected for the first discussion was Variety versus Uniformity in the methods of instruction.

Teachers have had a long-standing dispute whether or not the process of imparting instruction must conform to fixed and uniform regulations. The broad field of education presents varied studies, children of all ages and capacity, many sorts of schools and great diversity of purpose and method even in schools of the same city or state. In the days of ancient Greece, Socrates gave lessons in sound thinking on the streets of Athens to young and old alike. He sought in the mind of each individual a universal principle of truth which should lead all to think logically, and hence to promote agreement. Likewise it may be stated that pedagogy is in search of universal principles to be followed in acquiring knowledge. These principles are based on the common law of mental action, not upon the subjective whim of the teacher. There is no doubt that a large element in teaching is always variable, according to the study and the personality of teachers and pupils. Definite principles of action, while they check freedom along unsafe lines, guide efforts into the channels of efficiency.

Text books supply a great part of the subject matter for teachers, especially when they are constructed out of the experience based on actual work in the class room, and in accordance with ideas approved by the great body of instructors. The examination and comparison of leading text books show considerable uniformity. The sameness that is found in each large class of text books is a strong proof that education gravitates into channels of generalized knowledge, as surely as rivers work their way through the lowlands. We find that the uniformity of thought in a subject is a starting point for sound pedagogy. Whether or not an inductive or deductive approach to general truths is to be followed deserves attentive consideration. The final aim of instruction in every important study is a mastery of its general truths.

*Tuesday, July 19.*—The first point developed was regarding the advantages of bringing out prominently the distinction between the general notion of a study, and the idea which is limited to one definite object. This

brought to mind the story of the man who carried a specimen brick in his pocket taken from a house he wished to sell. Some teachers begin to give instruction by stating first the general notion which is embodied in the rule, and then proceed to give the individual instances. Essential qualities of an object are to be distinguished from those that are accidental. It is essential for a good house to have strong walls; the color of the house is accidental and may be changed at any time. It has been observed that as soon as children begin to use the plural number they are on the way to generalize their impressions. There must be a confused state of mind during childhood on many subjects. Even educated men may have crude concepts, or confusion of ideas, regarding matters that do not usually come within their range of observation. Some special words are selected to signify general notions. Those words are found in definitions, rules, laws, proverbs, principles and maxims.

Since the time of Pestalozzi educators have endeavored to apply generalizations to class room work. There is a need to arrange in proper order the concrete facts which form the basis of knowledge. The senses furnish the elements of thought, the raw material. From the percepts thus obtained, it is impossible to get a clear view of the whole field of human knowledge. To arrange what is known as the correlation of studies there must be a comparison established in order to determine relative value. In a large library there is need of grouping together books relative to the same subject. Easy books should be taken by beginners. By the process of Apperception new knowledge can be added to that which is already in the mind.

*Wednesday, July 20.*—The discussion was intended to concentrate attention upon the way by which the general truths in possession of the human race have been acquired by concrete or individual experiences. The Indian warrior of the Champlain Valley discovered long years ago that flint makes a good arrow head. He would naturally experiment with other objects before reaching a final conclusion; in other words, he would make a comparative study to get the best material for an arrow head.

Since concepts or general truths can be

drawn only from percepts or individual instances, the teachers should arrange the work of the class room to correspond to the common law of mental action. The acorn must be present before the oak can be produced. The concrete example should precede the abstract rule; in both cases, growth is involved, one is material, the other a psychological growth. A truth may be in the mind of a child before a knowledge of the word necessary to express it. How few people can describe the birds they see in the vicinity of their homes, or the habits of familiar animals? One of the first efforts of the teacher should be to encourage accurate observation. What the children may learn correctly in the outside world can be utilized in the school. It is a mistake to suppose that the child can get new mental images merely from the words of the teacher. Where it can be done the visible and tangible objects should be presented for observation. Explanations in words are always helpful after the children have had opportunities to see and get sense impressions from direct contact with the objects.

*Thursday, July 21.*—Under the heading of how to present new knowledge to the child, many interesting points were developed. Father McMillan claimed that all teachers are much indebted to Dr. Stanley Hall, president of Clark University, Worcester, Mass. His range of observation has extended from the Kindergarten to the University. No one has been more helpful to teachers in valuable suggestions for child-study. His treatise on the contents of a child's mind on the first day at school was highly recommended.

Some writers, as well as some teachers, fail to arouse the interest of children because they are unable to present the new matter in a fitting manner. Hawthorne and Cooper appeal to children amazingly. Their stories deal with events closely akin to the daily experience of boys and girls. For the child mind there is an easy transition when a story of the right kind is presented.

Good teaching deals with ideas rather than words, and consists in fitting or dovetailing new thoughts and emotions with those already in the pupil's possession. Real skill is required to do this well. Hence it is that teaching is not merely a mechanical work. Those who know a subject may make an ut-

ter failure of teaching. Under the present conditions there is an urgent necessity to cultivate a sympathy for the bodily and intellectual wants and to recognize the laws relating to those wants. By nature, the average child is disposed to have a feeling of kinship for the teacher and others who show kindness.

*Friday, July 22.*—In closing the discussion of Pedagogical questions, Father McMillan called attention to the many advantages to be derived from the attentive study of the recent book of Dr. Charles A. McMurry, which has been issued by the Public School Publishing Company, Bloomington, Ill. It contains a very succinct statement of the various principles that control skillful teaching. The aim has been to present a practical discussion of the principles and methods recognized by teachers in every land. While giving due credit to the work of Herbart, Rein and Ziller, precedence has been allowed to the experience of American teachers, and the lessons commonly taught in our schools.

A definition of teaching is given in these words: The careful fitting of new thought to past experiences. It is necessary to keep in mind the child's limit of knowledge on a given subject, and to stimulate an appetite for more information. The receptive frame of mind is thus produced by the skillful use of the art of questioning. For successful results it is most important for the teacher to know the distinction between the essential facts, which must be repeated often, and the accidental qualities. The approved plan of teaching anticipates the study of the text book, and should be conducted as a friendly conversation in which the children are encouraged to take part. According to the law of self-activity children like to do many things for themselves. It has been estimated that a large part of the information acquired in school is forgotten in after life. Some teachers have failed to provide for the assimilation, or digestion of the new ideas. On looking back each one can easily remember the lessons that were taught according to the best methods. By means of blackboard exercises the memory can be forcibly impressed. Too much reliance is placed upon explanations in words.



## PRINCIPLES AND HISTORY OF EDUCATION.

ABSTRACT OF FIVE LECTURES BY THE REV.  
JAMES P. FAGAN, OF ST. FRANCIS XAVIER'S  
COLLEGE, NEW YORK.

*Monday, July 25.*—In dealing with a subject like pedagogy it is very important to have clear notions. Definitions are necessary, and to obtain exact definitions no better system has been devised than that of the old Scholastic philosophers who Christianized Aristotle. Science, they said, was knowledge of things through and in their causes, that is, through those entities or agencies which in any way determined or influenced the coming into existence of a new entity. They enumerated six of these causes:

First, the material cause, that out of which a thing is made. Second, the formal cause, that is, the element which gave the matter its peculiar identity or individuality. Third, the efficient cause, the external agency which determined the union of both. Fourth, the final cause, the purpose, end, or aim of this agency in its action. Fifth, the instrumental cause or the means and instruments employed and, finally, the exemplar cause, the plan or pattern the agent followed in effecting its purpose. The scholastic idea was to analyze the ordinary everyday definitions or concepts of a thing, testing them by these six notions. So shall we do with the ordinary concept of pedagogy, and proceeding in this way we shall clear up many of our notions upon a subject which is of vital importance.

Pedagogy, then, if we consider the etymology of the word, is derived from two Greek words and means, child leading or driving. Two notions are here to be analyzed. What is implied in the word, child, and what in the concept of leading or driving. The child, to begin with the first notion, may be considered as a person with its peculiar qualities and defects, inherited or acquired, its environment, its actual development, and at once we find that the study pedagogy necessarily leads to child study. No teacher can afford to deal with the children entrusted to her merely as a class. She must deal with them as individuals, otherwise she and they will miss a great deal.

The child may be considered, in the second place, as it comes directly under the teacher's influence, as one to be taught and educated as a human being, composite in nature, presenting a dual set of phenomena interrelated and interdependent, the one physical the other psychical. To be a true and efficient teacher one must know the physiological structure of the child, and how much the psychical depends on the physical. A certain knowledge of what is known as physiological psychology is of great value, though its importance is apt to be and is exaggerated, and efforts are made by some, as is always the case when new methods of observation are discovered or brought prominently into notice; efforts are made, I say, to oust rational psychology from its place and to substitute for it physiological psychology as the last word on mental processes. The order and bearing of physical phenomena on the soul activities should be known: the part played in perception by the sense organ, the nerve system afferent and efferent, the brain and the muscular systems. Many a child is classed as a dullard, whose backwardness depends on the defective functionings of one or other of the agencies in the chain of physical stimuli or aids to perception. Professor Minsterberg's articles in the *Atlantic Monthly* are very suggestive on this point, also Dr. Warner's book on child study. Side by side with these physical phenomena which do not fall under our consciousness, are the varied phenomena of psychical perception. Sensations first, the sense perceptions of the five external senses, the union and combination of the data received from these by the inner sense upon which follows the formation of the phantasm, or sense picture, which accompanies all thought, and, finally, the threefold activity of the intellect by which it forms perceptions, their judgments, and, finally, reasons on what it has acquired, detects relations between truths, and draws conclusions, speculative or practical, leading to the stirring of the will to action and the setting anew into operation the whole series of physical activities.

From the analysis of the first element of our ordinary concept of pedagogy we find then that a true teacher needs already to have a varied range of knowledge indeed.

*Tuesday, July 26.*—From what has been said it becomes evident how important a part a true system of philosophy plays in pedagogy. Right living finally depends on right thinking. False principles, if consistently followed out to their last conclusions, lead men to practical deductions which threaten ruin to society. From a false philosophy we have exaggerated communism, anarchism, nihilism and the rest. Besides that, as the office of the teacher who conceives rightly her work, is to influence character, it is easy to see how important are right living and right thinking.

Locke, whose philosophical ideas have wrought so much havoc, on this point, is sound in theory. He put the order of development of the child thus: First wisdom, then virtue and good manners, and finally learning; and learning should be the last in order as it is of the least importance. The teacher therefore must influence her pupils in the way of wisdom and virtue, and this she will do by her example and the general bent of her mind and heart, and this in its turn depends on right thinking. This explains the action of our Holy Father, Leo XIII., in insisting on the importance of philosophical teaching, and in urging on Catholics a profound study of St. Thomas. Most of the manuals which treat of psychology in its relations to pedagogy, borrow their philosophical views and generalizations from poisoned sources. Therefore are they particularly dangerous, and for two reasons: In the first place, we are all intellectually lazy, and in the second place, we are all intellectually vain. A writer who puts error before us in a clear and taking way appeals knowingly or unknowingly to both of these failings. He relieves us of the need of thinking and flatters our vanity. We have an intellectual heritage which it should be our pride to assimilate and to defend. The philosophy of St. Thomas is our inheritance from the Greek. As has been said more than once, God prepared for the coming of Christianity through the Jew and the Greek. Through the first He gave us revealed truth, the spiritual inheritance of our race, through the other, He gave us a philosophy which has come to us accredited by this fact, that it has fitted in with the truths revealed by Christ, and has shown itself akin to revealed

truth, and has furnished a rational foundation for revealed truths.

*Wednesday, July 27.*—Some curious experiments made recently by Prof. Baldwin, of Princeton, go to show that in some persons the eye is more quickly responsive to external stimuli than the ear, and that the majority of people are roused to consciousness through muscular excitations. This is in line with the observed fact that in thinking or speaking the accompanying phantasm in the case of some people belongs to the eye, in others to the ear. These and other facts relating to the phantasm go to justify the principle laid down by most educators, that the study of things should go hand in hand with the study of words. They have also an important bearing on class-room work, as a knowledge of them oftentimes gives a teacher a key to the difficulties experienced by scholars, and a means of helping them over their difficulties. Other physiological facts which are of prime importance are the influence of thought on the will, and the passions, love, hatred, desire, aversion, hope, despair, etc. Before the fall, all our powers were in subordination to reason. Since the fall, they are in rebellion. Reason had for its office to perceive the true and the good, and the motives impelling to embrace both. Without its bidding, no power or faculty presumed to act. The will being a blind faculty, depended on the mind to find for it the true and good. Although the subordination has been impaired, it still remains sufficiently to show us the need of right thinking if we are to avoid evil and do good. We are never better in the long run than our principles. The passions on their side act like the will on the data furnished by the mind. In childhood, reason being weak, the passions are less restrained and the child is influenced largely by its hopes and fears, its loves and hates, etc. Many of us in this matter remain children all our lives. The bearing of all this on teaching is obvious. Teaching is, in the last analysis, the formation of character. The pupil is influenced by the personality of the teacher as well as by the matter and manner of her teaching. She must have character and self control. She must not be swayed by her passions. Good sense and self possession are essential to her. To acquire both, she should

study herself as well as study her children. Self knowledge, the key note of the Socratic teaching, will enable her to know her pupils; and self controlled herself, she will train her pupils to self control. We have now found two of the six constituent elements of pedagogical science, the material element, that on which the work, the child viewed merely as such, a human being in its initial stage of development, and the formal element, the peculiar relations in which the child stands to the educator—the personality, the individual, and that individual as possessed of faculties as yet undeveloped.

We go on now to the other elements, to find which we must analyze, the second concept in the common notion of pedagogy, the concept of leading or driving. Who is to do the leading? Who is the efficient cause in teaching? The teacher. Little more need be said on this point. No vocation yields in importance or dignity to that of the teacher. Unless we conceive highly of our work we shall not succeed. The dignity is great, the responsibilities are greater still.

The fourth element to determine is the end or purpose of teaching the final cause. This we may say is the full and harmonious development of the human being, the formation of character, the formation of the religious, civic, social, domestic man or woman. How is this to be done? By introducing the child to the full inheritance of the race, its religion, its literature, its history, its science, its art. Here come in questions of the value and place of different studies, the correlation of studies, etc. Chief among these questions must necessarily be that of religious teaching. Without ethical training, as it is termed, there can be no hope of securing good citizens or loyal men and women, but ethical teaching is exposition of the moral law, the law written on the human heart by the finger of the Creator. To be an effective law it must have a sanction, and here at once we are forced to appeal to revealed truth, to dogmatic religion. Religion alone has power to form the ethical man, to not only teach him what is right living, but why it is right living, what will be the consequences to the individual if he ignores or violates his Maker's law. The need of religious teaching all thoughtful educators admit; the practical consequences of their ad-

mission for one reason or another, they are not prepared to grant.

*Thursday, July 28.*—In dealing with children we must remember that we are dealing not with a passive subject, but with a living soul, the law of whose being is to react to stimuli, and by reacting, assimilate its content, and thus secure growth and development. Religion, literature, history, science, art and mathematics, these constitute the ideal curriculum as these furnish sufficient stimulus to bring out all the capabilities of the child. As the child assimilates the thoughts of the great writer, it in its degree goes through similar intellectual exercises of high and noble thinking as the great mind whose work it is learning to know and admire. So with history, with Science, etc., each addresses itself to some power or faculty of the soul, and the child-soul reacting and assimilating grows and expands. The teacher herself must have first secured this development. Then the child has a double advantage. It has the race heritage presented to it and an interpretation of it as it has gone through the medium of the mind of the teacher. This gives us the fifth element in pedagogical study, the instrumental cause. We work on the child's mind through religion, literature, history, and the rest. Here come naturally many questions regarding the order and sequence and correlation of studies; many questions, too, on methods. Order and system and method are essentials of the true teacher; not however a mechanical order and system or a lifeless routine. A good teacher follows no method blindly; she adapts herself and her methods to individual classes and individual pupils. She does not make the mistake either of thinking that good teaching is to be measured by its outcome in physical exhaustion or by the amount of talking she herself does. A good teacher makes the child work and talk; that is, she secures active assimilation on the part of the child and she leads it and compels it to witness to its own progress by outward expression.

We come now finally to the last element which needs analysis, the pattern or copy we have to follow. To determine that, we have to turn to the history of Pedagogy. What has been done? What results have been obtained? What mistakes made? What rem-

edies and corrections suggested by the wisdom of the past. Unfortunately we have no history of Pedagogy so far, no manual at least which presents the Catholic side of controverted points. The manuals in use are objectionable in many ways. A very noble pedagogical history is ours, and a fascinating one as it is told in such books as Janssen's History of the German people, for example, in Augusta Drane's Christian Schools and Scholars, Brother Azarias' admirable essays, etc.

We are now in a position to formulate our definition of pedagogy. It is a science inasmuch as it investigates the laws underlying pedagogical work, and an art inasmuch as it formulates these laws and points the way to secure results. Under the first aspect we may define it as the science which investigates the conditions, influences and agencies which determine or contribute to the full, orderly and harmonious development of man in his various relations to God, society, the family and to himself. Under the second aspect it is the art of so utilizing the data furnished by this scientific investigation as to secure this harmonious development.

*Friday, July 29.*—A question that may be raised here is this: Can a teacher be made? As well ask can a carpenter or a doctor be made? With sufficient intellectual capacity, patience, persevering efforts, and a certain degree of enthusiasm, most people may become successful teachers. A good teacher is always learning better and better how to teach.

With regard to the history of pedagogy, we must keep in mind that history, as De Maistre has said, has been for the last three centuries a conspiracy against truth. Most of the manuals of pedagogical history are drawn from sources strongly partisan and wholly hostile to the Church and her institutions. Many of them are marked by that curious mental malady of our day, the inability to see obvious conclusions from accepted premises. An example we have of this in Pianter's History of Pedagogy, in which we are told that there was "An unmistakable incompleteness in the educational training of the primitive Christians," and in the same breath we are told that among them "We shall find the highest purity of life and the most self-sacrificing devotion

that has been manifested, perhaps in the history of our race." To secure both, we should judge to be the function of education, and on the principle that "by their fruit ye shall know them." It is strange, indeed, to find an education producing such results branded as 'unmistakably incomplete.' In the same way the same work says, the early Christians "Sacrificed the intellectual to the moral and religious elements of our nature; but the type of character it produced was truly admirable." These statements are contradictory. Their author misses the whole point of meaning of the recorded facts. At no time in the history of the Church, possibly, was the more activity and more enlightened activity in the matter of education than in the first four centuries of her existence.

This is admirably brought out in Brother Azarias' Educational Essays. It is important for us Catholics to make ourselves acquainted with our own pedagogical history, with the effort of the Monks, both in the East and in the West, of the noble stand taken by her Basil's and Gregory's to defeat the schemes of Julian the Apostate, etc.

A clear notion of the history of pedagogy should be possessed by every teacher. Our educational system or systems are the growth of centuries. We may reconstruct their genealogical tree, and the effort to do so will be both helpful and interesting.

First, we have the principle laid down by Dr. Harris, that all educational systems spring from the national spirit, and aim at the self preservation of the national spirit. We may say briefly that every educational system is an organized effort to perpetuate the principles of some great movement.

Tracing back our systems as they exist today, the great influences which have shaped them begin with the setting apart of the Jewish people to preserve for humanity the truths of revelation, the supernatural, and with the Greece of Homer and Aeschylus, Plato and Aristotle, to whom we owe our sense of the beautiful and the true in nature. These two, the natural and the supernatural, complementing one the other, proceed on converging lines till they meet and are absorbed by Christianity. Christianity, then, with the treasures of antiquity, starts on its mission opposed at every step by the spirit of the prince of the world.

To the Neo Paganism of the Renaissance, the nationalism of the Reformation, and the violent upheavals of the Revolution, the world is indebted for more than one ism which it could well spare. Side by side with these, we find the Christian Renaissance inaugurated by the Brothers of the Common Life, the stirring up of new life in the Church through the foundation of the teaching orders, etc. On either side is a strong tendency towards a definite end; the lines are drawn sharply; it is naturalism vs. the supernatural; materialism vs. the spiritual. It behooves us to understand our own position, the ground on which we stand, the glorious heritage we have, and the duty that devolves on us to be ready to give reasons, solid and sufficient for the faith that is in us.

#### DE GARMO'S ESSENTIALS OF METHOD.

ABSTRACT OF FIVE CLASS LECTURES BY PROF.

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*Monday, August 1.*—Mr. Haaren outlined his course, and announced that De Garmo's Essentials of Method would form the text of his lectures.

Primary knowledge begins with single objects, or notions of individual things. The child does not begin with the idea of man in general, or horse or cow, or barn, or wagon or house, but with a definite, particular man, horse, cow, barn, wagon or house. When he sees a second individual man, horse, etc., he detects the resemblance and forms for himself something of a general notion. As he sees a third individual he seizes on the common traits, and by successive experiences, gradually gets the general notion as it is ordinarily understood. In the lower stages of mental development, it is probable that the name or general term horse, cow, etc., will suggest only an individual horse or cow. Seeing a dog, we will say, a grey-hound, for the first time, the prominent characteristics will be seen; the second dog that is seen may be a pug; here the prominent characteristics are different from those in the grey-hound, and they will weaken the impression made by the hound; the next dog may be a St. Bernard, again the prominent characteristics of the former are weakened, but the common

resemblances are detected, and thus aid in giving the general notion of dog.

The gradual rise from the idea of individuals to that of a class or from individual to general notions, you may trace for yourselves. Try it with table, chair, book, piano.

Mental activity is based on the results of sense perception. It is not limited to things of sense, however; for there are ideas of relation, and there are also ideas of other things that are not perceivable by the senses. We may have notions of laws, as that of gravitation, moral truths, abstractions and generalizations, which can not be conveyed by the senses, although some illustrations of these may be presented. But the primary individual notions come to us through the senses. I may see a book, a table, I may hear a voice, the noise of a train; I may taste an apple; I may smell the odor of a rose, or some salt air; I may touch this paper or feel a fly on my face. If there be a muscular sense, I may feel the resistance, as I attempt to move some heavy object. From each one of the senses, I may get an idea of some individual object or fact, or I may get that idea from a complex or combination of two or more of the senses. In some cases, one sense alone will not convey an adequate idea of an individual thing. I may see an orange on the table. The shape, color and size may not be adequate. It may be better to the taste; the resistance of the object to muscular effort might easily be the same in some other object. The color is sometimes very nearly that of the lemon, and the flavor may be imitated, as those who compound the flavors for orange phosphates may testify—but the combination of all of these sense-impressions can hardly fail to satisfy us that the object we are examining is an orange. Thus while the individual or singular notion is of one object, the notion is the result of several sense-impressions. I can think of a leaf that is green, and I can think of a leaf that is yellow. I can think of a train in motion; I can think of a train at rest. I can think of a man on horseback, and I can think of a man in the act of mounting. In each of these, if I unify the leaf and its color, the train and its condition of rest or motion, the man and his relation to the horse that is, if I consider them as one, I have an individual notion.

The term individual notion sometimes masquerades as perception, percept, individual concept, mental picture, idea, etc. In an individual notion, the mind is directed toward the consideration of a single object. That object is taken into the mind and then considered, though it be for a brief time. The mere picture of an image on the retina of the eye, the vibrations of sound striking the drum of the ear, the mere touching of an object with the tongue or hand or the mere placing to the nose, does not constitute seeing, hearing, tasting, touching or smelling, unless the nerves connecting with the brain are excited, and in turn find a response in the action of the brain. Then the mind makes the object that caused the nervous excitation, the object of its attention. The mind has also the power of bringing before it objects of past experience. These objects are not now the results of sensation, but they are the recollections of sensations. They have no material existence, so far as the mind is concerned. Hence, we see that material things may be objects of thought. I can think of the maxim that honesty is the best policy, and think of it as a single thing. I can think over and review my thoughts. I can think of relations, the love of a parent for a child, the love of country, my duty toward God, and those immaterial things which are not capable of objective representation. When I think of an object with an aggregate of qualities. I have a notion in the concrete, or a concrete notion. If I look at this table, I perceive its color, its size. I cannot see its color without seeing its surface, or its surface without its color. But while my senses will not permit me to observe the one without seeing the other, my mind can transcend the use of my senses, and I may consider color without surface, and surface or extension without color. Thus I have drawn away or abstracted the qualities, and may consider them apart from their substance. When I considered the table with all its qualities, I saw them all as one or together, *con cerno, con cretum*. I see together. From desire the word *con crete*, from *con cresco cretum*, growth together.

I may think of a block of ice, and observe that it is cold, transparent, etc., and have a concrete idea—but if I abstract its qualities of coldness and transparency, and consider

them, I am considering abstract ideas. I consider a man, and my notion of him is concrete, for I consider him as wise, good natured, healthy, happy, but if I consider his qualities of wisdom, good nature, health, happiness, I have abstract ideas.

*Tuesday, August 2.*—Mr. Haaren reviewed the second chapter of Dr. Garmo's *Essentials of Method* in the lesson on Apperception. Apperception does not immediately follow on perception. Sometimes, moreover, the new perception, instead of being subsumed under the class notion, compels a readjustment of the basis of classification and general notions must be revised. Socrates apparently delighted in compelling men to readjust their notions. New perceptions correct hasty generalizations.

The individual notion does little to widen real knowledge unless it is brought into close relation with what is already known. Knowledge of isolated facts is of little value. These facts must be converted into factors.

New notions, or perceptions are not necessarily understood at once. There is sometimes a shock, and frequently a confusion, when a new perception is gained. Our mind is conscious that a stranger has been introduced into our circle of thoughts, and that it has not even a bowing acquaintance with those of the circle. This stranger must be introduced, and bonds of acquaintanceship established. The introducer has to come forward.

Thought is formulated in the judgment, and the judgment is expressed in the proposition, or sentence.

There are three possible relations between subject and predicate.

The first adds nothing to our knowledge, since the subject is more general than the predicate, unless the subject contains more than is clearly seen at first. Body has weight, but this is only one of the attributes of body—body has extension, impenetrability, etc. In the second form the subject is co-extensive or equal to predicate, and the judgment has no value, unless the form of subject and predicate is different as in mathematical equations. In the third, the predicate is more general than the subject. This is the form valuable for extending our ideas.

But in taking an individual into a class, we ought to see that there is a due proportion

between the content and the extent of the term.

The information conveyed by a predication should have a value for the richness of its content, and its implied width of extent. If a new species of a plant is discovered, the content of the term given to the species is enriched, while the extent is increased because a new individual can be subsumed under the class. We must not forget that extent decreases as content increases, and vice versa. An increased knowledge of content does not at all imply a decreased knowledge of extent, however. As the attributes requisite for subsumption under a class become greater, the number of individuals possessing those attributes becomes less.

*Wednesday, August 3.*—Nothing can be interesting unless there is something in common between it and our experience. So apperception is not only the condition of understanding, but of interest as well.

The teacher has to bring into consciousness the requisite apperceiving notions. Then the new subject matter has to be brought into such relation with the apperceiving notions as to be readily assimilated with them.

The preparation of the teacher is to see that there are notions under which expressed as predicates, are to be subsumed the new ideas. Usually, when the work is graded in a school, this is made easy by the gradual advance of the subject matter. A clear and exact statement of the end of the lesson is to be made. This does not weaken interest. A preacher does not think his sermon loses in effect when he preaches to a text. The mind has to be excited to expectancy, to interest. These apperceiving notions should be well arranged. The preparation and the presentation should not be confused. All explanations necessary to the understanding of a lesson should be made in advance. The first of the three forms of the judgment is of use when the subject contains by implication more than is at first thought. It is sometimes called the analytical form. The third form of the judgment is called the synthetic form, because the subject is not implied in the predicate.

The laws of successive clearness and of series are to be kept in mind in presenting the subject matter, and the series has to be

fixed in the mind by repetition, or drill. The form of preparation should be conversational question and answer. The questions should not take the examination form. There should be no repetition without attention, and the chief purpose of device is to secure attention.

*Thursday, August 4.*—Mr. Haaren devoted a large part of his lesson to the discussion of the figures of the syllogism employed in apperception, and in the formation of general notions. The second figure is employed in apperception, and as the conclusion is not generally valid except in the negative, the conclusion is farther tested by the first figure. The third figure presupposes identification in each premise, and hence must rely on the second figure. The predication made in the conclusion establishes the matter for a major premise of the first figure, furnishing the general concepts from which we may reason.

In apperception and in the formation of general notions, the mind does not consciously adopt the form of the syllogism, but the process in both cases can be placed in that form. The perception of an object even may be analyzed into a series of recognitions; at first there is merely a consciousness that there is something; it is vague as to color, size and shape; each of these notions is gradually made clear, and all the attributes are united into the notion of the object, its resemblance to other objects is noted; as well as the difference between it and other objects. In doing this the process may be reduced to the form of a syllogism of the second figure. An object is perceived in the distance; it has characteristics in common with some well-known object; we arrive at the conclusion that it is that well-known object. The conclusion does not absolutely follow, for other things may have those same characteristics. The conclusion is probable however, and we test it by seeking some distinctively peculiar features in one idea of that object, and trying to discover them in our idea of that object. These we put in the form of the first figure of the syllogism. In this figure the conclusion is true if the premises be true.

In forming general notions which are or may be used as the major premise of a syllogism, the third figure is employed, that is,

the figure in which the middle term is the subject of both premises. The middle term is the name of the object perceived, and by the process of identification, it is seen to possess certain attributes. This middle term is subsumed under two predicates, and so we have to limit the subject in the conclusion, saying that only some S is P, and not all S is P. This is seen to be the case, since in both premises, the terms may not be co-extensive. The second figure secures the identification necessary for each pressure of the third figure. The new predication, that is, the conclusion of the third figure, furnishes the major premise for the syllogism of the first figure.

The major premise of each figure needs proof; that of the first figure is proved by the third; that of the third by the second; that of the second by the first. The second figure identifies; the first figure anticipates the characteristics for identification; and the third defines new classes. It notices further the striking characteristics, and writes them through the points of resemblance.

*Friday, August 5.*—The third element in the process of instruction is the return from the general to the individual notions, the application of principles, maxims, rules, definitions to new particulars. The complaint that instruction does not develop power that it is not practical would largely disappear if due attention were paid to this part of instruction. The habit of applying what has been learned has its ethical side, also. The child that has been taught to apply his general notions to new particulars in all his school subjects, is not likely to let the principles of morality and religion remain mere forms or expressions. A practically moral or religious person must bring his principles to the concrete form. The application of a general rule or expression of a general notion to new particulars must increase the content of knowledge. The mind waxes stronger. It grows by what it feeds on. The mind must be trained to see the general in the particular. The practical side of the school studies is most generally neglected, except, perhaps, in the mathematical studies. The criticism on the usual teaching of this subject is that the deviation of the rules is neglected.

The return from the general to the in-

dividual is an effective means of co-ordination.

Trinity of instruction is apperception—the transition from individual to general—the returns from general to new fields of particulars.

In Grammar much of the difficulty comes from a failure to understand the meaning of the terms, and of the rules the application is made to too few particulars.

The failure of so-called language lessons is due to the fact that the generalizations are not made. The principles of grammar that lead to the higher forms of study, rhetoric, logic, philosophy, etc., are not brought out.

The fault which lies with the teaching of geography is that the particulars are not generalized. The mountains, rivers, and other physical features may be studied, but their meaning and their effect on the portion of the earth under discussion is not brought out. History is either a succession of incidents, or a mass of individual facts. Not only are the ethical lessons of history ignored, but the purposes of the recorded acts are lost sight of as well. A great many people are keeping in full touch with the incidents of the present war with Spain without knowing for what we are fighting.

Inductive method in teaching and in science.

I.—Methods with regard to the learner. Explication, predication, demonstration. Forms of explication, how notions are conveyed, by objective representation or observation, by means of definition. Predication, demonstration, deduction from general to particular, inductive from particulars to the general. Deduction corresponds to stage of application.

II.—Methods with regard to things learned. Analytical, whole and proceed to parts. Synthetical, separate facts to the whole.

III.—Method with regard to teacher. Monologue, or lecture. Dialogue, question.

### SCHOOL MANAGEMENT.

ABSTRACT OF TEN CLASS LECTURES BY PROF. JOHN DWYER, PRINCIPAL OF PUBLIC SCHOOL No. 8, NEW YORK CITY, BEGINNING MONDAY, AUGUST 15.

Windows should come out flush with outside of building. Writing on blackboard, if clear and large, may be seen twenty-seven



feet. Thirty feet is as far as pupils can hear, if a teacher talks in ordinary tones. Dr. Lincoln says that no desk can be more than twenty feet from a window without impairing light. The size of room for forty pupils should be 25x30 feet by 13 feet high. Standard of each pupil, fifteen square feet of floor space and 200 cubic feet of air space.

Myopia is on the increase. No light should come from front, and many authorities say none from right side. Light should enter from left side, and in large masses. Alternate bands of light and shade produce great strain on the eye. Window sills should be four feet from the floor. Windows should extend to ceiling, or as near to it as plate will allow. No transom windows. Light coming from above is diffused by wall and ceiling. Electric light does not diffuse. Mass of light should not enter forward of front row of seats, and should come from two-thirds of side, and well back. If light is too dazzling, shut out by opaque shades; shut out rays of sun by white Holland shades. By rolling up shades light comes from top and is well diffused. Venetian blinds are not good. One foot at top will give more light than two at bottom. Yellow tints are injurious to the eye. Amount of light admitted to room, should be one-fourth of floor space. Aisles near windows should be narrow and outer aisle wide. Each pupil should see a foot of skylight. Pupil should be able to read lowest class of diamond type in any portion of room one foot distant. Color of wall light gray. Instruct pupil how to take care of eye.

Child's feet should touch floor. No perfect seat can be made. On account of slope desk, pupil is continually moving forward trying to look at paper at right angles. Plus distance should be one and one-half inches and desk should be so arranged that it may be given a minus distance of three and a half inches. Slope of desk should be fifteen degrees. Should be individual desks with seat as far above floor as distance from bend of knee of floor. Elbows when let fall should touch desk. Lower part of back should be supported. With fixed local distance, it is impossible for pupils to read without curvature of spine. The average focal distance is fifteen inches. The eye should strike desk at right angles. In writing,

minus distance should be three and one-half to four inches.

Cohn says type should be read with ease at a distance of fifteen inches. Letters should be one and one-half millimeters high; any type smaller is injurious to the eye. Type for primary classes still larger. The distance between letters should be one millimeter; spacing between lines, two and one-half millimeters. Shorter the line, the more easily read. Dr. Cohn says length of line should be ten centimeters. Dr. Heber, fourteen centimeters. Eye can see circle of one-sixteenth of an inch without effort. Type should be black; paper, not glossed nor transparent.

#### VENTILATION.

Dr. John Billings says that C O<sub>2</sub> may be present in air 15 parts in 1000 without producing discomfort or giving evidence of its presence. Pure C O<sub>2</sub> not injurious in small quantities in air. Gas or oil when burning, gives off other products besides C O<sub>2</sub> \* \* \* viz: C O nitrous and nitric acids, ammonia, sulphur compounds, marsh gas, laughing gas, compounds of ammonia with sulphur, particles of carbon and even acids of the fatty group.

These products affect people differently. It is an organic matter, not C O<sub>2</sub> that causes the debilitating effect on teachers and pupils. This matter accompanies C O<sub>2</sub>. Air inhaled at 60 or 70 degrees Fahr. comes out loaded with vapor at 97 degrees. This moisture is condensed, and a great amount of heat given out. Air is also changed. Expired air contains 5 degrees less oxygen and 4 degrees more of C O<sub>2</sub> than before. This organic matter comes principally from lungs and skin, and remains in room for a long time. In well ventilated room seven-tenth part per 1000 can be noticed and very pronounced when C O<sub>2</sub> is 10 parts in 1000. Du Chantmont says that is not dangerous and is easily gotten rid of by opening windows. Water and organic matter do not diffuse readily. Du Chantmont also says that different odors may be detected in same room. His theory is that organic matter floats in clouds caused perhaps by circulation of air. Never let room cool below dew point. Amount of C O<sub>2</sub> is an index of the amount of organic matter in the room.

Du Chanmont says that sense of smell is good test for purity of air which should be pure enough so that no odor can be detected. Ten seconds in class-room will impair sense of smell  $\text{CO}_2$  and an organic matter are not the only dangerous conditions. There is a constant accumulation of watery vapor in air owing to rise in temperature. Rise in temperature and excessive amount of vapor interferes with heat of body and in extreme cases has caused death.

The burning of 1 cubic foot of gas requires 1.12 feet of oxygen or 5.33 cubic feet of air. Stopcock in gas jets should be fully turned. Gas jet burns 4 cubic feet gas per hour. This will require 21.32 cubic feet of air per hour.

#### VENTILATION—BACTERIA.

All bacteria not injurious. By far the larger portion produce health by reducing compounds. Particles of dust are habitations of bacteria. Great accumulation of dust tends to produce them. By experiment there was found to be in pure air from 1 to 20 per liter. In well ventilated class-rooms 17 per liter; in rooms ventilated by windows, 152 per liter. From well ventilated class-rooms, the ventilating apparatus was shut off and very little increase of bacteria noticed. In rooms habitually close, the propagation goes on with windows open. To rid room of matter flowing into it, the air should be continually changed. There should be 30 feet of air per minute for each pupil, if there be 200 cubic feet of air space for each pupil.

Dr. Billing says that if room is continually occupied, 30 cubic feet per minute is not enough. He would have 250 cubic feet air space for each pupil, and 40 cubic feet per minute. When standard falls below 20 cubic feet per minute, ventilation is bad. Air moving 2 feet per second is noticed as a draught at ordinary temperature. The principal systems of ventilation are secured through difference in specific gravity of cold and hot air.

Two systems of ventilation, the vacuum and plenum. The former has fan above, the latter has fan below and drives air out. These systems combined make best system. Furnace is preferable to steam. In small furnaces, air is delivered at too high temperature. It is heated to 180 degrees, and

this tends to make air dead—may be caused by lack of moisture.

Steam heating is direct and indirect. Indirect when air from steam pipes goes into flues. No moisture from steam heat. When you heat with water, the heat may be graduated; with steam it cannot be less than 212 degrees Fahr.

Hydrochloric acid and ammonia will cause fumes to ascend throughout the room, and by this, we may learn direction of air currents. If air comes in at floor and goes out at top, there will be but little fresh air at breathing line. Inlet should be 8 feet from floor, and outlet 1 foot from floor. Humidity of air may be measured by means of wet and dry bulb thermometers. At 32 degrees at point of saturation, air will hold 1-160 of its weight in water; at 59 degrees, 1-80; at 86 degree, 1-40. Its capacity is doubled at each increase of 27 degrees. A room at proper temperature will seem cold if air is not moist enough. Sixty-five degrees (moist) will seem as warm as 70 degrees (dry). If atmosphere is too dry, lips and to some extent tongue becomes parched. Skin also becomes dry and children with weak lungs are affected. It tends to produce a hacking cough and takes moisture from lungs, lips, etc. Standard of humidity, 70 to 75 degrees.

#### THE CORRELATION OF STUDIES.

The reading lesson will give matter for literary style, the geography for scientific, arithmetic for business style. Two proposals (in com of 15)) for correlation:

1. Those based on natural or causal or other relations between facts taught in the different subjects. Ex.—the correlation of geography, with history, relation between plant life, moisture, soil, climate. The chief part of such a plan of correlation in the distinction between the form studies and content-studies. Content studies, those upon which the mind should dwell and include history, literature and the sciences.

Form Studies—Those that comprise the means or modes of expression by which thoughts are communicated.

2. The second plan for correlation accepts all of the first and goes one step further. It insists on a subordination of all the studies to one or more main ideas, which thus become centers or cores about which

to group other subjects. For this kind of correlation we may use the term concentration. DeGarmo's plan is called by him co-ordination.

To these may be added the "surgical concentration" which proposes to "concentrate" by apputation of all the subjects except two or three at a time. (Thurber, of Boston). All except interrelation. All advocates of co-ordination and concentration accept and emphasize interrelation. All advocates of concentration accept and emphasize both interrelation and co-ordination. With all plans there is a tendency to concentration, although advocates of mere interrelation and co-ordination stop short of completeness. "Correlation" is the largest generic term and includes all the more specific plans under it. Impossible to discuss subject of correlation without taking into account the difference in children at different ages. The primary school may perhaps need a plan for concentration something like the one advocated by Rein and McMurry's.

The upper grammar grade will do better with a co-ordinated curriculum, such as Prince and DeGarmo defend.

High school and college students may dispense with the more artificial aids and depend on the natural and causal interrelations of the facts in all subjects of study. The more advanced pupils appreciate the "higher philosophical unity" of Dr. Harris. The young child feels the oneness of nature and life. The nursery is the place where study is the most general and universal. The proper correlation for primary schools is found, therefore, in lack of that isolation and analysis which the Com. of 15 says should precede synthesis and correlation. The differentiation of studies should increase with age of pupils, even as it has done in the history of mankind. Plans for correlation must take into consideration the different stages of child development. The tendency of each one to emphasize some one subject. Dr. Harris (com. of 15) makes language. Jackman and Howe science work takes the lead. Dr. Frick.—After primary grades have been passed, history is center. Miss Arnold's course for Minneapolis primary schools follow essentially same plan. Nature study, literature and history form central lessons for each day. With all of

these the rest of the work is related as far as possible. "Child studies commence in science lesson and learns more about it in reading lesson, writes a description of plant for his language work, draws leaves and tassel in the drawing lesson, and learns to spell terms for his description.

He sings the Harvest Hymn, commits to memory Whittier's Corn Song, or reads Longfellow's beautiful version of the Indian Myth. The former's life with its strong and manly labor, and our dependence on it is made the subject of frequent talks. In this way nature and human life furnish the themes, and the lessons in form follow of necessity to express the thoughts gained. All of these plans tend more or less to centralization. Cannot be very satisfactory unless they centralized (elementary schools) into a few groups.

The two kinds of correlation with centers are, first, co-ordination advocated by DeGarmo. Prince, Hinsdale and others; second, concentration which may be considered to be the German Herbartian proposal. It is advocated by Tiller, Rein, Dorpfeld, the McMurry's, and in a modified form by Col. Parker.

1. Dr. DeGarmo proposes three co-ordinates, but more or less distinct cores or centers of unification, having constant cross-relations wherever nature of subject matter and convenience of class-room make them advisable. Literature and geography assume in this plan the nature of universal correlating studies, since the concrete matter of all three cores has both literary and geographical aspects.

The Humanistic Group—Literature, history, language, becomes formal part.

The Nature Group—Mathematics formal side in its quantitative relations. No specific ethical contents.

The Economic Group represents man and nature in interaction.

Jackman claims there is ethical contents. "Nature Group." DeGarmo's plan for correlating these groups same as Dr. Harris'.

DeGarmo. Reading in form of literature pertains to culture, nature and economics, and may be means for bringing about close associations among realms of knowledge. Geography as political, physical and commercial comes into touch with other subjects

and in certain sense is an all-embracing and unifying study.

Dr. Frick's two groups—Man and nature—this grouping generally accepted by the Herbatians.

Dr. Harris—A five-fold co-ordination of studies.

(a) 1. Nature, comprising science or in elementary grades, geography.

2. Mathematics.

(b) Man in his three-fold aspect of intellect, feeling and will. (3) Grammar. (4) Literature. (5) History.

Rein and Tiller say: "The growing personality of the pupil is the center to which all the multiplicity of interests and new ideas must be related. (Concentration) Parker's idea is the same as Rein's and Tiller's.

Rein and Tiller, their principle of concentration, the basis for correlation of studies and also for choice of studies. With Rein and Tiller, "Life is a question of moral worth primarily." Morality with those the chief thing. The chief aim, the development of moral character. This "waiting to know" is for Prof. Rein an absolutely indispensable condition of all educative instruction. Tiller and Rein make practical problems, the starting point as well as the end of all geometrical instruction.

Frank McMurphy insists on concentration about one subject of study—literature center for lower grades—history center for upper grades.

Col. Parker lays stress on the child mind as being the basis and the reason for concentration.

## COLUMBIAN CATHOLIC SUMMER SCHOOL.

FOURTH ANNUAL SESSION, MADISON, WIS., JULY 6th TO 28th, 1898.

The opening reception of the fourth annual session of the Columbian Catholic Summer School at the Fuller opera house Tuesday evening, July 5th, was a brilliant and pleasant affair. The house was almost filled with visitors and many prominent lecturers and other notables were present. A number of prominent local citizens occupied seats on the stage during the rendering of a musical and literary program and at its close received the guests there. Secretary J. A. Hartigan presided. The program opened with a piano duet, Defile March, by the Misses Mollie Regan and Katie Lavin. First Vice President Conde B. Pallen, then gave a stirring address of welcome, outlining the proposed work of the School and bestowing eulogies on the leading lights on the program. Dr. Pallen was given a most enthusiastic reception. Master Alexius Baas then gave a vocal solo, Shepherd's Song. A reading, The Boat Race, by Miss Mary Brahney was given with much grace and spirit. Miss Catherine Høveler rendered a vocal solo, Cradle Song of Bethlehem (Housley), and in her response to an encore, I Had a Sweetheart. The program closed with another vocal solo by Robert Maffett. A pleasant reception followed,

many remaining to meet the distinguished visitors.

### CHRISTIAN ART.

ABSTRACT OF FOUR LECTURES BY ELIZA ALLEN STARR, JULY 6TH, 7TH, 8TH AND 9TH AT 10:30 A. M.

#### MURILLO.

Miss Eliza Allen Starr had the honor of opening the lectures, her first subject being Murillo.

Murillo was born in Sevilla, Spain, in 1617. His parents, Gasper and Maria Estiban, intended him for the priesthood, but his instincts led him to the sunny land of the imagination. From his maternal uncle, who was a painter of note, he learned the principles of his art, an art which was quickened by devotion, to be quickened in its turn by pictures. As a child he would sit for hours before a descent from the cross in the cathedral, "waiting," as he said, "till those holy men should take down the blessed Lord," and to the end of his life, he did not lose his piety any more than his faith.

Murillo was well grounded in his art, and came also into possession of good traditions as to conception and arrangements, both especially desirable in Spain, which kept a

stricter eye upon artistic delineations than most nations. There were few conveniences in the Spanish studio compared with ours—a few casts from the antiques, and the students posed for each other. But they found a sale on market days, dashing off for their patrons, generally from the smaller towns, what showed the real taste of the people and the ideas most familiar to the artists themselves, for the pictures were almost invariably of a saint. Some of their fellow students traveled and brought home their reports, which so inflamed in Murillo the desire to see something outside of Sevilla, that he went on foot to Madrid, where he spent three years and was finally able to bring with him, in his retentive memory, whole galleries of works that opened heaven to him.

But the turning point in Murillo's life was accepting a commission from the Franciscans of Sevilla, to paint the legend connected with certain saints of their order. He was the only artist in Sevilla who would accept the small price they would pay. But how glorious was he rewarded. The saints, in virtue for his generous good will to them, his poetic sense of their holy and humble heirs, inspired his pencil, so that when the commission was filled he was declared the greatest painter in Sevilla. Of all scenes Murillo rejoiced in a vision, and it was sure to bring out the most subtle charm of his brush.

Murillo's Holy Families may be said to be distinguished by their tenderness; and the delicate sentiment in the Andalusia women, their poetic temperament, has been supernaturalized in his Madonnas.

His renderings of the young Saint John Baptist may be also considered altogether his own; whether with the boy Jesus or alone. They never fail to entrance and delight. Still, the Immaculate Conception must be regarded as the one distinguishing glory of Murillo's career as a Christian artist. He painted this subject twenty-five times without repeating himself, although the Prado gallery at Madrid can claim two of a beauty surpassing all the others, and seems to have embodied his most devout conception of the dogma.

RAPHAEL—THREE LECTURES.

In that umbra around which have gath-

ered the most charming traditions of Italy, stands Urbino, on one of the loftiest peaks of the Apennines, overlooking to the north the smallest and the oldest republic in the world, founded by a monk in the Eighteenth century. "protected," as it has been said, "by the popes and its poverty;" while to the east is seen the blue waters of the Adriatic, with Ancona pushing out its elbow to the sea. On the Strada del Monte, or street of the Mount of this Urbino, indicating its elevated position by its name, and in one of its most notable houses, was born Giovanni Santi. At this time Urbino was governed by Count Frederigo of the Monte-Feltre family, a statesman as well as a warrior; learned also in Latin and Greek literature, a friend of artists and of literary men. The enlarging of his own palace gave an excuse for a generous patronage, which inspired the slumbering genius of many a lord in Urbino. The young Giovanni Santi lingered around the palace watching the artists and workmen, until he finds himself with a brush in hand, under the instruction of a yardmaster, and painting Madonnas on gold backgrounds. So very popular these Madonnas proved that he could venture to marry early, bringing his wife to the family home on the Strada del Monte, where was born on April 6, 1483, a son, angelic in his name—no other than Raphael Santa, or Sangio, to whom the artist, especially ideal in his nature, and the Magia had been allowed as by special grace from heaven, to bequeath their own most endearing qualities. Nothing lovelier in the story of Christian homes can be imagined than this home on the Strada del Monte. The infant evinced from the first the same delicacy and refinement which characterized his parents, while art was imbibed with the very air he breathed. His life in his father's studio was a mutual delight. Now he imitates his father's ways at his easel; now assists him in his boyish fashion, with his colors and brushes; and now he is on model for the angels Giovanni loves to group around his Madonnas and Holy Families. The piety of this household, too, its lovely observance of all festival, of all reverent practices, made an atmosphere in which this young soul could put forth, unchilled, its most delicate sentiments of ideality and devotion.

Suddenly the sky is overcast; his mother dies. Raphael was then only six years old. Thence forward he was his father's constant companion, who, from this time, was inclined, as he had ever been before to answer calls to other cities where he painted pictures in which was a grace, a suavity, which might well herald the delightful grace of Raphael himself. Into several of these he introduced his son traced with infinite care and personating the young Tobias, or the young Saint John Baptist, adoring the infant Jesus.

At eleven years of age Raphael is bereaved of his tenderest of fathers. An uncle places him with Perugino, declared by Giovanni Santi himself "a divine painter." From this time we see Perugino's celestial ideals not merely caught by his pupil, but carried still nearer heaven, while the ideal-ity of Giovanni Santi, the loveliness of *Magia* were to be glorified by the genius of their son, Raphael. All the holiness of the Christian home on the *Strada del Monte* was to radiate through his Holy Families, and the grandmother, Elizabeth, was to live in his Saint Annas.

The Espousal of the Blessed Virgin to Saint Joseph in the gallery at Milan, marks distinctly his individual career. The grace of outline, of grouping, of drapery, which had come to him as a gift from God is clothed in tints which remind one of spring flowers; no gloom lies in the sunshine; all is peace and joy. To this period we assign the assumption, and coronation with its famous work, still one of the treasures of the vatican. At Florence, he painted Madonnas which will never lose their charm for the eye or the heart,—among others his *Cardellino*, his *Gran Duca*.

On returning to Perugia, he paints his first fresco, which may be considered a link between Perugia and Rome, an expression of a heavenly ideal in his own hand. On his second visit to Florence he was welcomed as only Raphael could be, born as he seemed to have been, to make everyone happy, and in a city like Florence; himself not merely beautiful but a poetic embodiment of grace and beauty moving among those elegant Florentines with their perceptions and lively appreciations of genius, their unbounded admiration of it; for with them

genius was the talisman which wealth seems to be with us; while the refined pleasures of its society, the charming domestic life of its families must have been a new joy to Raphael, with a charm almost too subtle to put into words; since for him domestic life had ceased at seven years, certainly at eleven, all the more charming that the removal of the reality carried the pictures left on his mind into the region of the ideal. All this gives us the clue to the prevailing sentiment which influenced his mind at this time, which has been called the Madonna period of Raphael's life. They are not his greatest Madonnas, but they give us his tender sensibility to the human side of the incarnation. His Florentine period, therefore, may be cited as an exquisite comprehension of the sacred humanity of our Lord, in all its infantile sweetness, and of the sacred maternity of Mary under its most endearing aspects. It is to this period that we assign the likeness of Raphael by himself.

Miss Starr's final lecture was on Raphael's Latest or Grand Roman Period. She said in part: A life of only thirty-seven years to which might be applied that sentence from Solomon's Book of Wisdom, 'being made perfect in a short space he fulfilled a long time, was Raphaels. Perhaps in the long history of art, ancient as well as modern, there has never been an instance like the one before us; because if the death has been early there has been immaturity in the works, giving a promise rather than a fulfillment, whereas with Raphael we see the dawn preceding the rising sun and this sun rising, rising serenely to its very zenith. There was no decline of enthusiasm, no slackening of the wonderful energies, no failure of inspirations, rather a ripening of all his types of beauty, or gathering in of his ever increasing resources, and, withal, a certain impress of sublimity of a supernatural intuition, while his instincts had led him always to a serene beauty, almost celestial, so that his Madonnas with which he was always at home, assumed a grandeur of conception and treatment.

In 1513 a noble Bolognese lady, Elena Duglioni, afterwards canonized, was inspired to build a chapel in honor of Saint Cecelia, near Bologna and obtained that the altar piece should be painted by Raphael. It was

in one of his most exalted moments that he compassed this heavenly group which filled the Bolognese with enthusiasm and its praises were sung in countless Latin and Italian poems. About the same time he painted that grand picture in a small space and now in the Petti Palace, 'The Vision of Ezekiel.' His Saint Michael in the Louvre may be called the one Saint Michael in the world. No other has the angelic lightness and impassibility of form, the unerring touch of the irresistible spear. To these succeeded several Madonnas of a deeply meditative character. In one of the greatest the Virgin is a beautiful mother, the babe glorious in beauty, but in the eyes of both is a supernatural thoughtfulness, taking in all the possibilities of the incarnation, and exceeded in solemnity only by another in which culminates his fame as a painter of Madonnas.

In perfect contrast to all these is that called fitly *So Spasimo*, *The Spasm*, representing the scene in which Mary meets her Son on the way to Calvary. It was painted for the monks of Oliveto, Palermo, Sicily. No one can ever forget the long arms stretched toward her Son fallen under His cross, or the look of anguish that passes between her eyes and His. On its way to Palermo, the vessel was wrecked, and this picture, the only thing saved, was claimed by the Genoese into whose bay it floated, but it was restored to the monks by the intervention of the pope. In the *Madonna di Foligno*, another glorious picture ordered for the church of *Ara Coeli*, Rome, heaven and earth are all represented. To the Benedictine monks of San Sixtus at Placentia, we owe that *Madonna of all Madonnas*, giving in fact this reason for being known as the *Sistine* or *Dresden Madonna*, the last one painted by Raphael, and of a hitherto unconceived majesty, coming before us as we feel that it did before Raphael, as a vision. Technical painting seems to have been forgotten and no studies have yet been found of this truly inspired painting.

As if this had lifted Raphael above himself he accepted joyfully an order from Cardinal De Medici for a transfiguration now in the Vatican. Like his first fresco in his native umbria and his first fresco in Rome, showing the natural impulse of his genius,

this picture embraces both the celestial and the terrestrial. Heaven seems to have opened and the group of three are in one ecstasy of solemn beatitude; for our Lord is speaking to Moses of His coming passion, but this picture, begun with much enthusiasm and its celestial heart painted in Raphael's own hand, was not to be finished by him. A violent fever, contracted by his enthusiastic examination of some excavations, in two weeks wasted the vitality of one so delicately organized; and the unfinished *Transfiguration* being over his bier, a proof of the exaltation of mind to which he had attained, not so much by the practice of his art as by the spirit in which it had been practiced from his infancy to his death, which took place on Good Friday, April 6, 1520, his thirty-seventh birthday. At his own request he was interred in the Pantheon. He arranged all his affairs with wonderful calmness nor did one regret come from his lips for any plans unfulfilled, but he arranged for a statue of the Blessed Virgin to be placed near the altar on which he was to lie. All Italy, Europe, the whole Christian world in its representation in the eternal city wept over his bier beside which knelt Leo X and spoke over him the last benediction and taking his hand for the last time watered it with tears; the tribute of the Christian pontiff for the most beautiful of sons, the most charming of painters, whose very presence was a delight, and who by a singular exaltation of genius had made manifest the beauty of the 'Word made flesh and dwelling among us.' The traveler visiting the Pantheon today is sure to seek out the small tablet to the left of the third altar, and even try to spell out the inscription of one whose term of life was perfected in thirty-seven years.

#### LAY CO-OPERATION.

ABSTRACT OF A LECTURE BY THE REV. W. J. DALTON, OF KANSAS CITY, MO., JULY 6TH, AT 8 P. M.

Wednesday evening Rev. W. J. Dalton, of Kansas City gave an inspiring lecture on lay co-operation. He traced the work of the laity in the upbuilding of the Church from the earliest times and said the seed of the Church was not alone in the blood of martyred priests. Numerous instances

from history were cited, particularly at the fall of the Roman empire. In Ireland, the land of sorrows, the saints are most numerous in the ranks of the martyrs and of these a host were of the laity. Coming to more modern times he showed how when Emperor William I. and Prince Bismarck attempted to take away the political rights of the German Catholics and drive out the priests, the common people, the laity, forced them to yield. Daniel O'Connell's great battle for Catholic emancipation in Great Britain and the labors of Chateaubriand and Montalembert were also cited.

A hearty and enthusiastic lay support is necessary for the onward march of the Church. The labors of the clergy are too often not respected by the masses. They are set down as paid duties of the priesthood or as clerical opposition, while the world listens when the layman speaks. The favorable impression of the American people can be best obtained by the hearty work of the layman, and he showed the influence of the lay convention of Baltimore some time ago. While Catholics are numerically as strong as ever, or stronger, they have not the social, commercial or political strength of former times, and the examples of pioneer priests and other martyrs should serve as examples to inspire higher ideals and greater sacrifices for the Church. Catholic newspapers, magazines and books should be read and their authors encouraged.

#### THE CHURCH AND THE TIMES.

FOUR LECTURES BY HENRY AUSTIN ADAMS,  
M. A., OF NEW YORK, JULY 7TH, 8TH AND  
9TH.

A large audience was present to hear the first lecture of Henry Austin Adams on *The Church and the Times*, Thursday, and the lecturer was heartily received. Mr. Adams opened with words of gratification at being again present in Madison. Touching on his conversion to Catholicism, he said he felt his limitations too greatly while in the more provincial Protestant fold. The lecture was largely given up to outlining the other three which are to follow. The speaker said that he intended to treat his subject from three standpoints, bearing in mind the immutability of the Church and the American lay-

man as he is found today in the active life of the work-a-day world. These divisions will treat of the layman first, with reference to his intellectual aspect; second, with reference to his industrial aspect; third, with reference to his social aspect. He prophesied a great revival in favor of the Catholic Church in America and said its indications were everywhere apparent.

The lecturer opened by saying that as his lectures progressed, his peril augmented, because to deal with industrial influences entailed contact with a vastly larger and more heterogeneous element of society than the mere intellectual. Nearly everybody works, but only a small minority think. There are in the United States about 10,000,000 Catholics. Every one of these, the speaker held, who had reached a thinking age, had a responsibility to discharge towards the body politic today. That responsibility was greater than that of the non-Catholic because upon him (the Catholic) is imposed the eternal obligations he owes to the great truths of his faith as well as the temporal duty to better society merely for its own sake. Speaking of Church and state, he said that nothing could be further from his intentions than to drop the idea that he favored their union. He did not wish to see a repetition of the awful period of persecution which must from the very nature of things always occur when a nation's politics are mingled with its religion; and if any Catholic journal, order or priest should ever attempt to promulgate such a combination, he was ready, if needs be to fight it to the death. He was, however, convinced that Catholics as such had a mission to perform in the great arena of American politics. True Catholicity, he declared, was not a mere Sunday religion. It was made up of truths which need to be infused into modern life, and the way to accomplish that was to go at it and mingle with the corrupt until it is overcome. He scorned the priest and the self-satisfied, or respectable layman who holds himself aloof from politics because they are dirty and fears it would soil his fine address to mingle in them. This non-action on their part, he declared, was the secret of the erroneous impression abroad that because many saloon keepers and petty ward corruptionists were Catholics, all Catholics



were necessarily saloon keepers or dirty, dabbling politicians. The only way to right this wrong, that Mr. Adams could see, was to vie with the corrupt element in the Church in the interest taken in caucuses and primaries and root out the whole concern from the bottom.

#### LAYMEN IN SOCIETY.

Saturday evening Mr. Adams closed his course on *The Church and the Times*, with a lecture on the Social Life of the Catholic Laymen. According to Mr. Adams, the layman has in American life today immense responsibility and limitless opportunity — responsibility, because the principles upon which the Church would build character alone are adequate in the solution of the problems of society and effectual in the preservation of institutions; opportunity, because the tendencies of the age are contrary to those principles, and in the very antagonism of the times lies the call to life. The lecturer then entered upon a critical analysis of the civilization in which the American layman plays a part. Mr. Adams is an optimist of apparently unconquerable quality. In spite of the dark picture he painted of many phases of society, and the insidious character of many of the forces inimical to it, which he admitted were at work, he claimed that if the Catholic people would project into the common life of the people, in all their fullness, the simple principles of Christian civilization, the effect must and shall be an ever deeper and wider evolution into a large life. To the artificiality of American society, Mr. Adams called upon Catholics to oppose the simplicity and reality of old-fashioned Christian life; to its greed, lust, and laxity, to oppose the virtues of Catholicism; and to its shallowness of thought, the fixity and truth of Catholic philosophy. He alluded in powerful language to the subject of divorce as illustrating the fact that American civilization had been seduced into the fatal error that the family can be invaded without danger to the state. In his peroration, Mr. Adams gathered together the threads of his arguments in the several lectures, paying a glowing tribute to the great American people and prophesying that the Catholic element in it would always receive an immediate and cordial response in all its efforts

to contribute to the general good the price-less principles and teachings of the Catholic Church.

#### THE DEVELOPMENT OF POWER OF THE LORD CHANCELLOR OF ENGLAND.

A LECTURE BY JUDGE J. B. WINSLOW, OF  
MADISON, WIS., THURSDAY EVENING,  
JULY 7TH.

Justice J. B. Winslow of the supreme court came to the rescue of the Catholic Summer School admirably Thursday evening in taking the place of the scheduled speaker, Bishop Maes, of Covington, Ky., who was unable to be present. Justice Winslow read a scholarly paper on *The Development of Power of the Lord Chancellor of England* which was a literary and historical as well as professional treat and was listened to with closest attention. Many of the city bar were in the audience, including Chief Justice J. B. Cassoday, Judge Anthony Donovan and others. The speaker first vindicated the study of the law from the common conception of it as the search for hair-splitting technicalities and moldy precedents in the metaphorical dust heaps of centuries. He then entered upon his subject.

The Anglo-Saxons and even the Romans had officials corresponding to the chancellor, but his office as we now know it dates in England from the time of William the Conqueror. For years the chancellor was an ecclesiastic, the kings' chaplain and the keeper of his seal. Now he is purely a secular officer, the head of the English judicial system and presiding officer of the house of Lords. The Anglo-Saxon genius tended to restrict the power of the king. The battle of Hastings, which changed the history, jurisprudence, legislation, manners and language of England, tended to strengthen it, and the king's courts became the guardian of the people against the feudal lords. At first the king attended personally to grievances, but it became necessary to delegate power to someone else and it fell to the chancellor. When Thomas a Becket became chancellor under Henry II. he had outstripped the chief justiciary and established the importance of the office. Becket was made archbishop of Canterbury, went on embassies, led armies and was finally assass-

sinated at the connivance of the king. Yet the office lost no power by the death of Becket, and whoever has lost power since, the chancellor has always gained until he has risen to his present commanding position.

### THE TRIUMPHS OF SYNTHETIC CHEMISTRY.

A LECTURE BY THE REV. JAMES A. BURNS, C. S. C., NOTRE DAME UNIVERSITY, JULY 8, AT 8 P. M.

### SUNDAY SCHOOL CONFERENCES.

During the session of the Catholic Columbian Summer School at Madison, no department evoked greater enthusiasm than did that of the Sunday School. It was a new feature introduced somewhat as an experiment. The interest manifested by the laity, warrants the statement that the time is ripe for the Sunday School work to be given a permanent place on the official program. The friends of this movement hope that future conferences may be addressed by lecturers of acknowledged authority and experience.

The first meeting, July 7, was gratifyingly auspicious. Rev. J. T. Durward, of Baraboo, Wis., delivered an able address. He argued that as a means for betterment of Sunday School work uniformity of system is essential, and the perfection of such a system must come through the action of the bishops. He also made a strong plea for the continuance of religious education during the impressionable years, especially between ages of fourteen and twenty, at which time children begin to think for themselves and religious instruction would be the most efficacious.

The animated discussion called forth by the address was a significant fact. It proved that there are many earnest, enthusiastic laymen and women ready and willing to enlist their services in this field of usefulness. At the meeting July 10, Archbishop Kain of St. Louis, Bishop Shanley of Fargo, N. D., Rev. Thomas McMillan, C. S. P., of New York, and Rev. William J. Dalton, of Kansas City, occupied the rostrum. Father McMillan, who is a veteran in Sunday School work in the metropolis, made the opening address. The manner in which he was plied with questions, following the address, evinced the willingness and anxiety of those who are younger in the

work to profit by his broad experience. He explained fully the system by which he has had phenomenal success, from the kindergarten devices to interest the smallest child to the closing exercises for the graduate. He cited many novel methods that he employs to interest the children and insure regular attendance. The necessity of having the attendance at the Sunday School result in practical benefit was strongly emphasized.

Archbishop Kain commended the work that is being done by the laity in this movement, and urged them on to greater effort.

Bishop Shanley urged the necessity of a catechism suited to the minds of the children and dwelt on the qualifications essential to the successful Sunday School teacher.

### READING CIRCLES.

On Wednesday, July 7th, at 4 p. m., there was a general meeting of the Reading Circle Union, and a meeting also on Friday afternoon at the same hour. The latter meeting was addressed by the Rev. John T. Durward, of Baraboo, Wis.

### INCIDENTS AND SOCIAL EVENTS OF THE FIRST WEEK.

The first week of the Columbian Catholic Summer School was a very gratifying success. The attendance was greatly in excess of the corresponding period of any previous year. The people of Madison received the members of the Summer School with their accustomed hospitality and threw open their houses for the accommodation of the large number of visitors. The weather was delightful which added to the enjoyment of the numerous forms of recreation and entertainments—excursions, bicycling, receptions—arranged by the local committee.

The chief social events were the opening reception at the Fuller Opera House, Tuesday night, mentioned at the beginning of this report; the reception Thursday evening at the home of Mr. and Mrs. John R. Melvin on University avenue, and the reception at The Harmon on Saturday evening in honor of Rt. Rev. Bishop Shanley. Among the notables present were Archbishop Kain, of St. Louis, Father McMillan, of New York, Dr. Thomas Shields, of St. Paul, Rev. M. S. Brennan, of St. Louis, Rev. W. J. Dalton, of Kansas City, Prof. Charles A. McCann, of St. Paul, Dr. Henry Austin Adams, of New York.

## SECOND WEEK.

Pontifical High Mass was celebrated at 10:30 Sunday, July 17th, in St. Raphael's Church by Archbishop Kain, of St. Louis. Rev. W. J. Dalton, of Kansas City, was the assistant priest, Rev. John F. Powers, deacon; Rev. Richard Gaughew, subdeacon; Rev. M. S. Brennan, master of ceremonies. Father Dalton preached the sermon. At 7:30 solemn pontifical vespers were sung.

Mass was also sung at 10:30 at St. Patrick's Church by Father Boland, of Watertown; and Rev. James A. Burns, of Notre Dame University, preached on "Ideals of Happiness."

### CHRISTIAN APOLOGETICS.

FIVE LECTURES BY REV. H. M. CALMER, S. J., OF MILWAUKEE, WIS., BEGINNING TUESDAY, JULY 12, AT 9 A. M.

- I.—"The Guesses at the Riddle of Existence."
- II.—Religion, Individual and Social. The Insufficiency of Naturalism.
- III.—Revealed Religion. Mysteries. The Concordance of Reason with Faith.
- IV.—Motives of Credibility. Miracles.
- V.—Christianity, The Great Miracle in the Moral Order.

An abstract of Father Calmer's scholarly course was not prepared for publication.

### PSYCHOLOGY.

FIVE LECTURES BY REV. T. E. SHIELDS, PH. D., ST. PAUL SEMINARY, BEGINNING MONDAY, JULY 11TH, AT 10:30 A. M.

- I.—THE STRUCTURE AND FUNCTIONS OF THE BRAIN.

Some reasons for studying the brain. The cell and its activities. The nerve cell and its various types. The growth and organization of the nervous system. The unity of the nervous system. The relations of the nervous system to the other organs and functions of the body. The relations of the nervous system to psychic life.

- 2.—RECENT NEUROLOGICAL DISCOVERIES AND THEIR BEARING ON PEDAGOGY

The difficulties of the investigation. The old methods and the results obtained. Gol-

gi's method. The work of Raymond y Cajal. Cell individuality. The polarity of nerve currents. Reflexes and their establishment. The growth of subconscious nerve activity. What neurology is doing for Pedagogy, and what may be expected from it in the future.

- 3.—THE SOUL AND THE NEW PSYCHOLOGY.

Fallacies of the materialistic position. Vegetative, sensitive and intellectual life. The evidence from biology. Testimony of Brooks and Huxley. Analogies from physical science. Free will. The Biologically fittest and the ethically fittest. The relations of soul to body. Cartesianism and modern materialism. The Thomastic position.

- 4.—MENTAL DEVELOPMENT.

The growth of the brain and the development of the cognitive powers. The training of the senses. Attention and its development. Voluntary and reflex attention. Methods of making the transition. Exhaustion and its dangers. The control of reflex attention. Assimilation and unification of thought. The neurological and the psychological aspects of the question. Faith in our own faculties and its effect in intensifying mental processes.

- 5.—CHARACTER BUILDING.

Character building the most important part of education. Feeling and emotion. Emotions and passions. The will and its development. The culture of the emotions and the control of the passions. Social heredity. The influence of the people of the child's environment. Discipline and the influence of the teacher's personality.

### ASTRONOMY.

By REV. MARTIN S. BRENNAN, OF ST. LOUIS, MO., TUESDAY, JULY 12TH.

Tuesday afternoon "Kansas and Missouri Day" was celebrated by an illustrated lecture on the work of Cyclones by Father Brennan, of St. Louis. In the evening Father Brennan delivered a most interesting lecture on "Solar Physics." A synopsis follows:

*Solar Physics.* Illustrated. Dimensions of the sun. Granular appearance. Description of sun-spots. The different parts of the sun. Description of the solar faculæ. The photosphere. History of sun-spots. Solar eclipses. The partial, annular and total eclipse. Composition of white light. Composition of light. History of spectrum analysis. The prism. The spectroscope. The chromosphere. The corona. The sun's distance. Spectrum of the sun. Spectra of the sun, chromosphere, prominences and corona. Spectrum of iron. Spectra of potassium, rubidium, sodium and lithium. Solar prominences and eruptions. Eruptions showing chromosphere. Sun's heat. Effects of this awful heat. Solar cyclones. Source of solar heat.

#### THE BIBLE BEFORE THE REFORMATION.

A LECTURE BY THE REV. P. DANEHY, OF ST. PAUL, MINN., JULY 13TH.

A large audience listened to a scholarly address by Rev. Patrick Danehy of St. Paul, before the Summer School, Wednesday evening, on *The Bible Before the Reformation*. It was crammed with historical information. He asserted that the Church was never opposed to the fullest and freest reading of the sacred scriptures and that the bible was kept chained in libraries, as all books were in the days of their scarcity, that it might be opened and free to all readers. The holy word, he said, was given to the masses long before Luther's translation in 1522. For half a century previous, printers had been flooding Europe with it and 100 editions are believed to have appeared before 1500. A long argument was made to show that Wycliffe was not the first to translate the bible into English, though Lingard, the Catholic historian of England, does not challenge this supposition. Only the new testament is attributed to the reformer.

#### A PLEA FOR THE CLASSICS.

A LECTURE BY THE REV. J. W. CAVANAUGH, C. S. C., OF NOTRE DAME UNIVERSITY, JULY 14TH.

A Plea for the Classics was the subject of an interesting address by Rev. John Cavanaugh, of Notre Dame, before the Catholic

Summer School, Thursday evening. An abstract follows:

The essence of a classic is its power to delight perpetually. The classics are full of sentiment. They drip over with healthy, homely, blood-red passion. Sentimentality is the affection of sentiment, and it is morbid and distorted and unwholesome because it is not true. Sentimentality is the fungus born of decay, it never grows out of strong, natural healthy life, but when a morbid and insincere nature, incapable of real feeling, aims at counterfeiting that true sentiment which is the fragrance of life, it achieves sentimentality, and you have a race of men like Sterne, shedding hot, scalding tears over a dead mule in the street and then going home to beat his wife; or you have young ladies crowding to the dime museum to see the man who had the seven wives, or sending flowers to the cell of the condemned murderer. Such monstrosities of feeling are impossible to one who has developed his sensibilities on the classics. Morbidity, which is the origin of most of the moral blight in the world, does not exist in the great books.

Masters by helping the individual profit the state. It was not Bismarck who made modern Germany, but Goethe. Bismarck could mold politics and direct movements, but to unify and weld a nation together requires a moral force, as the lightning of heaven is required to melt into eternal rock the scattered sands of the seashore. It was Goethe teaching the people the nobleness of life, the divineness of manhood which gave to the Teuton tribes that thirst to be free men, to lead the large life of personal and intellectual freedom. So, too, it was Shakespeare who made England. Carlyle says that Shakespeare is the best thing the English-speaking people have done; I wish to amend the saying: The English-speaking people are the best thing Shakespeare has done. And it is a remarkable fact that the three greatest periods of English history are not only the reigns of three queens, but they are the three golden eras of English literature as well—the ages of Elizabeth, of Anne, and of Victoria. So Homer and Dante created not only a language, but a nation, welding together not only various dialects but warring provinces as well. And

America more than any other country has need of the glorifying and uplifting influences of the classics of literature, for she alone of the great nations is destitute of the classics of painting, and sculpture and architecture, which make the Italian peasant or the French school-boy a lover of the fine arts by grace of birth. It is the peculiarity of these arts that you must go to the home of the artist to study them; it is only the goddess of letters who multiplies herself by the magic of printing, and visits alike the lowly and the great, countries new and old, and hence it is to the literary art we must principally look for the development of our national taste.

It may be asked, then, why, if the voice of the people ultimately determines the classics, and if the hall-mark of the classics be that it be an unending source of delight, why need you dissuade the people from neglecting the classics? There is no doubt at all that the classics are neglected now as they have never been neglected since the invention of printing. There are few even among scholars who make Homer or Horace or Dante or Chaucer or Shakespeare their daily delight, and most other people are content without reading them even once. It is the naked, honest truth; let us speak it out. We still keep up an innocent sort of fiction about it. Among even moderately educated people a bowing acquaintance with the great books of literature is still an essential of social and mental respectability. You may get a divorce or rob the bank or be guilty of sharp practices in business or politics, and society will smile indulgently on you and take you to its arms; but if you ever confessed to an utter ignorance of the classics, society would gasp and shudder and brush its coat-sleeves after you passed. It is said to be more of an affront to intimate that a man is unfamiliar with Shakespeare than to accuse him of having dealt foully with his grandmother. We pretend to measure a man's culture largely by his knowledge of the classics, but we fear to practice our pretence lest we lay bare our own deficiencies. The latest literary sensation has the best chance to be read, and as there is always such a sensation the classics are left to languish.

After instancing others, Father Cavan-

ough gave as a final reason for the neglect of the great books, the gossip of the drawing-room and the club, the vulgar talk about the newest literary sensations which makes people ashamed of not knowing them, and, as nobody talks about the classics they are neglected for other books. Thus it is time, as Ruskin somewhere says, that the chief of all the curses of this unhappy age is the universal gabble of its fools, rendering the voices of wise men inaudible. "We treat the prophets of literature much as the Hebrews treated the prophets of religion. Our fathers slew them and we build their sepulchres. They asked for bread when living and we give them a stone when they are dead. We rear costly monuments to them and then leave their books unread. We visit the birthplace of Shakespeare and view it with much the same emotions as those inspired in us by the prize pumpkin at the country fair or the big elephant at the circus."

#### INCIDENTS AND SOCIAL EVENTS OF THE SECOND WEEK.

The first formal reception of the Catholic Summer School was held in the assembly chamber of the State capitol, Monday evening, July 11th, and Archbishop Kain, of St. Louis, was the guest of honor. A large and brilliant gathering was present and the occasion was a happy one. A delegation of young ladies had tastefully decorated the hall with palms, cat-tails, flowers and the colors of the School. Refreshments were served by a committee of young people.

The reception committee included Archbishop Kain, Father John Boland, Watertown; Bishop Shanley, of Fargo, N. D.; Miss Eliza Allen Starr, of Chicago, Rev. Patrick Danehy, of St. Paul, Rev. Thomas R. Hodnett, of Chicago, Rev. W. J. Dalton, of Kansas City, Rev. M. S. Brennan, of St. Louis, Rev. Bernard Mackin, of Burlington, Rev. Robert Fitzgerald, of St. Paul; Rev. James Gaughan, of Red Wing, Minn.; Rev. W. J. Fitzmaurice, of Appleton, Rev. J. M. Naughtin, of Madison, Mrs. Charles Reynolds, of Jacksonport, Wis.; Mrs. Maria Mathews, of Dubuque, Ia.; Mrs. Rand, of Keokuk, Mr. Clements, of Leavenworth, Miss Kelleher, of Green Bay, and Mrs. John Nader and Miss Sarah Moran, of Madison.

Some of the more prominent of these were the centers of much attention and interest.

After the reception the young people adjourned to Kelh's hall for a social hop.

The feature of Wednesday's session was the entertainment in the afternoon by St. Paul and Minnesota. A large attendance was present to enjoy an excellent program. Rev. Patrick Danehy of St. Paul made some pleasant introductory remarks and Judge J. W. Willis gave a witty and enjoyable address in which he passed in review the geology, the flora, the fauna and the people and history of Minnesota, painting the beauties of the land of Minnehaha in glowing colors. He wove a pretty myth about the Lord in Paradise decreeing a second Eden from which great systems of rivers should take their course, and Minnesota, the land of sky-tinted water, came into being. He touched on the achievements of the very early French voyageurs in Minnesota and showed how they are commemorated in the names of the state such as St. Paul, St. Anthony, Hennepin, St. Peter, St. Cloud, etc.

Other numbers on the program were, a vocal solo by Mrs. J. A. Hartigan, wife of the secretary of the school, a piano selection by the Misses Clasgens and Prendergast, and a recitation by Prof. Charles A. McCann, of St. Paul.

Thursday afternoon Mrs. B. Ellen Burke, of Malone, N. Y., spoke to the Reading Circle Union on "Institute Work."

Over 300 persons participated in the picnic given for the Catholic Summer School under the auspices of the local order of lady Foresters, Saturday afternoon, July 16th. Three boatloads of excursionists left Angleworm station at 3 o'clock and made a circuit of the eastern end of the lake. Hoeveler & Vaas' orchestra played at intervals throughout the trip. On arriving at Lakeside light refreshments were served at the casino and the picnickers dispersed about the grounds and enjoyed themselves in various ways until the return at 6 o'clock.

Tuesday, July 11th, congratulatory telegrams were exchanged between the Madison and Champlain Summer Schools.

### THIRD WEEK.

At 10:30 Sunday morning, July 17th, in St. Patrick's Church, Bishop M. F. Burke, of St. Joseph, Mo., celebrated pontifical High Mass. Rev. Patrick Danehy, of St. Paul, preached the sermon. Bishop Burke was assisted by Rev. J. W. Cavanaugh, of Notre Dame, Ind., Rev. J. A. Burns, also of Notre Dame, and Father Poland, S. J., of St. Louis. Pontifical vespers sung at 7:30. Rev. H. M. Calmer, S. J., of Milwaukee, preached at St. Raphael's at 10:30 Mass.

#### THE CHURCH IN HISTORY.

FIVE LECTURES BY THE RT. REV. THOS. O'GORMAN, BISHOP OF SIOUX FALLS. BEGINNING TUESDAY, JULY 19TH., 9 A. M.

1. Church and History.
2. Church and Heresy.
3. Church and State.
4. Church and Science.
5. Church and Socialism.

Bishop O'Gorman's lectures on the "Church in History" proved one of the most popular series given during the session.

Bishop O'Gorman urged students of history to study history, not from the standpoint of today, but to try to understand the spirit of the age in which the events occurred, without this it is impossible to study and judge impartially.

#### AMERICA'S MISSION.

BY THE RT. REV. THOMAS O'GORMAN, WEDNESDAY, JULY 20TH.

Ex-Congressman R. Graham Frost, of St. Louis, who was to have spoken on True Hero-Worship, wired that he would be unable to come and Bishop O'Gorman was invited to take his place. While it was entirely an impromptu effort, Bishop O'Gorman rose grandly to the occasion with a lofty and patriotic lecture. His purpose was to show that because our nation is founded on Christianity and equality its glorious mission is but begun. The Bishop showed how physical and soul hunger led to the early migrations of the Jews, and how religious persecution, both of Protestants and Catholics, led to the settlement of America.

He gloried in the fact that Catholic Maryland was the first settlement to offer religious freedom. His first conclusion was that religious and civil liberty were the cause of migration to America and the source of our union. The death of religious liberty, he said, will see the end of the republic. But the spirit of toleration is in no danger of decay, and the early death of A. P. A. ism might have been expected just as know-nothingism died early because both were un-American. This government is founded on the dignity of man and he believed in the people as against crowned heads. Greece and Rome, though still our teachers in many respects, were inferior to us in never knowing the inborn right of man.

The speaker discussed the growth of the idea of the dignity of man. The fatherhood of God and the brotherhood of man are the revelations of Christ, he said, and the basis of the United States government, making it the most Christian of nations. France is Catholic as to its people, but infidel as to its government; Spain, Catholic in people but Masonic in government; and Catholic Italy is non-Catholic in government. No other nation could have presented a spectacle as the united people offering up thanksgiving for victory at the president's proclamation as was shown here recently. France would not dare mention the name of God in such proclamation. Being based on the Christianity of equality and fraternity, there is a glorious future before us. Our mission shall be to carry civil and religious liberty and equality unto every land. "No one need fear our ship of state," he said, "and as Cæsar spoke to his timid boatman 'fear not, thou bearest Cæsar and his fortunes,' so let us say to our brethren with misgivings, 'never mind the torpedoes; we have civil and religious liberty aboard.' "

#### ETHICS: THE THREEFOLD RELATION AND THE ETHICAL BASIS.

FIVE LECTURES BY THE REV. WILLIAM POLAND, S. J., ST. LOUIS UNIVERSITY. BEGINNING MONDAY, JULY 18, AT 10:30 A. M.

##### I.—MAN AND HIS CREATOR.

In *medias res*. Division of specialized ethics. Individual and social aspects. We shall consider the individual. The threefold

relation. The first relation: Man's absolute and conditioned duties. Duties towards God—The highest, and the root of all others. A false condescension that eliminates the whole moral law. Our argument is within the limits of rational philosophy. This includes natural theology. Philosophy and the decalogue. Absolute duties. The study of the terms of the relation, God and man. Natural theology, anthropology, psychology. Consequent attitude due on the part of man. Obedience, reverence, honor. Worship: Internal and external. Confirmation in history. An objection. The scoffer and the indifferentist. Conditioned duties. The vow. The oath. Revelation. Supernatural revelation. Necessity of acceptance. Acceptance of the mystery. Public, private, immediate, mediate revelation. Objections. Extremes to be avoided. The Divine will and the objective order. The root of obligation.

##### 2.—MAN AND SELF.

Relation. Equality. Identity. Real and logical relation. Man's physical liberty of action on the elements surrounding him. The using of that physical liberty in regard to himself. The true and the apparent good. The duty of knowledge and of free action according to knowledge. The duty of living. Suicide. Importance of correct principles. The ethics of the day. Suicide, direct and indirect. Nature's horror. Intuition and demonstration. False principles and scurrility. God owns His Creation. Physical power does not mean moral freedom. An inconsistency. Gravity of the crime of suicide. The rights of the personality. Two conclusions. Indirect suicide. Summary of principles.

##### 3.—MAN AND HIS FELLOW-MAN.

The third relation. Juridical and purely moral rights. Justice and humanity. Affirmative and negative duties. The identity which is called equality. In what sense all men are equal. In what sense they are not equal. Rights and duties founded upon the equality and inequality. Identical duties and rights of all men. The division of a treatise. The moral right or the claim. The general law of charity. The great fact of human sympathy. Nature's dominant. Cruelty is inhuman. Charity is distinctively human. The sewing society and the re-

lief fund. A primary ground where natural instinct is swifter and surer than logic. The golden rule. The law of humanity and the law of Christian charity. To love one's neighbor as one's self. "Charity begins at home." Love for enemies. The right to reparation. Cicero and Epictetus. To love the man and to hate his vices. The law of charity, both negative and affirmative. Rules for application in different circumstances.

#### 4.—TRUE PHILOSOPHY AND SOUND ETHICS.

Purpose of these lectures. Method of treatment. The ethical paradox. The place of ethics. The link between metaphysical speculation and actual life. The new battle-ground. The scale of the sciences. Where do we find ethics? The strength of a chain, the strength of the weakest link. A mistake in any essential point of speculative philosophy means error in ethics and disaster in practical life. Substantial advantage of Catholics. Difficulty on the "outside." Origin and development of this difficulty. Contradiction and uncertainty taken as first principles. The difficulty fortified by the rejection of "Latin." Consequence; nothing left but opinion; no fixed philosophy. Certain pre-established conclusions for the basis of ethics. A philosophy that is false on these points cannot be developed into a sound ethics. Hence an ethics cannot be built on the philosophy of Spinoza, Hegel, Herbart, J. S. Mill, Herbert Spencer, etc. The reason for present method enforced. Object lesson before our eyes. A class in ethics.

#### 5.—ILLOGICAL ETHICS AND LOGICAL CHAOS.

Civil society and sound principles. The code of the unbeliever. An argument on his basis. The spectre of liberty. Allow the premises and you must stand the consequence. No safeguard left but physical force. Our civil society is based upon the supposition of conscience. The reason for popular materialism. The truth of immortality. Essential to civil organization. The punishment of crime and the licensing of principles to justify it. Endowing chairs of anarchy. The policy of ignoring. Good government. The flag and what it symbolizes. Where to fly it at half-mast. The greatest calamity to a nation. Prophet of ill. Bail out the Mississippi. Jails and scaffolds

or the higher law. Education without the true ethical basis. The Church the bulwark of the republic.

### THE SPIRIT OF THE CONSTITUTION.

ABSTRACT OF A LECTURE BY THE HON. M. J. WADE, OF IOWA CITY, IA., THURSDAY EVENING, JULY 21.

"The existence of national life is founded on that great charter of human liberty, the constitution. And the spirit of the constitution is the nation's life, and this spirit is freedom, equality, justice and peace. Let it not be assumed that the constitution confers liberty and equality. Nay, God himself confers liberty and equality; these are natural rights and the existence of these rights was asserted as a fundamental truth in the Declaration of Independence. The constitution simply recognizes the truths asserted.

"Some people hold it the duty of the government to support them; others grow rebellious in spirit when they see their neighbors living in luxury and ease, and they cry out against what they call inequality, asserting that it is un-American, and in perversion of the constitution which they claim guarantees equality to all. But all this is a mistaken notion of the purposes of law and government. Men are not equal in everything and the Declaration of Independence and the Constitution do not seek to make them so. The equality which the constitution recognizes and protects is equality before the law, and an equal chance in the race of life according to talent, energy and worth. It means that a rail splitter may become a president and the emancipator of a race; that a tanner may become the leader of the grandest army of the world. It means that the candlemaker's apprentice may become a Franklin, that the driver of mules upon the canal may become a Garfield, that the clerk in a country store at one dollar per week may become a Cleveland, that the watchman in a lumber yard may become a Gage, the secretary of the United States treasury. It means that from the farm without the aid of powerful friends, without wealth, without noted ancestors may come the Armours, the Wannamakers and the Pullmans. It means that the little child of



Hanover can come to our shores at the age of twenty, commence life as clerk in a store, and at the age of sixty be a Claus Spreckles, the sugar king. It means that the poor boatman may become a Vanderbilt, that the humble surveyor may be a Gould, and that the Belfast peddler may become a Stewart, the merchant prince. It means that a poor Hungarian boy may become a Pulitzer, that the little Norwegian orphan boy may become a Knute Nelson, the governor of a great state and a United States senator. It means that a poor boy coming from Ireland to seek his fortune, may become a Bourke Cochran and that an exile with a price upon his head may become a John Boyle O'Reilly. All this does it mean. Aye, and more.

"The constitution stands for the home. In its spirit and intent the home is a castle and by its provisions, no matter how poor and humble, it is guarded against any power on earth, except the power which has its warrant in the law of the land.

"The spirit of the constitution contemplates more than the physical man; it regards the spiritual, the soul. And its guarantee of religious liberty is a barrier against interference with forms of prayer or worship. And under this inspiration the nation is a garden of churches, magnificent cathedrals, and humble chapels, where free Americans with soul unshackled may kneel and pray each as his conscience teaches.

"The spirit of the constitution is for freedom of the intellect, for the open school-room, for the academy, the convent, the college, the university; for every medium for broadening the intellect and making working men and women more capable of grasping the great truths of nature and of God. And knowing the truth, the truth may be spoken and written without governmental censorship.

"And it is for justice and mercy. The laws are not harsh nor repulsive, they are molded to our frailties. And the constitution breathes the spirit of peace, of love. It does not contemplate war unless in defense of its eternal principles. But its principles are sacred, and in their defense the sword must be drawn, for when the spirit of the constitution is dead all is lost.

"The soldier who laid down his life at Lexington died for the constitution, the

boys in blue who died at Shiloh and Vicksburg died that the constitution might live; and the noble sons of noble sires who sleep in unmarked graves upon the hills above the sea at Santiago, died for the principles of the constitution. Yes, and there are other champions; the mothers who in silent homes wait for the return of patriotic sons—who in the still watches of the night, pray for the success of American arms, those mothers are suffering for the cause of the constitution. And out of this contest will come a stronger nation, a stronger people, a people more firmly cemented in bonds of brotherhood, a people more determined than ever to maintain at any cost the spirit of the constitution."

#### THE READING CIRCLE.

ABSTRACT OF A LECTURE BY THE REV. J. J. HANLEY, OF MONTI, IOWA, FRIDAY AFTERNOON, JULY 22.

"The great object of the Columbian Catholic Reading Circle Union is to spread enlightenment and foment piety. Like the sun in the mid-day heavens it sheds the effulgent rays of its benign influence over the whole northwest. The reading circles of each state are as fixed stars, around which lesser luminaries may move with serenity and security.

"In our day and in our country, the thirst for knowledge is becoming a devouring fever that pervades all classes and conditions of society. The daily output of papers, pamphlets, periodicals and books is enormous and constantly increasing, which proves that the appetite of the American people for the products of the press is fully aroused and must be satisfied. I lately saw statistics claiming that there are now printed in the United States 21,995 daily papers, many of which have a circulation of upwards of 100,000 copies. And this is only one product of the mighty steam printing presses that daily and nightly groan under their multiplied burdens. Now, if all printed matter contained truths and nothing but the truth, if all writers aimed only to ornament and enrich the mind, to stimulate and strengthen the will to deeds of patriotism, piety and justice, then, indeed, would our national and state reading circle associations cease to have an excuse for existing; then, indeed,

would the golden era of our beloved country be at hand and all its citizens bask in the sunshine of God's favor, of temporal peace, prosperity and unalloyed happiness.

"But alas! the perversity of human nature and the baneful influence of the evil one, poison too many of these countless publications with error, false maxims and pernicious principles. Too many tend to degrade, not to elevate mankind; too many tend to destroy the noblest aspirations of the mind and corrupt the best impulses of the heart; too many seek to separate man from God, the center and source of his well-being and aim to concentrate all his efforts and affections on self—the main-spring of every misfortune and mystery.

"To remove the tares from the grain, to winnow the chaff from the corn, to counteract the powerful influences of a pernicious literature and to bring to every home and to stimulate in every human being a just appreciation and constant perusal of those sublime works of Christian authors that portray in fitting colors 'the good, the beautiful and the true, is the grand mission of the Columbian Catholic Reading Circle Association.'" This, the speaker said, could only be effected through organization. Next to organization he advised suitable books. Only the best should be read. "If Catholic authors were paid they would exhaust their genius and their energy in exploring history and in advancing science. They would present old truths in new colors; they would paint the beauties of our holy religion in such magnificent lines, that the minds and hearts of men would be captivated by their brilliancy and force; they would show forth the prodigies performed by the Mother Church in the past, and prove to the world that she has the inherent qualifications and the transcendent ability to accomplish greater deeds in the future. The tone of Catholic society would thus receive an immense upward impetus; Catholics would soon occupy a higher plane in the social world; their faith their ideas, their sentiments would become powerful factors in forming public opinion. Always ready to give a reason for the faith that is in them, they would, by degrees spread a knowledge of the truths of our holy religion.

"The great majority of the liberty-loving, law-abiding, intelligent non-Catholic men and women of our day would gladly embrace the Catholic religion if once convinced of the facts; that the Church is the heavenly appointed custodian and infallible interpreter of divine revelation; that through the Church, and through the Church alone, man can know with certainty the will of his Creator; that in the Church and in the Church alone, are to be found the light and strength, and grace, absolutely essential, to secure the salvation of his immortal soul.

"This happy result would be the consummation of the desires of the founders and promoters and officers of the reading circle association of Iowa, who have chosen for their motto 'Gloria Dei in Omnibus.' The Glory of God in all things. Let us fondly hope that all their desires may be blessed with fruition, all their efforts crowned with success and that in future years delegates from all the different circles of the Iowa association may meet here in Madison and by their presence gladden the hearts of the directors and teachers and students of the Columbian Catholic Summer School."

### THE GOSPEL OF TOLERANCE.

A LECTURE BY MR. H. J. DESMOND, EDITOR  
*The Catholic Citizen*, MILWAUKEE, WIS.,  
FRIDAY EVENING, JULY 22.

Mr. Desmond said his discussion was suggested by the words in the Wisconsin constitution which advise us that the blessings of free government are only to be maintained by a frequent recurrence to fundamental principles. The principles fundamental to our charters of religious liberty are apt to be forgotten. Tolerance is not a product of rationalism nor the special gift or failing of any one creed. It is a wisdom that has come to society through a perception of the folly of persecution. Kindness, too, is its keynote. Its promoters were men of genial benevolent natures. Commerce, travel, literature and the growth of civil liberty have also helped us to tolerance. The nature of periodic movements of intolerance was fully discussed, and the movement toward Christian unity especially in promoting moral good works was strongly endorsed.

### INCIDENTS AND SOCIAL EVENTS OF THE THIRD WEEK.

The first public concert given by the Columbian Catholic Summer School was presented at the Fuller opera house Monday evening, July 18th, to a large audience. Despite the warm weather, the program was greatly enjoyed throughout. It opened with a selection by the Hoeveler & Vaas orchestra. Miss Ida Vivian Grant, of Clinton, Iowa, a famous soprano, followed with *The Star Spangled Banner*, stirring all with a voice of great range and power. She responded with an encore, *For Cuba Shall Be Free*. E. C. Brant, of Watertown, gave a bass solo and Miss Katherine Hoeveler rendered a lullaby very sweetly. Mrs. Brant, of Watertown, followed with a solo, *O Sacred Love*. Then came a beautiful feature of the evening, a tableau representing *Columbia Crowning Chicago*, the artistic work of Miss Eliza Allen Starr. Miss Agnes R. Kennedy represented Chicago. Slightly above her stood Mrs. Thomas Hanlon, representing Columbia, holding in one hand the stars and stripes and with the other crowning Columbia. Miss Nona Donovan represented art, Miss Lilian Keefe, education, Miss Mary Hyland, religion, and Miss McNamara, science. They were grouped in front with appropriate symbols. Accompanying this presentation, Dr. J. D. Pursell sang an ode to Chicago, set to the air of the *Red, White and Blue*, composed by Miss Mary Hyland, and the chorus under the direction of Prof. Sleeper, sang the refrain. A medley by the orchestra followed. Two sweet soprano solos then came, one, *The Ship on Fire*, by Miss Mary J. Clasgens, of Ohio, and the other, *Ave Maria*, by Miss Bertha Mayer, of Madison. A quartet composed of Miss Blair and the Misses Malloy, of Watertown, sang *Where Would I be*, and the final number was a grand chorus. *The Heavens Are Telling*, under direction of Prof. Sleeper. After the concert the chorus served refreshments at the Harnan.

In the afternoon the Wisconsin members gave a creditable and enjoyable program.

At the Harnan Wednesday evening an entertainment was given by the Ohio people in place of that scheduled for the afternoon by the Ohio and Indiana visitors. The reception committee consisted of Mr. and Mrs.

D. H. McBride, of Akron, Ohio, Mr. Alexander Johnson, of Milwaukee, Rev. J. M. Naughtin, the Misses Clasgens and Mr. Fred Clasgens. The program consisted of music by an orchestra, a soprano solo by Miss Clasgens, a tenor solo by Mr. Johnson, a piano duet by the Misses Glasgens and a vocal duet by Miss Glasgens and Mrs. McBride. After the musical program dancing was enjoyed.

The former members of the Melvin club now at the school were given a reception by Mrs. John R. Melvin, Wednesday afternoon from 3 to 6 o'clock. Mrs. Melvin founded the club in 1884 for the Catholic students of the university. The reception committee consisted of Mr. and Mrs. Melvin, Misses Sadie Gallagher, Kathryn Falvey, Margaret McGregor, Susie Peters, Rose O'Brien, Sadie and Mary Connor, Mary Reilly, Nellie Murphy, Margaret Carey and Clara Jacobson.

Thursday afternoon the members of the School enjoyed a reception at Edgewood villa. The ladies receiving were the Mesdames John R. Melvin, Charles Reynolds, J. A. Hartigan, Warren, G. D. Rand and Lynch, Miss Eliza Allen Starr, the Misses Gill, the Misses Coyne and the Misses Sweeney.

In the evening Mr. William Conklin gave a dancing party for the School in Kehl's hall.

Friday afternoon an entertaining program was given by the Iowa people present. The program follows: Chorus, Iowa, by the glee club; address by Father J. J. Hanley, of Monti; original poem, Iowa, by Miss Mead S. Langton, Dubuque, read by Miss Edith O'Neill; vocal solo, Miss Clasgens, accompanied by Miss Laurence McCarty; address, Father McCarty, Holy Cross, near Dubuque; original poem, Memory, by Miss Mary Otto, Iowa City, read by Miss Fitz-Gibbon, of Sioux City; original song, Iowa, My Iowa, by Mr. Michael Dempsey, music by Rev. Fr. Coyle, both of Cedar Falls, sung by Miss Clasgens, of Ohio; original poem, *To Some Old Books*, by Miss Mae Freeman, A. M., Iowa City, read by Miss Edith O'Neill; address, Father Gorman, of St. Joseph's college, Dubuque; address, Judge J. M. Wade, Iowa City; original prize poem, *A Voice from the Beautiful Land*, Sioux

City; address, Father McGrath, Charles City; song, Master McBride, Akron, Ohio.

At a meeting in the afternoon the following state officers were elected from Illinois for the Reading Circle Union for the coming year: Miss Mary C. Hyland, Chicago, president; John H. Hartley, Lacon, first vice president; Miss Nellie McCoy, Decatur, second vice president; Miss Margaret Halley, Chicago, secretary; Miss Margaret McNamara, Chicago, treasurer.

After the lecture Friday night an informal reception was given for Miss Isabel Garghill, teacher of elocution at Northwestern University, Evanston, Ill., by the young ladies living at 524 State street.

A number of young people of the School

drove out to the home of Miss Nettie Grady in the town of Fitchburg, Friday evening, where dancing was enjoyed.

The Iowa people of the School did not show their hospitality by halves Friday. After the lecture in the evening, they gave the School a steamboat ride about Lake Monona.

Saturday was recreation day at the Catholic Summer School and the time was given up to enjoyment of an informal nature. In the afternoon a picnic was held in Schuetzen Park and a fine supper served by the house-wives of Madison. Over 500 persons were present. Music was furnished by the Sauthoff Bros.' orchestra.

#### FOURTH WEEK.

##### ST. THOMAS AND THE PHILOSOPHY OF THE MIDDLE AGES.

ABSTRACT OF FOUR LECTURES BY VERY REV. D. J. KENNEDY, O. P. BEGINNING MONDAY, JULY 25, AT 10:30 A. M.

1. Condition of Philosophy in the Thirteenth Century.
2. Influence of St. Thomas on Philosophy.
3. The Summa Theologica.
4. Some Notable Principles of the Summa Theologica.

In the year 1245 St. Thomas went to Paris with his master, Albertus Magnus. Albertus was sent by his superiors to take the doctor's cap; Thomas was to continue his studies under "the great professor." During the journey on foot from Cologne to Paris Albert spoke to Thomas of the great universities. The sayings and doings of those who were truly great must be studied by all who wish to understand the philosophy of history; hence historians are interested in the career of Albertus Magnus and St. Thomas at Paris. They had learned to know each other at Cologne, and Albert had prophesied of his young disciple: "We call this young man a dumb ox, but so loud will be his bellowing in doctrine, that it will resound through the world."

The University of Paris was then the first theological school of the world. The thirteenth century was an age of great intellec-

tual activity. The Christian schools and Episcopal seminaries had become the foundations of universities. Men were no longer satisfied with the trivium (grammar, logic and rhetoric) and the quadrivium (arithmetic, geometry, music and astronomy); they wanted a real university.

Scholasticism, so called, because it was a system well adapted to teaching in the schools, attained its perfection in the 13th century, its most illustrious representatives being Albertus Magnus, St. Thomas, St. Bonaventure and Duns Scotus. The new system gave us the great doctors of the 13th century. Men of those days did not think that a few years spent in a school and a few more in a college made a man fit to propound luminous principles for the guidance of mankind. Whilst minds were cultivated, discipline of the soul was sometimes neglected. To guard against this evil, colleges were established. The most illustrious of these was the Sorbonne, opened for the reception of students in 1253.

Literature was somewhat neglected when men became more anxious about their ideas than about the language in which their thoughts were expressed. John of Salisbury used his caustic pen against those who devoted themselves to philosophy rather than to the study of literature.

Silly questions were often discussed by students of philosophy. For instance: "Is

a pig driven by a man held by the man or by the cord fastened round its leg?" "If a man buys a cloak, does he also purchase the hood fastened to the cloak?" The excesses of the early scholastics are to be deplored, but they were signs of an intellectual activity which, in the end, produced excellent results. Men began to investigate for themselves. Some soon went to extremes, contending that reason could prove and explain everything, even the most profound mysteries of faith. This was scholastic rationalism. The parent and great champion of this error was the celebrated and unfortunate Abelard, who was led into this system by pride and vanity and self-sufficiency.

"About the same time there was introduced into Paris another false system, called Averroism from its author, Averroes, who was born at Cordova in the beginning of the 12th century. The fundamental doctrine of Averroes was that all men had but one intellect. This hypothesis was invented by Averroes to explain the existence of universal ideas as found alike in all minds.

"From the works of Averroes, Amanry de Bene and David of Dinant deduced pantheism. These errors were promptly condemned by the Church. In order to radically extirpate the evil it was necessary to distinguish between the true Aristotle and Aristotle misrepresented by the Arabic commentators. St. Thomas resolved to make philosophy the hand maid of theology by purifying and Christianizing Aristotle.

"What the catechism is for the unlettered the *Summa Theologica* (*Sum of Theology*) of St. Thomas is for the learned. The catechism contains short explanations of the principal doctrines of the Christian religion; the *Summa* contains a complete list of those same doctrines, explained and developed and defended by the prince of theologians.

"Father Lacordaire compares the *Summa* to the pyramids: We may look with admiring eyes upon this masterpiece, no tongue can tell, no pen adequately describe the wonders of its simple grandeur. Men of the thirteenth century destroyed many idols of preceding centuries, but in their stead they constructed imperishable monuments both in the material and in the intellectual world. The *Summa* of St. Thomas is the greatest of all masterpieces of medieval science.

When did St. Thomas resolve to write the *Summa*? We cannot determine the epoch, but his early life and training at Monte Cassino and Naples and at Cologne under Albertus Magnus prepared him for giving to the world 'a vast synthesis of the moral sciences.'

"St. Thomas himself declares that his *Summa* was written for students—beginners, as he calls them, in order to remedy the confusion which puzzled students in the thirteenth century, 'partly on account of the multiplication of useless questions, articles and arguments; partly because those things which are necessary for the education of novices are not treated according to the order of discipline, but as the exposition of certain books or the occasion of disputing demanded; and partly because the frequent repetitions beget confusion and disgust in the minds of learners.'

"The plan of the *Summa* is one of its most important features. All parts of dogmatic and moral theology are classified under three headings, three leading ideas. He treats: First of God, second of the tendency of the rational creature of God, third of Christ, who as man is the way by which we tend to God.

"The *Summa* contains 38 tracts, 631 questions (sub-treatises) and about 3,000 articles (chapters) in which more than 10,000 objections are answered. The style of the *Summa* is unique and inimitable, being a most extraordinary combination of brevity, accuracy and completeness. After reading what others have written, students return to St. Thomas, who always gives something satisfactory. Sound judgment is always manifested in his method of treating questions and in settling disputes. He and Albertus Magnus encouraged experiment and investigation. 'Philosophy does not consist in knowing what men said, but in knowing the truth.' St. Thomas was not an exception to the general rule. There is no excellence without labor. From a fac-simile of his *Sum* Against the Gentiles, published by Uccelli, we know that he made many corrections and changes in the original manuscript. The *Summa* displays wonderful knowledge of scripture, the councils of the Church, the works of the Fathers and the writings of philosophers. Popes, uni-

versities and religious orders have united in praising St. Thomas and his Summa. 'It was an honor reserved to St. Thomas alone and shared by none of the other doctors of the Church, that the Fathers of Trent, in their hall of assembly, decided to place on the altar, side by side with the holy scriptures and the decrees of the Roman pontiffs, the Summa of St. Thomas, to seek in it counsels, arguments and decisions for their purpose.'

"Pope Leo XIII., who wrote those words, calls upon his children throughout the world to study the works and methods of St. Thomas, whose life and writings are standing refutation of rationalism, indifferentism and the foolish belief that there can be a conflict between faith and science. How did it happen that St. Thomas, living six hundred years ago, wrote a theology suited to all times? Pope Leo XIII. answered: 'His learning cannot be explained without admitting miracle.'"

"The pupil is a living agent. All the teachers in the world can do him no good unless they adopt methods which stimulate the activity of his own mind. It is not well to make things too easy for learners; communicating knowledge differs from the process of pouring water into a bucket. In the first article of his Summa St. Thomas teaches that without revelation sublime natural truths could be known 'only by a few, after a long time, and with the admixture of many errors.' The vatican council defined that the revelation of natural truths is necessary in order that they may be known 'by all men, without delay, with certitude, and without admixture of error.' Words of comment could add nothing to the honor of being quoted, as it were, by a general council of the Church guided by the Holy Ghost.

"Ontologism was refuted by St. Thomas six hundred years before it was condemned by a decree of a Roman congregation (Sept. 1861). This system teaches that the first idea formed in the human mind is a direct knowledge of God; not that men see the essence of God as He is in Himself, but we see that essence as it represents all things, which were first conceived in the mind of God and were created in accordance with the ideas of the Divine Architect of the world. If this proposition could be admitted, we could eas-

ily answer Kant and the other sceptics objecting to the reality of metaphysical knowledge. We have knowledge of truths that are universal, immutable, necessary and eternal, because we can see them in the eternal and immutable Author of all things and all truth. What the intellect manifests is truth, and we know it to be the truth because of the light and evidence which accompany the manifestations in the minds. Moreover, man cannot see things as they are represented in the essence of God without seeing the essence of God, which is the prerogative of the blessed in heaven. Leo XIII., in his Encyclical on the study of the Scripture, frequently refers to rules laid down by St. Thomas for interpreting the sacred Text, especially of passages that touch upon scientific questions. St. Thomas writes: 'In such questions two things are to be borne in mind: First, that the Scriptures teach nothing but the truth; secondly, since passages of Scripture can sometimes be explained in different ways, let no one hold one explanation so tenaciously that he would not be prepared to give it up if a better one is offered. There can be no opposition between truth discovered by men and the truth revealed by God; when we know that science teaches, not what so-called scientists say, then it will appear that science and the scriptures are in harmony. The second part of St. Thomas' rule is intended to prevent the disappointment and vexation of those who see their pet theories overturned, and the scoffing of unbelievers, when they see theologians offering first one explanation then another in defending the Scriptures. St. Thomas, true to his own principles, allowed the greatest latitude in interpreting passages of Scripture where the sense had not been determined by the Church.

"St. Thomas' theory on the best form of government is found in his tract on Laws. He seems to pronounce in favor of a limited monarchy, but his principles contain sound republicanism; for he says that neither a kingdom nor an aristocracy will form a stable government unless the element of democracy is introduced, by permitting the choice of the rulers from the people and by the people, that thus all may have some part in the government.

"Papal infallibility was proclaimed and proved by St. Thomas 600 years before the vatican council defined that dogma. 'Papal invasions' are opposed by the greatest medieval theologians; to believe is an act of the will, which cannot be forced; hence the Church never compels unbelievers to accept the faith. Children of Jews and infidels cannot be baptized without the consent of their parents.

"There is a special charm in other treatises, especially on the Incarnation and on the Eucharist, Christ being the center of St. Thomas' life and the center of all his theological treatises."

### THE ETHNIC NAMES OF GREAT BRITAIN.

BY PROF. JOHN G. EWING, A. M., OF NOTRE DAME UNIVERSITY, WEDNESDAY EVENING, JULY 27TH.

Prof. Ewing was to have spoken on "The Parliament," but chose instead "The Ethnic Names of Great Britain."

### THE GREAT POETS—SYNOPSIS.

FOUR LECTURES BY CONDE B. PALLÉN, PH. D. BEGINNING TUESDAY, JULY 26, AT 9 A. M.

#### I.—DANTE.

Times leading to Dante. The twelfth century. Dante's relation to it. The prime significance of the *Divina Commedia*. Virgil and the three heavenly bodies. Beatrice and Dante. The journey through the Inferno. Purgatorio. The mount of Paradise. The Celestial Procession. The Paradiso. The spiritual ascent. St. Bernard and the Blessed Virgin. The consummation of Beatitude.

#### 2.—SHAKESPEARE.

The England before Shakespeare. The poet's antecedents and environment. A great prejudice to overcome. His great limitation. His great power. *Othello*, *Hamlet*, *Macbeth*, *King Lear* and *The Tempest* analyzed. Shakespeare and the human heart. What he teaches. What he fails to teach. His place in English literature.

#### 3.—WORDSWORTH.

From Shakespeare to Wordsworth. Poetical conventionalism before Wordsworth. Queen Anne poets. The Wordsworthian reform. What it meant. The central idea in Wordsworth. God and nature. Lyric

poems. *Laodamea*. *The Recluse*. *The Excursion*. *Ode to Immortality*. What Wordsworth lead to the 19th century.

#### 4.—TENNYSON.

The 19th century and its inheritance. Wordsworth and Tennyson. The great thought in Tennyson. How he works it out. *The Three Voices*. *Palace of Sin*. *The Princess*. *In Memoriam*. *Idylls of the King*.

Dr. Pallén in his lecture on Shakespeare said in part: Previous to the time of Shakespeare the people were engrossed in supplying the practical and immediate needs of life. At the time of Shakespeare the civic strifes which had kept the people divided had been settled; the nation had become, so to speak, nationalized. England had reached the climax of her national vigor, She now had room to spread her wings. Unless England had reached that turn we would not have had our Shakespeare. To make a genius two things are necessary. The times must be ripe and the gift in the soul of the man which takes up all in its own greatness. There is so much in Shakespeare that is admirable that we are apt to lose sight of that which is not admirable. His vigor and strength mesmerizes the critical spirits. While we point out the perfections, we must also point out the defects.

The poet's greatest power is in his portrayal of the passions. A poet's power is shown in his solution of the problem of human living. Shakespeare's solution throughout his plays is that life is but the tale of an idiot, "full of sound and fury, signifying nothing." Shakespeare loves catastrophe. All of his plays strike a minor chord. Just and unjust suffer alike. Both are lured into the abyss and gone forever. This view of life does not, however, take away from him as a master of the passions and of human nature. Shakespeare knew the human heart thoroughly. He knew the feminine heart better than it ever knew itself and better than it ever will know itself. He knew the masculine heart equally well.

#### CLOSE OF A SUCCESSFUL SEASON.

Thursday evening, July 28th, Dr. Pallén closed the Columbian Catholic Summer School course with his lecture on Tennyson. It was a scholarly estimate of the philosophy and place of the last

great laureate. Tennyson succeeded Wordsworth as poet laureate of England. Wordsworth was the patriarch of English poetry; Tennyson took up the work and carried it on to perfection. In Wordsworth we find the image of divine thought reflected in nature. In Tennyson we find the world of humanity, the world of society according to the divine will. Wordsworth was the poet of divine thought in nature. Tennyson was the poet of the expression of the divine will in nature. In nature is the image of God. In the universe of humanity is the divine will. The great thought in Tennyson is the beauty of family life. Throughout his works he gives expression to the thought that humanity in nature is the reflection of the divine will.

Dr. Pallen then, in his capacity of vice president, gave a few words of farewell with a short account of the successful condition of the School and the fourth session of the C. C. S. S. came to a successful close.

#### NOTES OF THE LAST WEEK.

##### HIS HOLINESS POPE LEO XIII. BLESSES THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

Although the Catholics of Madison and the Summer School were doomed to disappointment by the failure of Archbishop Martinelli to lend prestige to the School by paying it a visit this year, the institution was, notwithstanding, given papal recognition. Monday Acting President W. J. Dalton received a letter from Bishop Messmer President of the School, written from the mountains of Switzerland, stating that he would sail for home a week later and that he could not reach Madison in time to visit the School this summer. This information was a disappointment to the Bishop's many friends. But this letter had another matter of the greatest interest to the visitors of the School. It was that the Holy Father had bestowed his blessing on the School. Bishop Messmer intended to bring this news in person to the School as a glad surprise but being unable to come in time, sent it to Father Dalton. He says in part:

"In an audience with our Holy Father on June 27, I asked the Pope's blessing for our Columbian Catholic Summer School which he granted most graciously. As he authorized me to give this blessing (in his name),

I can delegate another to do so in my stead, and I hereby empower you to appoint, for this purpose, any right reverend or reverend gentleman you may select."

The blessing was given in the Pope's name by Father Dalton after the 8 o'clock Mass Thursday morning, July 28th, in St. Raphael's Church.

Tuesday evening of the last week a concert was given under the auspices of the local committee, to take the place of the lecture which was to be given by Dr. T. B. Hart, of Cincinnati. This was a great success, and proved that Madison has local talent of a high order of excellence. There were two numbers given by Chicago people. A recitation by Miss K. Higgins, and a tableau in which the Misses Hyland, Kennedy, Donovan, Keefe, Hayes and McNamara took the leading parts.

The good people of Madison vied with each other in making it pleasant for the visitors. Many boating parties, drives and receptions were arranged.

At the meeting of the directors Wednesday, July 27th, Rev. W. J. Dalton introduced a resolution which was unanimously adopted, thanking the local committee for its labors in behalf of the School and the citizens of Madison for their generous welcome and unexcelled hospitality.

At a meeting of the stockholders of the Columbian Catholic Summer School held at the close of the last session, the following were elected to serve as directors for the next three years: Rt. Rev. Bishop S. G. Messmer, of Green Bay; Thomas P. Hart, of Cincinnati; Rev. J. M. Naughtin, of Madison; Rev. J. A. LaBoule, Milwaukee, and M. J. Wade, of Iowa City. The directors will meet in Chicago in September to elect a president, secretary and treasurer of the Board. The report of Treasurer D. H. McBride for the session just closed showed that, after all expenses shall be paid, a surplus still will remain.

At a meeting of the Iowa Reading Circles, Miss Maria A. Matthews of Dubuque was re-elected state president of the Iowa Reading Circle Union, Miss Magdalen Dalscheid, of Iowa City, was re-elected vice president, Miss Susan B. King, of Iowa City, secretary and Miss Grace McCarthy, of Sioux City, treasurer.



### THE CHAMPLAIN-MADISON SUMMER SCHOOL REPORTS.

In the September number of the *Review* for 1897, the following explanatory note, relative to the reports of the Champlain and Madison Summer Schools, was published:

"The great disparity in the space and completeness of the two Summer School reports in this issue of the *REVIEW* must be noticeable to the friends of both institutions. In explanation we would say that the report of each school was compiled from reports furnished the press during the session, and the best possible use was made of them for the *REVIEW* report. Had matter and illustrations been furnished, space would have been gladly given to the Columbian Catholic Summer School."

Notwithstanding this explanation we were informed that many friends of the Madison Summer School were very much dissatisfied because of the unequal space and completeness of the two reports. The same ob-

jection may be made to the report of the Madison School in this issue. Our explanation must be the same as quoted above. The Madison School is not reported as fully as the Champlain School is reported. Many lectures delivered at Madison were not reported at all in abstract, and received only a simple mention that they were delivered. As to disparity of space it could hardly be expected that the forty lectures delivered at Madison would require as much space to chronicle as the one hundred and twenty lectures delivered at Cliff Haven,—the one representing a session of three weeks, the other a session of seven weeks. The illustrations of the Champlain School in the report of 1897 were paid for by that institution.

This explanation seems necessary, and we trust it will be accepted as satisfactory. The officers and managers of the Madison School have made no criticism because they know the *Review* is ever ready and willing to do full justice to their School.

### READING CIRCLE UNION.

#### Object.

The object of this institution is to encourage the diffusion of sound literature; to give those who desire to pursue their studies after leaving school an available opportunity to follow prescribed courses of the most approved reading; to enable others, who have made considerable progress in education, to review their past studies, and, particularly, to encourage individual HOME reading and study on systematic and Catholic lines. It is designed to meet the requirements of those who are desirous of self-improvement and to enable them to become familiar with the Catholic aspects of the various important questions of the day. In short, it aims to unite earnest people who are anxious to devote their spare moments to the pursuit of knowledge and the cultivation of the intellect.

COURSE—1898-'99.

NOVEMBER TO JUNE, INCLUSIVE.

Leading Facts in Mediæval History.  
Mediæval Civilization.  
The Protestant Reformation.  
English Literature—Masterpieces in English Poetry.  
Current History and Literature.

#### READING REFERENCES.

Mosher's Magazine—subscription per year .....\$2.00  
History of the Middle Ages—*Gazeau*.  
Catholic School Book Company,  
New York .....\$1.00  
History of the Church—The Middle Ages—*Brueck*. Benziger Bros., New York, Cincinnati, Chicago, or W. E. Mosher, Youngstown, Ohio.....\$1.00  
Studies in Church History, vol. II.—*Parsons*. Fr. Pustet & Co., New York, Cincinnati, Chicago .....\$2.50  
Mooted Questions of History—*Dcsmond*. Benziger Bros., New York... .50  
Savonarola—*Rev. J. L. O'Neil, O. P.*  
Marlier & Callanan, Boston.....\$1.00  
History of the Reformation—*Spalding*.  
History of the Reformation in England and Ireland—*Cobbett*.  
History of the Church—*Darras*, vol. II.  
Universal History of the Church.—*Alzogs*.  
Ages of Faith—*Digby*.  
Formation of Christendom—*Allics*.  
Monks of the West—*Montalembert*.  
Dark Ages—*Maitland*.  
Science and Revealed Religion—*Wiseman*.

Points of History—*Newman*.

Middle Ages—*Hallam*.

Manual of Church History—*Gilmartin*.

Vol. II.

Fifteen Decisive Battles of the World—

*Creasy*.

Chronicles of Froissart.

Age of Chivalry—*Bulfinch*.

Other reading references will be noted later, or, as they may be required in the course.

## READING FOR THE FIRST MONTH—NOVEMBER.

### I.—INVASION AND CONVERSION OF THE BARBARIANS.

FIRST WEEK—The great invasions and fall of the Western Empire.

SECOND WEEK—(1) Gaul.—Preponderance of the Merovingian Franks; (2) Spain.—The Visigoths; (3) Britain in Early Times.

THIRD WEEK—Italy and the Eastern Empire.

FOURTH WEEK.—The Church and the Barbarians.

### STUDY CLASS DEPARTMENT 1898-99.

COURSE IN ENGLISH LITERATURE: MASTERPIECES IN ENGLISH POETRY BY THOMAS O'HAGAN, M. A., PH. D.

The work of the study class for 1898-99 will be of exceeding great value and interest to students of English literature. Ten representative poems—each a masterpiece—will be interpreted, the informing idea in each poem indicated, and the relation of each art product to the literature of the time clearly set forth.

A series of ten papers, containing careful studies of the poems selected, will be contributed during the year to the MAGAZINE by Thomas O'Hagan, Ph. D., whose work in this department has won such favorable comment and such wide attention during the past two years. The following are the poems selected for study:

Tennyson's *In Memoriam*. Mrs. Browning's *Aurora Leigh*. Browning's *A Death in the Desert*. Coleridge's *Rime of the Ancient Mariner*. Wordsworth's *Ode to Immortality*. Gray's *Elegy in a Country Churchyard*. Keat's *Lamia*. Shelley's *Prometheus Unbound*. Milton's *Lycidas*. Newman's *Dream of Gerontius*.

**The Object** of this department is to encourage more practical study of subjects contained in the several courses conducted through the MAGAZINE, to bring to the individual member in the home the advantages of ripe scholarship through contact with instructors of eminent ability, by means of correspondence, examinations, and such other helps as may be conducive to more fruitful reading and study.

**The Text** or subject matter, for the studies will be published in serial form in the MAGAZINE, accompanied by copious notes and questions helpful to the student, and which will tend to make the reading of the subjects more profitable.

**Examination** questions will be sent to members every three months, and a final set will be sent upon the completion of the course. The first set of questions will be ready early in January. These examination questions shall be answered by members and forwarded to the office of the MAGAZINE. They will be personally examined by the instructors and returned to the members critically marked and rated.

**Certificate.** On the conclusion of the course and the fulfillment of the requirements, a certificate will be given to each member.

**Requirements for Certificate.** For pass certificate the serial papers running through the MAGAZINE, if faithfully studied, will be quite sufficient. Those

desiring honors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work; Honors for any one who has leisure for investigation.

Sixty per cent. of the examination questions correctly answered will be required for the January and April examinations, and seventy-five per cent. for final examination. Ninety per cent. will be required of those desiring honors.

Students may join the class at any time.

**Fee.** The fee shall be fifty cents for enrollment in each class or study. Members will be registered as individuals and not as clubs; but the course may be followed by individuals or by clubs.

**Study Clubs** offer so many advantages in mutual help and encouragement, that members are urged to join them and organize them wherever possible. Small clubs of from six to ten members may be found better than larger ones. This plan offers an opportunity to individuals who have no desire to join Reading Circles, or who would prefer to follow the course alone, or with one or two agreeable friends. The expense of the course has been made so small that everyone, with studious intent, may partake of its benefits.

Application for membership in this Class should be forwarded at once, accompanied by the fee, to the office of the MAGAZINE, so that members may be registered and begin the study without delay.

For further particulars address—

WARREN E. MOSHER,  
Youngstown, O.

# ANNOUNCEMENT.

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## THE CATHOLIC READING CIRCLE REVIEW

CHANGED TO

## MOSHER'S MAGAZINE.

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The announcement of the change of name of the Catholic Reading Circle Review to MOSHER'S MAGAZINE will, no doubt, be a surprise to the readers and subscribers of this monthly. Although the change is to the readers a sudden one, it was not made without long and careful deliberation. For several years past, the change of name was deemed advisable. The Review, according to the judgment and good wishes of its friends, should have had a wider and more generous support than it received. The name may not have been the greatest barrier to its success, but there is sufficient evidence to prove that it circumscribed the circulation of the magazine. It was never the purpose to limit the Review exclusively to the special use of organized reading circles, but rather that by its title it should be understood in its broadest sense to meet the requirements of the general reader and student.

While the Reading Circle Review was the recognized organ of the Catholic reading circles, it was regarded as of little or no interest to those not practically associated with a reading circle. Consequently, the name repelled rather than attracted many who might have found the Review interesting and profitable. Therefore, the name has been changed in the hope that the number of subscribers may be increased.

It is not necessary for us to dwell upon the relation of the Review to the Reading Circle and Summer School movements and the part it has taken in their establishment and support; that it has been a most potent factor in this work, cannot be denied.

The change of name will not affect the character of the magazine. It will continue to be a devoted and, we trust, an able champion of the great popular educational movements which it took such a conspicuous part in founding. It is our earnest purpose to make it more valuable than ever in promoting the growth of this great work; and we trust that the friends of the Catholic Reading Circles and Summer Schools, and all good Catholics interested in the advancement of education on Catholic lines, will aid us in our endeavors.

This issue (August-September) will be the last under the old title. The first issue under the title of MOSHER'S MAGAZINE will appear for November, 1898.

WARREN E. MOSHER.









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